

lively Portraiture of the Reverend, Faithfull and worthy
Minister of Jesus Christ M^r. Henry Smith borne at
Withcok in Leicestershire.

To be sold by John Sayswell at the Grey-hound in Little Britain. Croß fculp.



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THE SERMONS OF Mr. Henry Smith

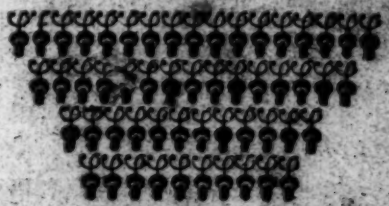
Gathered into one Volume.

Whereunto is added, *Gods Arrow* against *ATHEISTS.*

Printed according to his Corrected Copies in his life time.

And the Life of Mr. *Henry Smith*, by *Tho. Fuller*, B.D.

With Alphabeticall Tables of the Titles, Texts, principall matters and things therein contained: and the Effigies of the Pious and Reverend Author.



Printed for *John Wright*, at the *Kings head* in the *Old-bailey*. 1657.

NOBILISSIMO.

NOBILISSIMO
VIRO
GULIELMO
CECILIO,
EQVITI AVRATO, BARONI *BURGHLEIENSI*, SVMMO ANGLIÆ THESAVRARIO, ET *CANTABRIGIENSIS ACADEMIÆ* CANCELLARIO.

HENRICUS SMITHUS HÆC PIGNORA IN GRATI ANIMI TESTIMONIUM CONSECRAVIT.

TO

TO THE RIGHT
NOBLE LORD,

THE LORD

EDWARD

EARLE OF

BEDFORD:

CERTAIN

SERMONS

&c. of Mr. *HENRY*

SMITH, ARE

PRESENTED

BY,

W.S.

THE

A Preface to the Reader.

THat this usefull and desired Volume of Sermons, &c. have been for some years past in a manner smothered, to the regret of many; is not to be imputed as the fault of any one man, it being occasioned by the diversity of interests to the said Copies of Sermons, Treatises, &c. But they are rather gratefully to be entertained of all, since it was not without much striving and endeavour (of one more sedulous than the rest) that they are now once more come abroad. The additionall Tables wherewith this Edition is accommodated, will doubtlesse prove good helps to all, being fitted to the use of the meanest capacity; and to revive the precious Memory of the Pious Author, behold! an account of his life, &c. is also added.

That these Sermons have been used as a hand-maid to Prayer heavenward in some Families, is not unknown; and that in want of them, or the like exercises, there are worse practises, is too sadly obvious. The many former Impressions which have passed already, do not onely encourage and give hopes of this, but the late eager and earnest enquiry after them doth encline belief, that after the back-sliding of some, and the wavering of others in these troublesome times; there may be a return to solid, sound, and wholesome doctrine, whereupon the soul may be still feeding, yet satisfied; and that this Book may afford its proportion of such food to thee, and all the Israell of God; is the prayer of

T. F.

THE

The life of Mr. Henry Smith.

WHat is true of the River *Nile* that its fountain is hid and obscure, but its fall or influx into the Mid-land-Sea eminently known, is appliable to many learned men, the place of whose births generally are either wholly concealed, or at the best uncertain, whilst the place of their death is made remarkable; for, as few did take notice of their coming out of their tyring-house, so their well-acting on the stage, commanded all eyes to observe their returning therunto. But this generall rule takes not

place

place in the present subject of our Pen, Mr. *Henry Smith* born at *Withcok* in *Leicestershire*, of gentile extraction, which here shall not be insisted on, seeing he that is rich of himself, needs not to borrow any lustre from another; yet were it the more allowable for us to dwell a while on the honour of his Parentage, seeing he himself would not sojourne thereat, declining all notice of such accidentall advantages.

He was bred in the famous University of *Oxford*, where first he was *Condus* before he was *Promus*, filled himself that he might in due time pour out to others; nor did he proceed a Divine *per saltum*, as too many now adaies, I mean leaping

ping over all humane Arts and Sciences, but furnished himself plentifully therewith.

On the other side, he was none of those who in the Vniversity wither on the stalk they grow on, and out of idlenesse, bury their Talents in the ground, putting them out, because they will not put them out, extinguishing their abilities, because they will not imploy them: But he was resolved to improve his utmost in the Ministeriall Calling, for the Glory of God and converting of souls.

Here he tryumphed over that temptation wherewith many had been overcome, plentifull was his estate for the present, and for the future, he was Heir apparent to a large

large Patrimony. Preaching was presented unto him by some as fit for the refuge of a younger Brother, not for the choice of an heir. His rich relations might better advantage him in the lucrative profession of the law, but he was so far from falling or stumbling, that he did not stop at these carnal considerations, But easily trampled upon them.

*Sr. Roger Smith of Edmunds Thorp in the County of Leicester lately deceased was his Younger Brother.

But a greater scruple troubled him as unsatisfied in the point of subscription, And the lawfulness of some ceremonies, He was loath to make a rent either in his own Conscience or in the Church, wherefore he resolved on this expedient, not to undertake a Pastoral Charge, but contented himself with a Lecturers place at St. *Clements Danes* without *Temple Bar*.

It may be truly said of him, *He was*

one peaceable in Israel: for notwithstanding his foresaid scrupling at conformity, and distasting the violent pressing thereof (as by some passages in this his Book may appear) he could unite with them in *affections*, from whom he dissented in *judgment*. He disdained railing and invectives (the simptom of a sick wit) and if he chanced to fall on a sharp reproof, he wrapped it up in such pleasing expressions, that the persons concerned therein had their souls devided betwixt love and anger at the Hearing thereof.

William Cicill Lord Burleigh, and *treasurer of England* (to whom he Dedicated his Sermons) very favourably reflected upon him, and he was often the skreen who saved Mr. *Smith* from the scorching, interposing his greatnesse, betwixt him and the anger of some

some Episcopall Officers: And it is argument enough to prove the eminency of Mr. *Smith*, that so great a States-man as this *Lord Treasurer* set a character of his peculiar respect upon him.

Indeed that Lord was as thorow-paced as any in *England* for the *body* of Episcopal Government, but not for the *Wens* thereof, when some quiet Non-conformists were prosecuted to persecution by vexatious Informers. In which case he often endeavoured to qualifie the matter, and rescued them from their violent Adversaries. Mr. *Travers* not unacquainted with Mr. *Smith* (all know the neerness of the *Temple* to St. *Clements Danes*) often

tasted of this Lords benignity on that occasion.

To return to Mr. *Smith* he was commonly called the *silver tongued preacher*, and that was but one mettall below St. *Chrysostom* himself. His Church was so crouded with Auditors, that Persons of good quality brought their own Pues with them, I mean their legs to stand there upon in the Allies. Their ears did so attend to his lips, their hearts to their ears, that he held the Rudder of their affections in his hand, so that he could steer them whether he was pleased, and he was pleased to steer them onely to Gods glory and their own good. Take one instance of many of the great prevalency

lency he had with his Auditory.

He preached a Sermon on *Sarahs* nursing of *Isaac*, and thereupon grounded the generall Doctrine, *That it was the duty of all Mothers to nurse their own children*, allowing dispensation to such who were unsufficienced by weakness, want of milk, or any avouchable impediment. He prest the application without respect of persons, high and low, rich, and poor, one with an other, taxing them for pride, or lazines, or both, who would not do that office to the fruit of their own womb.

It is almost incredible how many persons of honour and wor-

ſhip, Ladies and great gentlewomen (with whom his congregation was conſtantly crowded) were affected herewith, ſo that I have been informed from ſuch whoſe credit I count it a ſin to ſuſpect, that they preſently Remanded their children from the vicinage round about *London*, and endeavoured to diſcharge the ſecond moytie of a Mother, and to nurſe them whom they had brought into the world.

I confeſſe ſome conceived Mr. *Smith* becauſe a Bachelour an incompetent Iudge hereof, as unacquainted with Feminine Infirmities, ſo that as St. *Auſtine* on

an

an other account was called *durus pater Infantum*, so Mr. *Smith* might be termed *durus Doctor Matrum*, However if all things be unpartially considered no just cause of exception can be found, either with the doctrine or Application.

The words of the wyse saith *Solomon*, Eccles. 12, 11. *Are like nailes fastened by the Masters of the Assemblies*: and certainly this *Smith* had as great a dexterity as any in fastning them in the *Judgments* of his hearers by his solid Reasons, *Fancies* by his proper similitudes, *Memories* by his orderly

derly Method; and *Conscientes*, by his home applications.

Some fifteen years since I consulted the *Fesses* (I mean such who passed for old men in the Parish of St. *Clements Danes*) but could recover very little of them either of the time or manner of his death, save that they conceived his disease was a *Consumption*; I perused also the *Church Register*, and found it silent concerning the date of his death, for which this Reason was alledged, that a little before his departure out of this life, he departed the Citty, to have the benefit of Country ayre: but

but by the exactest proportion of time, his death may be conjectured about the year 1600.

Thomas Fuller.

THE

The Severall Titles and Texts of the Sermons and Treatiſes, &c.

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Certain godly and zealous *Prayers* which the pious Author hath inſerted in divers places, looke in the Alphabeticall table of matters, &c. at the end of the head of Prayer.

A Table, by help whereof ſuch as remember but any part of the Title of a Sermon, may readily be referred thereto, having recourſe to the foregoing Table.

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Converſion, ſee Sinners.
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Humilitie, ſee Honour.
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Peace, ſee Ladder.
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Sheepe, ſee Loſt.
Simeon, ſee Song.
Soule, ſee Trumpet.
Spirits, ſee Loſt Sheepe, true Tryall.
Lords Supper, ſee Treatiſe.
Tears, ſee Poor mans.
Thrift, ſee Heavenly.
Vanity, ſee Tryall.
Vſury, ſee Examination.

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Gathered into one Volume.

PRINTED ACCORDING TO HIS corrected Copies in his life time.

WHEREUNTO IS ADDED, Gods Arrow against Atheists.



LONDON:
Printed for *Andrew Kembe*, *John Wright*, *John Saywell*, and *George Sawbridge*. 1657.

SERMONES

NOBILISSIMO VIRO
GVLIELMO CECILIO, EQVITI AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEMIÆ CANCELLARIO:
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A Treatiſe of the Lords Supper in two Sermons. 1 Cor. 11. 23. *The Lord Jeſus in the night that he, &c.*

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Pſa. 15. 1. & 5. *Lord, who ſhal dwell in thy tabernacle, &c.*

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Prov. 23. 26. *My Son, give me thy heart, &c.*

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The fall of *Nebuchadnezzar.*

Dan. 4. 31. *While the word was in his mouth, &c.*

The Reſtitution of Nebuchadnezzar.

Dan. 4 32, 33, 34. *And at the end of the days, &c.*

The honour of Humility.

1 Pet. 5. 5. *God reſiſteth the proud, and giveth, &c.*

The Young-mans Task.

Eccl. 12. 1. *Remember thy Creator in the days of, &c.*

The trial of the Righteous.

Pſal. 34. 19. *Many are the troubles of the righteous.*

The Christians practice.

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The godly mans request.

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A Glass for Drunkards.

Gen. 9. 22, 23, 24, 25, 26. 27. *And Noah began to be, &c.*

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Deut. 3. 23, 24. *And I besought the Lord the same, &c.*

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Act. 26. 27, 28, 29. *O King* Agrippa, *beleevest thou, &c.*

The humility of *Paul.*

Rom. 12. 1, 2. *I beseech you therefore, brethren, &c.*

A Looking-glass for Christians.

Rom. 12. 3. *I say, through the grace that is given, &c.*

Food for new-born Babes.

1 Pet. 2. 2. *As new-born babes desire the sincere, &c.*

The banquet of *Jobs* children.

Job 1. 4, 5. *And his sons went and banquetted, &c.*

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Satans compaſſing the earth.

Job 1. 7, 8. *Then the Lord ſaid unto Satan, &c.*

A Caveat for Chriſtians.

1 Cor. 10. 12. *Let him that thinketh he ſtandeth take, &c.*

The poore mans Tears.

Mat. 10. 24. *He that ſhall give to one of the leaſt, &c.*

An allarum from Heaven.

Mat. 28. 19. *Go teach all nations, baptizing them in, &c.*

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Luke 10. 25. *And behold a certain Lawyer ſtood up, &c.*

The Law-givers Anſwer, to the Lawyers Queſtion.

Luke 10. 26. *And he ſaid unto him, &c.*

The cenſure of Chriſt upon the Anſwer.

The benefit of Contentation.

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The affinity of the faithful.

Luke 8. 19, 20, 21. *Then came to him his mother, &c.*

The loſt Sheep is found.

1 Joh. 4. 1. *Prove the ſpirits whether they be of God, &c.*

Gods Arrow againſt Atheiſts.

BEcause ſickneſs hath reſtrained me from preaching, I am content to do any good by writing. Happy is that author which is inſtead of other, that after this Book is read, men need read no more of that matter. I go upon a Theame which many have traverſed before me prolixly, or curſorily, or barrenly: If I have performed by ſtudy any more than the reſt, let my Reader judge, and give glory to him which teacheth by whom he wil. What I have endeavoured, my ſelf do feel, and others know. We are ignorant of many things, for a few that we underſtand: but I have been always aſhamed that my Writing ſhould weigh lighter for want of pains, which is the bane of Printing, and ſurfeiteth the Reader. Now I ſend thee like a Bee to gather Honey out of flowers and weeds. Every garden is furniſhed with either, and ſo is ours. Read, pray, and meditate: thy profit ſhall be little in any book, unleſs thou read alone, and unleſs thou read all, and record after, as the Bœreans did the Sermons of Paul. *It is one of the births of my ſtunting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As* Jacob *bleſſed his ſons when he left them, ſo now I muſt leave my fruit to others; I pray God to bleſs it, that it may bring forth fruit in others, and bee the ſavour of life to all that read it.*

Thine in Chriſt, *H. S.*

THE EPISTLE TO THE TREATISE of the Lords Supper.

IN the firſt Sermon the adverſary is confuted. In the ſecond Sermon the Communicants are prepared. In both, are many obſervations, and the words of the Text expounded. Now labour for thy ſelf as I have laboured for thee: I would have thee profit ſomewhat more by this Book, becauſe it hath weakned me more than all the reſt.

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A PREPARATIVE TO MARRIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones & sinews together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer than one*: and therefore when God made the woman for man, he said, *I will make him an help*, shewing that man is stronger by his wife. Every marriage before it be knit, should be contracted; as it is shewed in *Exod.* 22. 16. & *Deut.* 22. 28. Which stay between the Contract and the Marriage, was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto us, would make us set less by it. Therefore we read how *Joseph* and *Mary* were contracted before they were married. In the * Contract Christ was conceived, and in the marriage Christ was born, that he might honour both estates; Virginity with his Conception, and Marriage with his birth. You are contracted, but to bee married; therefore I pass from contracts to speak of marriage, which is nothing else but a communion of life between man and woman joyned together according to the ordinance of God.

Gen. 2. 18

Eccles. 9. 9

Why contracts go before marriage.

Exod. 22. 16

Deut. 22. 28

Mat. 1. 18

* That is, between the contract and the marriage.

Luke 1. 27. & 42. & 49. &c.

What marriage is.

First, I will shew the excellency of marriage: then the institution of it, then the causes of it: then the choyce of it: then the duties of it: and lastly, the divorcement of it.

The parts of the Treatise.

Well might *Paul* say, *Marriage is honourable*: for God hath honoured it himself. It is honourable for the Author, honourable for the time, and honourable for the place. Whereas all other Ordinances were appointed of God by the hands of men, or the hands of Angels: *M*arriage was ordained by God himself, which cannot erre. No man nor Angel brought the wife to

Heb. 13. 4

The excellency of marriage.

Acts 7. 12

Heb. 1. 2.

Gen. 2. 22 to the Husband but God himself: so Marriage hath more honour of God in this, than all other Ordinances of God beside, because he solemnized it himself.

Marriage the first Ordinance of God. Then it is honourable for the time, for it was the first Ordinance that God instituted, even the first thing which he did after Man and Woman were created, and that in the state of innocency, before either had sinned; like the finest flower, which will not thrive but in a clean ground. Before man had any other calling, he was called to be an husband; therefore it hath the honour of antiquity above all other Ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other Ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the happiest place, to signifie how happy they are that marry in the Lord; they do not only marry one another, but Christ is married unto them: and so marriage hath the honour of the place above all other Ordinances, because it was ordained in Paradise.

Gen. 3. 15 As God the Father honoured Marriage, so did God the Son, which is called, *the seed of the woman*: therefore Marriage was so honoured among women because of this seed, that when *Elizabeth*

Luke 1. 25 brought forth a Son, shee said, that God had taken away her rebuke, counting it the honour of women to bear children, and by consequence, the honour of women to be married: for the

Deut. 23. 2 children which are born out of marriage, are the dishonour of women, and called by the shameful name of Bastards.

Christs first Miracle at a marriage, John 2. 8 As Christ honoured Marriage with his birth, so he honoured it with his Miracles: for the first Miracle which Christ did, he wrought at a Marriage in *Cana*, where he turned the water into wine: so, if Christ be at your Marriage, that is, if you marry in Christ, your water shall be turned into wine; that is, your peace, and your rest, and your journey, and your happiness shall begin with your marriage: but if you marry not in Christ, then your wine shall be turned into water; that is, you shall live worse hereafter than you did before.

Matth. 22. 2 Verse 11. As hee honoured it with Miracles, so hee honoured it with praises: for he compareth the Kingdome of God to a Wedding, and he compareth holiness to a Wedding Garment.

And

And in the fifth of *Canticles*, he is wedded himself. Cant. 5. 9.

We read in Scripture of three Marriages of Christ. The first was when Christ and our Nature met together. The second is, when Christ and our Soul joyn together. The third is the union of Christ and his Church. These are Christs three Wives. (As Christ honoured Marriage, so do Christs Disciples: for *John* calleth the conjunction of Christ and the faithful, a marriage. And in *Rev.* 21. 9. the Church hath the name of a Bride, whereas heresie is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the Woman was turned into a blessing: for the Womans curse was the pains which she should suffer in her travel. Now by marriage this curse is turned into a blessing: for Children are the first blessing in all the Scripture. And therefore Christ saith, that so soon as the Mother seeth a Man-child born into the world, she forgetteth all her sorrows, as though her curse were turned into a blessing. Three Marriages of Christ. Rev. 19. 7. Rev. 21. 9. Rev. 17. 1. By marriage the womans curse turned into two blessings. Gen. 3. 16. Gen. 1. 28. Joh. 16. 21.

And further *Paul* saith, that by bearing of Children, if she continue in faith, and patience, she shall be saved; as though one Curse were turned into two Blessings. For first, she shall have Children, and after, she shall have Salvation. What a merciful God have we, whose curses are blessings? So he loved our Parents, when he punished them, that hee could scarce punish them for love, & therefore a comfort was folded in his judgement. 1 Tim. 2. 15. For those pains will try her faith. Note.

To honour marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the Woman. He is not said to *make* man a Wife, but to *build* him a Wife; signifying, that Man and Wife make (as it were) one house together, and that the building was not perfect, until the Woman was made as wel as the Man: therefore if the building be not perfect now, it must be destroyed again. Gen. 2. 22.

Before God made the Woman, it is said, that he cast the Man into a sleep, and in his sleep he took a rib out of his side; and as he made Man of earth, so he made the Woman of bone, while *Adam* was asleep. A note of Adams sleep. Gen. 2. 21.

This doth teach us two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adams* sleep was a figure of the second *Adams* sleep, & the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eve* 1 Cor. 15. 22. & 45.

was

was born, so in the sleep of Christ the Church was born. As a bone came out of the first *Adams* side, so bloud came out of the second *Adams* side. As *Adams* Spouse received life in his sleep, so Christs Spouse receive life in his sleep: that is, the death of Christ, is the life of the Church; for the Apostle calleth death a sleep: but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, doth teach us, that our affections, our lusts, and our concupiscences, should sleep while wee go about this action. As the man slept while his wife was making, so our flesh should sleep while our wife is chusing, lest as the love of venison wonne *Isaac* to bless one for another, so the love of Gentry, or riches, or beauty, make us take one for another.

Ephes. 5. 14
John 14. 6

A second note of Adams sleep

Gen. 27. 3

To honour Marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband, the wives head; not of the foot, for he must not set her at his foot: the servant is appointed to serve, and the wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned.

A note of Adams rib.
Gen. 2. 22
Ephes. 5. 23
The fathers observation.

Lastly, in all Nations the day of marriage was reputed the joyfullest day in all their life, and is reputed still of all: as though the Sun of happiness began that day to shine upon us, when a good wife is brought unto us. Therefore one saith, that marriage doth signifie merry age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Salomon considering all these excellencies, as though we were more indebted unto God for this, than other temporal gifts, saith, *House and riches are the inheritance of the father, but a prudent wife cometh of the Lord.*

Prov. 14. 14

House and riches are given of God, and all things else; and yet he saith, House and riches are given of Parents, but a good wife is given of God: as though a good wife were such a gift, as wee should account comes from God alone, and accept it as if hee should send us a present from heaven, with this name written on it, *The gift of God.*

Thus Adam doth.
Gen. 2.

Beasts

Beasts are ordained for food, and clothes for warmth, and flowers for pleasures: but the wife is ordained for man; like little *Zoar*, a City of Refuge to flye to in all his troubles, and there is no peace comparable unto her, but the peace of conscience.

Now it must needs be, that Marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise have special causes, for the ordinance of it. Therefore the Holy Ghost doth shew us three causes of this union. Gen. 19.10.

One is, The propagation of children, signified in that when *Moses* saith, *He created them male and female*: not both male, nor both female, but one male, and the other female; as if hee created them fit to propagate other. And therefore when he had created them so, to shew that propagation of children is one end of Marriage, he said unto them, *Increase and multiply*: That is, Bring forth children, as other creatures bring forth their kinde. Three causes of Marriage. Gen. 2.22. Gen. 1.28.

For this cause Marriage is called Matrimony, which signifieth Motherage, because it maketh them mothers which were Virgins before, and is the seminary of the world, without which all things should be in vain, for want of men to use them: for God reserveth the great City to himself, and this Suburbs he hath set out unto us, which are Regents by sea and by land. Why Marriage is called Matrimony.

If children be such a chief end of Marriage, then it seems, that where there can be no hope of children, for age and other causes, there Marriage is not so lawful, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head upon young shoulders, for they will never bear it willingly, but grudgingly. This is signified in Deut. 23.2.

Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such unequal matches so ridiculous every where, that they please none but the parties themselves. Prov. 5.18. Mal. 2.15.

The second cause is to avoid Fornication; this *Paul* signifieth when he saith, *For the avoyding of Fornication, let every man have his own wife*. He saith not, for avoyding of Adultery, but for avoyding of Fornication; shewing that Fornication is unlawfull The second cause. 1 Cor. 7.2.

Papists stews.

lawfull too, which the Papists make lawfull, in maintaining their stews, as a stage for Fornicators to play upon, and a sanctuary to defend them; like *Absolons* tent, which was spread upon the top of the house, that all *Israel* might see how he defiled his Fathers Concubines. For this cause *Malachi* saith, that God did create but one woman for the man, hee had power to create moe, but to shew that he would have him to stick to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no moe women than men, but four wives for four husbands, although it was otherwise in the beginning of the world, when many wives might seem necessary to multiply mankinde.

2 Sam. 16.22.

Mal. 2. 14.

If any might have a dispensation herein, it seems that King might be privileged before any other, because of their succession to the Crown, if his wife should happen to be barren; and yet the King is forbidden to take many wives, in *Deut.* 17. 17. as well as the Minister, 1 *Tim.* 3. 2. shewing that the danger of the State doth not countervail the danger of Fornication.

Deut. 17. 17.
1 Tim. 3. 2.

For this cause we read of none but wicked *Lamech* before the flood, that had more wives than one, whom *Jovinian* calleth a Monster, because hee made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For this cause the Scripture never biddeth man to love his wives, but to love his wife, and saith, *They shall be two in one flesh*, not three, nor four, but only two. For this cause King *Salomon* calleth the whorish woman a strange woman; to shew that she should be a stranger unto us, and we should be strange to her. For this cause children which are born in Marriage, are called *Liberi*, which signifieth free-born; and they which are born out of Marriage, are called Bastards, that is base-born, like the Mule which is ingendred of an Asse and a Mare. Therefore Adulterers are likened to the Devil, which sowed another mans ground: Adulterers sow for a harvest, but they sow that which they dare not reap. Therefore children born in wedlock, are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* and *Eve* were married, God never said, *Increase*, shewing that he did curse, and not bless such increase,

Gen. 4. 19.

Mat. 9. 5.
Prov. 2. 16.

Gen. 36. 25.

Fornicators like the devil.
Mat. 13. 42.
Psal. 128. 3.
Gen. 1. 28.

curse. Therefore we read not in all the Scripture of one Bastard that came to any good, but only *Jephtah*: and to shew that no inheritance did belong to them in heaven, they had no inheritance in earth; neither were counted of the Congregation, as other were, *Deut.* 23. 2. Bastards. Judg. 11. 1. They might be saved, but they had the mark of the curse.

Now because Marriage was appointed for a remedy against Fornication, therefore the Law of God inflicted a forer punishment upon him which did commit uncleanness after Marriage, than upon him which was not married, because hee sinned, although he had the remedy of sin, like a rich theef which stealeth and hath no need. Luke 20. 10. Deut. 22. 22. Married Fornicators.

Now if Marriage be a remedy against the sin of Fornication, then unless Ministers may commit the sin of Fornication, it seems that they may use the remedy as well as other; for as it is better for a man to marry than to burn, so it is better for all men to marry than to burn: and therefore *Paul* saith, *Marriage is honourable amongst all men.* And again, *For the avoyding of Fornication, let every man have his wife.* And as though he did foresee that some would except the Minister in time to come; in the first Epistle of *Timothy*, the third Chap. and second verse, he speaketh more precisely of the Ministers wife, than of any other, saying, *Let him be the husband of one wife.* And lest ye should say, that by one wife he meaneth one Benefice, like the Papists; he expounded himself in the fourth verse, and saith, that he must be one that can rule his house well, and his children. Marriage of Ministers. 1 Cor. 7. 2. Heb. 13. 4. 1 Cor. 7. 1 Tim. 3. 2.

Sure God would not have these children to be Bastards; and therefore it is like that he alloweth the Minister a wife. Therefore *Paul* said well, that he had no commandement for virginity; for Virginity cannot be commanded, because it is a special gift, but not a special gift to Ministers, and therefore they are not to be bound more than other. A peculiar gift may not be made a general rule, because none can use it but they which have it. And therefore 1 *Cor.* 7. 17. he saith, *As God hath distributed to every man, so let him walk.* That is, if hee have not the gift of continency, he is bound to marry; and therefore *Paul* commandeth in the seventh verse, whether he be Minister or other, *If they cannot abstain, let them marry*: as though they tempted God if they married not. 1 Cor. 7. 6. 1 Cor. 7. 17.

The

Gen.2.18. The Law was general, *It is not good for a man to be alone*, exempting one order of men no more than another. And again, Christ ſpeaking of chaſtity, ſaith, *All men cannot receive this thing*. Therefore unleſs that wee know that this order of men can receive this thing. Christ forbids to binde them more than other; and therefore as the Prieſts were married that taught the Law, ſo Christ choſe Apoſtles that were married to preach the Goſpel. Therefore the doctrine of Papiſts, is the doctrine of Devils; for *Paul* calleth the forbidding of Marriage, the doctrine of Devils; a fit title for all their books.

Mat.19.11.

1 Tim.4.3. Laſtly, if Marriage be a remedy againſt ſin, then Marriage it ſelf is no ſin: for if marriage it ſelf were a ſin, wee might not marry for any cauſe, becauſe we muſt not do the leaſt evill, that the greateſt good may come of it: and if Marriage bee not a ſin, then the duties of marriage are not ſin; that is, the ſecret of Marriage is not evil; and therefore *Paul* ſaith, not only *marriage is honorable*, but *the bed is honorable*; that is, even the action of Marriage is as lawful as Marriage.

Rom.3.8.

Heb.13.4. 1 Cor.7.8. Beſides *Paul* ſaith, *Let the husband give unto the wife due benevolence*. Here is a Commandement to yeeld this duty; that which is commanded, is lawfull, and not to do it, is a breach of the Commandement. Therefore Marriage was inſtituted before any ſin was, to ſhew that there is no ſin in it, if it bee not abuſed; but becauſe this is rare, therefore after women were delivered, God appointed them to be purified, ſhewing that ſome ſtaine or other doth creep into this action, which had need to bee repented, and therefore when they prayed, *Paul* would not have them come together, leſt their prayers ſhould be hindred.

Levit.12.4,5. &c. 1 Cor.7.5.

The third cauſe. Gen.2. The third cauſe is to avoid the inconvenience of ſolitarieſs, ſignified in theſe words, *It is not good for man to be alone*: as though he had ſaid, This life would be miſerable and irkſome, and unpleaſant to man, if the Lord had not given him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to have a fellow; therefore as God created a pair of all other kinds, ſo he created a pair of this kinde.

Wee ſay that one is none, becauſe hee cannot bee fewer than one, hee cannot be leſſe than one, he cannot bee weaker than one

and

and therefore the Wiſe-man ſaith, *Wo to him that is alone*, that is, he which is alone ſhall have woe. Thoughts, and cares, and fears will come to him becauſe he hath none to comfort him, as Theeves ſteal in when the houſe is empty; like a Turtle, which hath loſt his Mate; like one legge, when the other is cut off; like one wing, when the other is clipt; ſo had the man been, if the woman had not been joyned to him: therefore for mutual ſociety, God coupled two together, that the infinite troubles which lye upon us in the world, might be eaſed with the comfort and help one of another, and that the poor in the world might have ſome comfort as well as the rich: for *the poor man* (ſaith *Solomon*) *is forſaken of his own brethren*: yet God hath provided one comfort for him, like *Jonathans* Armour-bearer, that ſhall never forſake him, that is, *another ſelf*: which is the only commodity (as I may term it) wherein the poor do match the rich: without which ſome perſons ſhould have no helper, no comfort, no friend at all. Eccleſ. 4. 10 Prov. 19. 9 Prov. 27. 2 1 Sam. 14 7 A Wife is the poor mans riches.

But as it is not good to be alone, ſo *Solomon* ſheweth, *That it is better to be alone, than to dwell with a froward wife*, which is like a quotidian Ague, to keep his patience in ure. Such Furies do haunt ſome men like *Sauls* ſpirit, as though the Devil had put a ſword into their hands to kill themſelves: therefore chuſe whom thou maiſt enjoy, or live alone ſtill, and thou ſhalt not repent thee of thy bargain. Prov. 21 9 1 Sam. 16. 14

That thou maiſt take and keep without repentance, now we will ſpeak of the choyce, which ſome call the way to good wives dwelling. for theſe flowers grow not on every ground: therefore they ſay, that in wiving and thriving, a man ſhould take counſel of all the world, leſt he light upon a curſe, while he ſeeks for a bleſſing. As *Moſes* conſidered what Spies he ſent into *Canaan*, ſo thou muſt regard whom thou ſendeſt to ſpy out a wife for thee: Diſcretion is a wary ſpy, but Fancy is a raſh ſpy, and liketh whom ſhe will miſlike again. The choyce. Deut. 1. 23 Two Spies for a Wife.

In the *Revelation* Antichriſt is deſcribed by a Woman; and in *Zachary*, Sin is called a woman; which ſheweth, that women have many faults: therefore he which chuſeth of them, had need have judgement, and make an Anatomy of their hearts and mindes, before he ſay, This ſhall be mine. For the wiſeſt man Zach. 5. 8

Eccles. 7. 29 saith, *I have found one man of a thousand, but a woman among them all have I not found.* Although this may be understood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because he compareth them together, as though there were a dearth of good women over the world.

For help hereof, in 1 *Cor.* 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Solomon* began his wisdom, *Give* 1. King. 3. 9 *unto thy servant an understanding heart.* So, give unto thy Gen. 1. 12. 24 servant an understanding Wife. If *Abrahams* servant prayed unto the Lord, to prosper his business, when he went about to chuse a Wife for another, how shouldest thou pray when thou goest about a Wife for thy self? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choyce herein, the Holy Ghost gives thee two rules in the choyce of a Godly, and fit. Wife, godliness, and fitness: godliness, because our Spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holiness her self. For the marriage of man and woman is resembled of the Apostle to the matriage of Christ and the Church. Now the Church is called Ephes. 5. 29 holy, because she is holy. In the sixth of the *Canticles* she is Cant. 6. 8 called undefiled, because she is undefiled. In the 45. Psalm she is Psal. 45. 9 called fair within, because her beauty is inward: So our Spouse 1 Sam. 16. 7 should be holy, undefiled, and fair within. As God respecteth the heart, so we must respect the heart, because that must love, and not the face. Covetousness hath ever been a Suter to the richest, and pride to the highest, and lightness to the fairest: and for revenge hereof, his joy hath ever ended with his Wives youth which took her beauty with it. The goods of the World are good, and the goods of the body are good, but the goods of 1 Cor. 13. 13 the minde are better. As *Paul* commendeth Faith, Hope, and Charity, but saith, *The greatest of these is charity*; so may I commend beauty, and riches, and godliness, but the best of these is godliness, because it hath the things which it wants, and makes every state alike with her gift of contentation.

A fit Wife. Secondly, the Mate must be fit: It is not enough to bee vertuous, but to be fitable, for divers Women have many vertues, and

and yet do not fit to some men; and divers men have many vertues, and yet do not fit to some women: and therefore wee see many times, even the godly couples to jar when they are married, because there is some unfitnes between them, which makes odds. What is odds, but the contrary to even? therefore make them even (saith one) and there will be no odds. From hence came the first use of the Ring in Weddings, to represent this evenness: for if it be straiter than the finger, it will pinch, and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, strive not, but they which are unlike, as fire and water. Therefore one observeth, that concord is nothing but likeness, and all that strife is for unfitness: as in things when they fit not together, and in persons when they sute not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that findes a Wife according to his own heart, whether he be rich or poor, his peace shall afford him a cheerful life, and teach him to sing, *In love is no lack.* Therefore a godly man in our time thanked the Lord, that he had not only given him a godly Wife, but a fit Wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest Wife in the World, but the fittest Wife for him in the World, which every man should think when that knot is tied, or else so oft as he seeth a better, he will wish that his choyce were to make again. As he did thank God for sending him a fit Wife; so the unmarried should pray to God to send him a fit Wife: for if they be not like, they will not like.

The Ceremony is not approved, but the invention declared.

1 Sam. 2. 35

The saying of a wise man.

The fitness is commended by the Holy Ghost in two words: one is in the second of *Genesis*, and the other in 2 *Cor.* 6. 14. that in *Genesis* is *Meet*: God saith, *I will make man a help meet for him*; shewing, that a Wife cannot help well, unless she be meet. Further, it sheweth that man is such an excellent Creature, that no Creature was like unto him, or meet for him, till the woman was made.

Gen. 2. 18
2 Cor. 6. 14

This meetness God sheweth again in the 22. verse, where *Moses* saith, That of the rib which was taken out of Man, God built the Woman: signifying, that as one part of the building doth meet and fit with another; so the Wife should meet and

Gen. 2. 22

fit with the Husband, that as they are called couples, ſo they may be called pairs: that is, as a pair of Gloves, or a pair of Hoſe are alike: ſo man and wife ſhould be alike, becauſe they are a pair of friends.

If thou be Learned, chuſe one that loveth knowledge; if thou be Martial, chuſe one that loveth proweſs; if thou muſt live by thy Labour, chuſe one that loveth Husbandry: for unleſs her minde ſtand with thy Vocation, thou ſhalt neither enjoy thy Wife, nor thy Calling.

That other word in 2 *Cor.* 6. 14. is *Yoke*: there Marriage is called a Yoke. *Paul* ſaith, *Be not unequally yoked.* If Marriage be a yoke, then they which draw in it muſt be fit, like two Oxen which draw the yoke together, or elſe all the burthen will lye upon one. Therefore they are called yoke-fellows too, to ſhew that they which draw this yoke muſt be fellows. As he which ſoweth ſeed, chuſeth a fit ground, becauſe they ſay, it is good grafting upon a good ſtock: ſo he, which will have godly and vertuous Children, muſt chuſe a godly and vertuous Wife: for like Mother (ſaith *Ezekiel*) like Daughter. Now as the Traveller hath marks in his way, that he may proceed aright; ſo the Suter hath marks in his way, that he may chuſe aright.

Phil. 4. 3

Ezek. 16. 44

There be certain ſigns of this fitneſs, and godlineſs, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou muſt mark Five things: the Report, the Looks, the Speech, the Apparrel, and the Companions; which are like the Pulſes, that ſhew whether we be well or ill. The report, becauſe as the market goes, ſo they ſay the market-men will talk. A good man commonly hath a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men: but a good name is not to bee prized from the wicked; and therefore Chriſt ſaith, *Curſed are you when all men ſpeak well of you*: that is, when evil men ſpeak well of you, becauſe this is a ſign that you are of the world, *for the world liketh and praiſeth her own.* Yet as Chriſt ſaith, *Who can accuſe me of ſin?* So it ſhould be ſaid of us, not who can accuſe me of ſin? but who can accuſe me of this ſin? or who can accuſe me of that ſin? That is, who can accuſe me of ſwearing? who can accuſe me of diſſembling? who can accuſe me of fornication? No man can ſay this

Five Rules in the choyce of a good Wife.

Pſal. 11. 26

Prov. 10. 7

Mark 14. 9

Luke 6. 26

Iohn 15. 19

Iohn 8. 46

this of his thought, but every man ſhould ſay it of the act, like *Zachariah* and *Elizabeth*, which are called unblameable before men, becauſe none could accuſe them of open ſins. Luke 1. 6

The next ſign is the look: for *Solomon* ſaith in *Eccleſ.* 8. 7. *Wiſdom is in the face of a man:* ſo godlineſs is in the face of a man, and ſo folly is in the face of a man, and ſo wickedneſs is in the face of a man. And therefore it is ſaid in *Eſay*, chap. 3. ver. 9. *The triall of their countenance teſtifieth againſt them:* as though their looks could ſpeak. And therefore we read of proud looks, and angry looks, and wanton looks: becauſe they bewray pride, and anger, and wantonneſs. Eccleſ. 8. 7 Eſay 3. 9

I have heard one ſay, that a modeſt man dwels at the ſign of a modeſt countenance; and an honeſt Woman dwelleth at the ſign of an honeſt face, which is like the gate of the Temple that was called beautiful: ſhewing, that if the entry be ſo beautiful, within is great beauty. To ſhew how a modeſt countenance, and womanly ſhamefaſtneſs do commend a chaſte Wife, it is obſerved that the word *Nuptiæ*, which ſignifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a covering, becauſe the Virgins which ſhould be married, when they came to their Husbands, for modeſty and ſhamefaſtneſs did cover their faces: as we read of *Rebeccah*, which ſo ſoon as ſhe ſaw *Iſaac*, and knew that he ſhould be her Husband, ſhe caſt a vail before her face, ſhewing that modeſty ſhould be learned before marriage, which is the dowry that God addeth to her portion. Acts 3. 2 Gen 24 65

The third ſign is her ſpeech, or rather her ſilence: for the ornament of a woman is ſilence: and therefore the Law was given to the Man rather than to the Woman, to ſhew that he ſhould be the teacher, and ſhe the hearer. As the Eccho anſwereth but one, for many which are ſpoken to her: ſo a maids anſwer ſhould be in a word; for ſhe which is full of talk, is not likely to prove a quiet wife. To *Adam* firſt, and to *Moſes* after. Maids muſt ſpeak like an Eccho.

The eye & the ſpeech are the minds glaſſes, for *out of the abundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh:* as though by the ſpeech we may know what aboundeth in the heart. And therefore he ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned:* that is, thou ſhalt be juſtified Mat. 12. 34 Mat. 26. 34

to be wise, or thou shalt be condemned to be foolish: thou shalt be justified to be sober, or thou shalt be condemned to be rash; thou shalt be justified to be humble, or thou shalt be condemned to be proud: thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Salomon* saith, *A fools lips are a snare to his own soul.* Snares are made for others, but this snare catcheth a mans self, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *guideth his mouth wisely, and the words of his mouth have grace.* Now to shew that this should be one mark in the choice of thy Wife, *Salomon* describing a right wife, saith; *She openeth her mouth with wisdom, and the law of grace is in her tongue.* A wife that can speak this language, is better than she which hath all the tongues. But as the open vessels were counted unclean, so account, that the open mouth hath much uncleanness.

Prov. 18. 7.
Prov. 16. 23
Eccles. 12. 10
Prov. 31. 26
Numb. 19. 15

The fourth sign is the apparrel; for as the pride of the Glutton is noted in that he went in purple every day, so the humility of *John* is noted, in that he went in hair-cloth every day. A modest woman is known by her sober attire, as the Prophet *Eliah* was known by his rough garment. Look not for better within, than thou seest without; for every one seemeth better than she is: if the face be vanity, the heart is pride. He which biddeth thee abstain from the shew of evil, would have thee abstain from those wives which have the shews of evil; for it is hard to come in the fashion, and not to be in the abuse: and therefore *Paul* saith, *Fashion not your selves like unto this world*, as though the fashions of men did declare of what side they are.

Luke 16. 19
Mark 1. 6
2 King. 1. 8
1 Thes. 5. 22
Rom. 12. 2

The Fifth sign is the company, for birds of a feather will fly together, and fellows in sin will be fellows in league, even as young *Rehoboam* chose young companions. The tame Beasts will not keep with the Wild, nor the clean dwell with the Leprous. If a man can be known by nothing else, then he may be known by his companions; for, like will to like, as *Salomon* saith, *Theeves call one another.* Therefore when *David* left iniquity, he said; *Away from me all yee that work iniquity:* shewing, that a man never abandoneth evil, until he abandon evil company: for no good is concluded in this Parliament.

2 King. 12. 8
Prov. 1. 11
Psal. 6. 8

There-

Therefore chuſe ſuch a Companion of thy life, as hath choſen company like thee before. For they which did chuſe ſuch as loved prophane companions before, in a while were drawn to be prophane too, that their Wives might love them. All theſe properties are not ſpied at three or four comings, for Hypocriſie is ſpun with a fine thread, and none are deceived ſo often as Lovers. He which will know all his Wives qualities before he be married to her, muſt ſee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elſe he ſhall have leſs with her than he looked for, or more than he wiſhed for.

When theſe Rules are warily obſerved, they may joyn together, and ſay as *Laban* and *Bethuel* ſaid; *This cometh of the Lord, therefore we will not ſpeak againſt it.* How happy are thoſe, in whom faith, and love, and godlineſs are married together, before they marry themſelves? For none of theſe martial, and cloudy, and whining marriages can ſay, that godlineſs was invited to their Bride-ale, and therefore the bleſſings which are promiſed to godlineſs, do fly from them. Gen. 24. 50

Parents conſent in Marriage.

Now in this choyce are two Queſtions; Firſt, whether children may marry without their parents conſent. Secondly, Whether they may marry with Papiſts or Atheiſts, &c. Touching the Firſt, God ſaith, *Honour thy father and thy mother.* Now wherein canſt thou honour them more, than in this honourable action, to which they have preſerved thee, and brought thee up, which concerneth the ſtate of thy whole life? Again, in the firſt inſtitution of marriage, when there was no father to give conſent, then our heavenly Father gave his conſent. God ſupplied the place of the father, and brought his daughter unto her husband, and ever ſince, the father after the ſame manner hath offered his daughter unto the husband. Exod. 20. Gen. 2. 22

Beſide, there is a Law, that if any man deflour a Virgin, hee ſhal marry her: but if the father of the Virgin do not like of the marriage, then he ſhall pay unto her the dowrie of Virgins; that is, ſo much as her virginity is eſteemed: ſo that the father might allow the marriage, or forbid it. Exod. 22.

Again, there is a Law, that if a free-man, or free-woman make a vow it muſt be kept. But if a virgin make a vow, it ſhould Numb. 30. 6

not be kept unleſs the father approve it, becauſe ſhe is not free, therefore if ſhe did vow to marry, yet the father hath power by this Law to break it. Again, our Saviour ſaith, that in Heaven there is no marrying, or giving to marriage, ſhewing that in earth there ſhould be a giving to marriage, as well as marrying. Therefore the Law ſpeaketh unto the father, ſaying; *Thou ſhalt not take a wife for thy Son of ſtrangers*; therefore *Paul* ſpeaketh to the father, *If thou give thy daughter to marriage, thou doſt well.* Therefore *Jobs* children are counted part of *Jobs* ſubſtance; ſhewing, that as a man hath the diſpoſition of his own ſubſtance, ſo he hath the diſpoſition of his own children. Therefore in *Mat.* 22. 30. the Wife is ſaid to be beſtowed in marriage; which ſignifieth, that ſome did give her beſide her ſelf. Therefore it is ſaid, that *Jacob* ſerved *Laban*, that *Laban* might give him his Daughter to Wife. Therefore *Saul* ſaith to *David*, I will give thee mine eldeſt Daughter to Wife. Therefore it is ſaid, that *Judah* took a Wife to *Er* his Son. Therefore *Sichem* ſaith to his father, get me this maid to wife. Therefore in the marriage of *Iſaac*, we ſee *Abrahams* ſervant in the place of *Iſaac*, and *Rebecca* the Maid and her Parents, ſitting in Parliament together. Therefore *Sampſon* though he had found a Maid to his liking, yet he would not take her to Wife, before he had told his Parents, and craved their aſſent. It is a ſweet Wedding when the Father and the Mother bring a bleſſing to the feaſt; and a heavie union, which is curſed the firſt day that it is knit.

Deut. 7. 3

1 Cor. 7. 38
Iob 1. 3. & 10

Gen. 29. 18
1 Sam. 18. 17

Gen. 28. 6
Gen. 34. 9
Gen. 24. 51, 52, 53
Judg. 14. 2

The Parents commit their Children to Tutors, but themſelves are more than Tutors. If Children may not make other Contracts without their good will, ſhall they contract Marriage, which have nothing to maintain it after, unleſs they return to beg of them whom they ſcorned before?

Will you take your fathers money, and will you not take his inſtruction? Marriage hath need of many Counſellers, and doſt thou count thy father too many, which is like the fore-man of thy inſtructors? If you mark what kind of youths they bee, which have ſuch haſte, that they dare not ſtay for their Parents advice, they are ſuch as hunt for nothing but beauty, and for punſhment hereof, they marry to beggery, and loſe their father and mother for their wife: therefore honour thy Parents in this,

this, as thou wouldest that thy Children should honour thee.

The second question is answered of *Paul*, when he saith, *Bee not unequally yoaked with infidels.* As we should not be yoked with Infidels, so we should not be yoaked with Papists, and so we shou'd not be yoaked with Atheists, for that also is to bee unequally yoked, unless we be Atheists too. As the *Jews* might not marry with the *Canaanites*, so we may not marry with them which are like *Canaanites*; but as the sons of *Jacob* said unto *Emor*, which would marry their Sister; *We may not give our Sister to a man uncircumcised: but if you will be circumcised like us, then we will marry with you*: so Parents should say to Suters, I may not give my Daughter to a man unsanctified, but if you will be sanctified, then will I give my Daughter unto you. Though heresie and irreligion be not a cause of Divorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry all, with whom we may live being married. If Adultery may separate marriage, shall not Idolatry hinder marriage, which is worse than it? Christ saith, *Let no man separate whom God hath joyned*: so I may say, Let no man joyn whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Marriage with Papists, &c. Gen. 24. 3 Exod. 34. 16 Gen. 18. 1 Mal. 2. 11 Ezra 9. 12 Gen. 34. 14 The similitude holds in their saying, and not in their meaning; for they spake truly, but they meant falsely. Mat. 19 6 Mark 10. 9.

Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* or, *Come to my bed*, to whom I may not say, *Come to my Table*? How should my marriage speed well, when I marry one to whom I may not say, *God speed*, because she is none of Gods friends? If a man long for a bad wife, he were best go to Hell a wooing, that he may have choyce. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the Devil, which marrieth with the Tempter: for *Tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good, evil, and evil, good.

Esay 51. 11 2 Joh. 10 Mat. 4. 3

He prayeth, *Not to be led into tentation*, and leadeth himself into tentation. Surely hee doth not fear sin, which doth not shun occasions: and he is worthy to bee snared, which maketh a trap for himself. When *Salomon*, the mirror of Wisdom, the wonder of the World, the figure of our Lord, by idolatrous Concubines is turned to an Idolater, let no man say, I shall not

Luke 11. 4 1 King. 11. 1, &c.

be

be secured: but say, how shall I stand, where such a Cedar fell? The Wife must be meet, as God said, *Gen.* 2. 18. But how is she meet, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how do we marry in the Lord, when we marry the Lords enemies? Our Spouse must be like Christs Spouse; but Christs Spouse is neither Harlot, nor Heretick, nor Atheist. If she be poor, the Lord reproveth not for that; if she be weak, the Lord reproveth not for that; if she be hard favoured, the Lord reproveth not for that; all these wants may be dispensed with: but none giveth any dispensation for godliness but the Devil, Therefore they which take that priviledge, are like to them which seek to Witches, and are guilty of preferring evil before good. This unequal marriage was the chief cause that brought the Floud, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleevers and unbeleevers to match together.

1 Cor. 7. 39

Gen. 3. 4.

Gen. 6. 2

Mat. 22. 11

Wedding garment.

In *Mat.* 22. Christ sheweth, that before parties married, they were wont to put on fair and new garments, which were called Wedding Garments; a warning unto all which put on Wedding Garments, to put on truth and holiness too, which so precisely is resembled by that Garment more than other. It is noted, *Luk.* 14. that of all them which were invited to the Lords Banquet, and came not, only he which had married a Wife did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the service of God: and therefore we had not need to take the worst, for the best are combersome enough. In the Book of *Job*, it is to be observed, that his Wife did tempt him to blaspheme God; and he did not *open his mouth to curse the day of his birth*, til after he had been so tempted by her: shewing, that wicked women are able to change the stedfast man, more than all tentations beside. *Sampson* would take a Philistian to Wife, but he lost his honour, his strength, and his life by her, lest any should do the like.

Note.
Luke 14. 21

Iob 2. 9
Iob 3. 1

Indg. 14.

2 Chro. 21. 6

But what a notable warning is that in 2 *Chro.* 21. 6. where the holy Ghost saith Jeroboam *walked in the way of* Ahab, *for he had the daughter of* Ahab *to wife*? as though it were a miracle

if

if he had been better than he was, because his Wife was a temptation. Miserable is that man which is fettered with a Woman that liketh not his Religion, she will be nibling at his prayer, and at his study, and at his meditations, til she have tired his devotion: and turned the edge of his soul, as *David* was tried of his malapert *Michol*, she mocked him for his zeal, and liked her self in her folly; many have fallen at this stone. Therefore as Christ saith, *Remember* Lots *wife*; so when thou marriest, remember *Joborams* wife, and be not wedded to her which hath not the Wedding garment: but let unity go first, and let union follow after, and hope not to convert her, but fear that she will pervert thee; lest thou say after, like him, which should come to the Lords banquet, *I have married a Wife and cannot come*, Luk. 14. 20.

2 Sam. 16. 6

Luke 16. 32

Luke 14. 20

The duties of Marriage.

Yet the chiefest point is behind, that is, our duties. The duties of marriage may be reduced to the duties of Man and Wife one toward another, and their duties toward their Children, and their duty toward their Servants. For themselves, saith one, they must think themselves like to Birds, the one is the Cock, and the other is the Hen: the Cock flieth abroad to bring in, and the Dam sitteth upon the Nest to keep all at home. So God hath made the Man to travel abroad, and the Woman to keep home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within.

Prov. 31. 16

The Man and wife like Cock and Dam.

In every state there is some one vertue which belongeth to that calling more than other: as Justice unto Magistrates, and Knowledge unto Preachers, and Fortitude unto Souldiers; so love is the Marriage vertue, which sings Musick to their whole life.

Wedlock is made of two Loves, which I may call the first love, and the after love. As every man is taught to love God before he be bid to love his Neighbour; so they must love God, before they can love one another.

Marriage compounded of two Loves.

To shew the love which should be between Man and Wife, Marriage is called *Conjugium*, which signifieth a knitting or joyning together: shewing, that unless there be a joyning of hearts, and a knitting of affections together, it is not marriage indeed, but in shew and name, and they shall dwell in a house like two poysons

poysons in a ſtomack, and one ſhall ever be ſick of another.

Therefore, firſt that they may love, and keep love one with another, it is neceſſary that they both love God: and as their love increaſeth toward him, ſo it ſhall increaſe each to other. But the man muſt take heed that his love towards his Wife bee not greater than his love toward God, as *Adams* and *Sampſons* were: for all unlawful love will turn to hatred; as the love of *Amon* did toward *Thamar*; and becauſe Chriſt hath forbidden it, therefore he will croſs it. This made *Uriah* ſo fearful, leſt the pleaſure of his Wife ſhould withdraw his heart from God, that he would not go to his houſe, ſo long as he had cauſe to mourn and pray, although he had a Wife which feared God like himſelf: and that you may ſee it is no cheap dalliance for the Husband to make the Wife, or the Wife to make the Husband leſs zealous than they were, in *Deut.* 13. the Wife which did draw her Husband from God is condemned to dye. Therefore good Wives when their Husbands purpoſe any good, ſhould encourage them like *Jacobs* Wife, which bad him do according to the Word of God; and if they ſee them minded to do any evil, they ſhould ſtay them, like the Wife of *Pilate*, which counſelled her Husband not to condemn Chriſt. For ſeeing Holineſs is called the Wedding Garment, who ſhall wear this Wedding Garment, if they wear it not which are wedded? When one holy hath found another, then the Holieſt ſeemeth to make the marriage, and his Angels come to the feaſt.

Gen 3. 6
Judg. 16. 17
2 Sam. 13. 15
Mat. 10. 36
Gen. 30. 16
Mat. 17. 19
Mat. 22. 11

Beſt policy in marriage, to begin well.

To paſs over ſleights which ſeldom proſper, unleſs they have ſome warrant; the beſt policy in marriage is to begin well: for as boords well joyned at the firſt, ſit cloſe ever after; but if they ſquare at the firſt, they warp more and more: ſo they which are well joyned, are well married: but they which offend their love before it be ſetled, fade every day like a Marigold, which cloſeth her flower as the Sun goeth down, till they hate one another more than they loved at firſt.

They muſt learn one anothers natures.

To begin this concord well, it is neceſſary to learn one anothers nature, and one anothers affections, and one anothers infirmities, becauſe ye muſt be helpers, and ye cannot help, unleſs you know the Diſeaſe. All the jarrs almoſt which do trouble this band, do riſe of this, that one doth not hit the meaſure of the

the others heart, apply themselves to eithers nature, whereby it cometh to pass, that neither can refrain when either is offended; but one sharpeneth another, when they had need to bee calmed. Therefore they must learn of *Paul*, to fashion themselves one to another, if they would win one another: for if any jar do arise, one saith, in no wise divide beds for it; for then the Sun goeth down upon their wrath, and the means of reconcilement is taken away. Give passions no time; for if some mens anger stand but a night, it turneth to malice, which is uncurable. 1 Cor. 9. 20. Ephes. 4. 25.

The Apostle saith, that there will be offences in the Church: so sure there will be many offences in marriage: but he saith, these are trials who have faith, these are but trials who are good Husbands, and who are good Wives. His anger must be in such a mood, as if he did chide with himself, and their strife as it were a sawce made of purpose to sharpen their love when it waxeth unpleasant: like *Jonathans* Arrows, which were not shot to hurt, but to give warning. Knowing once a couple which were both cholerick, and yet never fell out, I asked the man how they did order the matter, that their infirmity did not make them discord? He answered me, When her fit is upon her, I yeeld to her, as *Abraham* did to *Sara*; and when my fit is upon me, she yeelds to me; and so we never strive together, but asunder. Me thought it was a good example to commend unto all married folks; for every one hath his frenzie, and loveth them that can bear his infirmity. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man bear, if he will not bear hers which beareth his? Thus much of their duties in general: now to their several offices. The man may spell his duty out of his name, for he is called *the head*, to shew that as the eye, the tongue, and the ear are in the head, to direct the whole body; so the man should bee stored with wisdom, and understanding, and knowledge, and discretion, to direct his whole family: for it is not right, that the worse should rule the better; but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better, therefore if he let her be better than himself, he seems to free her from her obedience, and bindes himself to obey her. 1 Cor. 11. 19. 1 Sam. 20. 20. A sweet example, teaching how couples shall never fall out. Gen. 16. 6. Ephes. 5. 23. Note ye Husbands.

His

The Husbands first duty.

His first duty is called *Hearting*; that is, hearty affection. As they are hand-fasted, so they must be heart-fasted: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to love, so I may draw all their duties to love, which is the hearts gift to the Bride at her marriage. First, he must chuse his Love, and then he must love his Choyce: this is the oyl which maketh all things easie. In *Solomons* Song, which is nothing else but a description of Christ the Bridegroom, and the Church his Spouse, one calleth the other Love; to shew, that though both do not honour alike, yet both should love alike, which the man may do without subjection.

Understand in his marriage only.

The man is to his Wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his Spouse, as Christ beareth towards his Spouse: for he

Ephes. 5. 25

saith, *Husbands, love your Wives, as Christ loved his Congregation*: that is, with a holy love, and with a hearty love, and with a constant love, as the Church would be loved of Christ. Will not a man love his glory? why *Paul* calleth the woman

1 Cor. 11. 7

the glory of the man, for her reverence makes him to be reverenced, and her praise makes him to be praised. Therefore hee which loveth not his Wife, loveth his shame, because she is his glory. *Ephes.* 5. 28. *Paul* saith, *He which loveth his Wife, loveth himself*: for thereby he enjoyeth peace and comfort, & help to himself in all his affairs: therefore in the same verse *Paul*

Ephes. 5. 28

counselleth Husbands to love their Wives as their bodies. And after in vers. 33. as though it were too little to love them as their

Levit. 19. 18

bodies, he saith; *Let every man love his wife as himself*: that is, as his body and soul too. For if God commanded men to love their Neighbour as themselves, much more are they bound to love their Wives as themselves, which are their next neighbours. As *Elcanah* did not love his Wife less for her barrenness,

1 Sam. 1. 7

but saith, *Am not I better unto thee than ten Sons?* As though he favoured her more for that which she thought her self despised: so a good Husband will not take occasion to love his Wife less for her infirmities, but comfort her more for them, as this man did, that she may bear with his infirmities too.

Mark 10. 7

When Christ saith, that *a man should leave father and mother*

and

and cleave to his Wife: he ſignifieth how Chriſt left his Father for his Spouſe; and that man doth not love his Wife ſo much as he ſhould, until he affect her more than ever he did his father or mother. Therefore when God bid *Abraham* forſake all his Kindred, yet he bade him not forſake his Wife: as though the other ſometime might be forſaken for God, but the Wife muſt be kept for God, like a charge which bindeth for term of life. Gen. 21. 1

His next duty to Love, is a fruit of his love: that is, to let all things be common between them, which were private before. The Man and Wife are Partners, like two Oares in a Boat: therefore he muſt divide offices, and affairs, and goods with her, cauſing her to be feared and reverenced, and obeyed of her Children and Servants, like himſelf, for ſhe is an under-officer in his Common-weal, and therefore ſhe muſt bee aſſiſted and born out like his Deputy; as the Prince ſtandeth with his Magiſtrates for his own quiet, becauſe they are the leggs which bear him up. To ſhew this community between Husband and Wife, he is to maintain her as he doth himſelf, becauſe Chriſt ſaith, *They are no more two, but one*; Therefore when hee maintaineth her, he muſt think it but one charge, becauſe hee maintaineth no more but himſelf, for they two are one. He may not ſay as Husbands are wont to ſay, That which is thine is mine, and that which is mine is mine own: but that which is mine is thine, and my ſelf too. For as it is ſaid; *He which hath given us his Son, can he deny us any thing?* So ſhe may ſay, Hee which hath given me himſelf, can he deny me any thing? The body is better than the goods, therefore if the body bee mine, the goods are mine too. The Husbands ſecond duty. Man and Wife are two Partners. Mark 10. 8 Rom. 8. 30

Laſtly, he muſt tender her as much as all her friends, becauſe he hath taken her from her friends, and covenanted to tender her for them all. To ſhew how he ſhould tender her, *Peter* ſaith, *Honour the woman as the weaker veſſel.* As we do not handle Glaſſes like Pots, becauſe they are weaker Veſſels, but touch them nicely and ſoftly, for fear of cracks; ſo a man muſt intreat his Wife with gentleneſs and ſoftneſs, not expecting that wiſdom, nor that faith, nor that patience, nor that ſtrength in the weaker Veſſel, which ſhould be in the ſtronger; but think when he takes a wife, he takes a vineyard, not grapes, but a vineyard The Husbands laſt duty. 1 Pet. 3. 7

yard to bear him grapes: therefore he must sow it, and dress it, and water it, and fence it, and think it a good vineyard, if at last it bring forth grapes. So he must not look to finde a Wife without a fault, but think that she is committed to him to reclaime her from her faults; for all are defectives: and if hee finde the Proverb true, That in space cometh grace, he must rejoyce as much at his Wife when she amendeth, as the Husband-man rejoyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and Wives their tongues.

This is far from civil wars between man and wife; in all his offices is found no office to fight. If he cannot reform his Wife without beating, he is worthy to be beaten for chusing no better: when he hath used all means that he may, and yet she is like her self, he must take her for his cross, and say with *Jeremy*, *This is my cross, and I will bear it.* But if he strike her, he takes away his hand from her, which was the first part he gave her to joyn them together: and she may put up her complaint against him, that he hath taken away part of her goods. Her cheeks are made for thy lips, and not for thy fists.

Gen. 22. 12

The very name of a wife, is like the Angel which stayed *Abrahams* hand when the stroke was coming. If *David*, because he could not express the good and comfort of unity, was fain to

Psal. 133. 1

say, *O how good and joyful a thing it is for brethren to dwell together in unity!* then weigh and judge how harsh and bitter a thing it is, for man and wife to dwell together at enmity. For the first year after marriage, God would not have the Husband

Deut. 24. 5

go to War with his enemies: but no year would he have him war with his Wife; and therefore God gave him that year to stay at home and settle his love, that he might not war, nor jar after: for the God of peace dwelleth not in the house of War.

Mat. 12. 25

As a Kingdom cannot stand if it be divided, so a house cannot stand if it be divided: for strife is like fire, which leaves nothing but dust, and smoke, and ashes behind it. We read in Scriptures of Masters that struck their servants, but never of any that struck

Gen. 19. 33

his Wife, but rebuked her. *Lot* was drunk when he lay with his Daughters instead of his Wife: and so is he which striketh his

Deut. 25. 2

Wife in stead of his servant. The Law sheweth how a bond-man should be corrected, but the Wife is like a Judge, which is joyned in Commission with her Husband to correct other. Wilt

thou

thou ſtrike one in his own houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuary to defend her from hurt, and canſt thou hurt her thy ſelf? Therefore *Abraham* was called *Sarahs veil*, becauſe he ſhould ſhield her: for a veil is made to ſave. *Abraham* ſaid to *Lot*, *Are we not brethren?* that is, My Brethren jarre? but they may ſay, Are we not one? can one chide with another? can one fight with another? Hee is a bad Hoſt that welcomes his gueſt with ſtripes. Doth a King trample his Crown? *Salomon* calleth the wife, *The Crown of her husband*: therefore he which woundeth her, woundeth his own honour. She is a free Citizen in thine own houſe, and hath taken the peace of thee the firſt day of her marriage, to hold thy hands till ſhe releaſe thee again. *Adam* ſaith of his ſpouſe, *This is fleſh of my fleſh*, But *no man* (ſaith *Paul*) *ever hated his own fleſh*. So then, if a man ask whether he may ſtrike his wife, God ſaith, nay, thou maieſt not hate thy wife, for no man hateth his own fleſh; ſhewing that hee ſhould not come neer blows, but think his wrath too much: for *Paul* ſaith, *Be not bitter to your wives*: noting, that anger in a husband is a vice.

Gen 20. 16
Gen. 13. 8
Prov. 12. 4
Gen. 2. 23
Ephes. 5. 29
Coloſ. 3. 19

Doth the Cock ſpur the Hen: Everyman is aſhamed to lay his hands on a woman, becauſe ſhe cannot match him: therefore he is a ſhameleſſe man which layeth hands on his wife. The hand doth not buffet its own cheek, but ſtroke it. If a man be ſeen raging with himſelf, he is carried to Bedlam: ſo theſe mad men which beat themſelves, ſhould be ſent to Bedlam, till their madneſſe be gone. *Solomon* ſaith, *Delight continually in her love*, that is, begin, proceed, and end in love. In revenge therefore, he ſheweth that delight is gone, becauſe he calleth love their delight. Therfore as *Paul* ſaith of Biſhops, *A Biſhop muſt be no ſtriker*, ſo a husband muſt be no ſtriker, for he which ſtriketh his own fleſh, breaketh that law which ſaith, *Thou ſhalt not make a skar in thy fleſh*: & is like the *Baalites*, which wounded their own bodies. Thus we have ſent letters unto husbands to read before they fight. Now let us go home to love again. Wouldeſt thou learn how to make thy match delightful? *Solomon* ſaith, *rejoyce in her love continually*. As though thou couldeſt not delight without love, and with love thou maieſt delight continually

Prov. 5. 18
1 Tim. 3. 3
Of his wife.
Lev. 19. 28
Deut. 14
1 King. 18. 28
It is properly ment in mourning for the dead, but it deſcribeth imply an unlawfulneſs to hurt our ſelves.

Prov. 5. 18 finally. Therefore love is called the thankful vertue, becauſe it rendreth peace, and eaſe, and comfort to them that make of her. So much to husbands.

The womans duty. Likewiſe the woman may learn her duty of her name. They are called good wives, as good-wife *A.* and good wife *B.* every wife is called a goodwife; therfore if they be not good wives, their names do bely them, and they are not worth their titles, but anſwer to a wrong name, as players do upon a ſtage. This name pleaſeth them well: but beſides this, wife is called

Phil. 4. 3 a *Yoke fellow*; to ſhew that ſhe ſhould help her husband to bear his yoke: that is, his grief muſt be her grief; and whether it be the yoke of poverty, or the yoke of envy, or the yoke of ſickneſſe, or the yoke of impriſonment, ſhe muſt ſubmit her neck to bear it patiently with him: or elſe ſhe is not his yoke-fellow, but his yoke, as though ſhe were inflicted upon him for

Job 2. 9. a penalty, like to *Iobs* wife, whom the devil left to torment him, when he took away all he had beſide. The Apoſtle biddeth

Rom. 12. 19. to *Rejoyce with them that rejoyce, & mourn with them that mourn.* With whom ſhould the wife rejoyce, rather than with her husband? or with whom ſhould ſhe mourn, rather than with her own fleſh? *I will not leave thee*, ſaith *Eliſha*, to *Eli-*

2 King 2 6. *ah*: ſo ſhe ſhould never leave him till death. *Bear one anothers*

Gal. 6. 2 *burthen*, ſaith *Paul*: who ſhall bear one anothers burthen, if the wife do not bear the husbands burthen? wicked *Iezabel* com-

1 King 21 forted her husband in his ſickneſſe, & *Ieroboams* wife ſought

1 King. 14. 4 for his health, though ſhe were as bad as he. God did not bid *Sara* leave her father, and her country, as he bad her her husband: yet becauſe hee bid *Abraham* leave his, ſhee

Gen. 21. 1 left hers too: ſhewing that ſhe was content, not only to be his play-fellow, but his yoke fellow too.

Gen. 2. 18 Beſide a yoke-fellow, ſhe is called a *Helper*, to help him in his buſineſs to help him in his labours, to help him in his troubles, to help him in his ſickneſſe, like a woman-phyſitian; ſometime with her ſtrength, and ſometime with her councel: for

1 Cor. 1. 27. ſometime as God confoundeth the wiſe by the fooliſh, and the ſtrong by the weak: ſo he teacheth the wife by the fooliſh, and helpeth the ſtrong by the weak. Therefore *Peter*

1 Pet. 3. 1 ſaith, *Husbands are won by the conver ſation of their wives.*

As

As if he should say, sometime the weaker vessel is the stronger vessel, and *Abraham* may take councell of *Sara*, as *Naaman* was advised by his seruant. The *Shunamites* counsell made her husband receive a Prophet into his house; and *Hesters* councel made her husband spare the Church: so some have been better helpers to their husbands, than their husbands have been to them for it pleased God to provoke the wise with the foolish, as hee did the Jews with the Gentiles. Gen. 16. 2 2 King. 5. 8 2 King 4. 10 Hest. 7. 3

Beside a helper, shee is called a *Comforter* too, and therfore the man is bid rejoyce in his wife: which is as much to say, that wives must be the rejoycing of their husbands, even like *Davids* Harp to comfort *Saul*, Therfore it is said of *Rebecca*, that shee prepared meat for her husband, such as he loved: so a good wife is known, when her words, and deeds, and countenances are such as her husband loveth. She must not examine whether hee be wise or simple, but that she is his wife: and therefore they which are bound must obey; as *Abigail* loved her husband, though he were a fool: for the wife is as much despised for taking rule over her husband, as he for yeilding it unto her. Therefore one saith, that a mankind woman is a monster; that is, half a woman, and half a man. It becomes not the Mistresse to be Master, no more than it beseemeth the Master to be Mistresse, but both to sail with their own wind. Prov. 5. 18 1 Sam. 16. 23. Gen. 27. 9. 1 Sam. 25. 3.

Lastly, We call the wife huswife; that is, house-wife: not a street wife, like *Tamar*, nor a field wife, like *Dinah*; but a house-wife: to shew that a good wife keeps her house. And therfore *Paul* biddeth *Titus* to exhort women, that they be *chaste* and keeping *at home*; presently after *chaste*, he saith, *keeping at home*: as though home were chastities keeper. And therfore *Solomon* depainting the Whore, setteth her at the door now sitting upon her stals, now walking in the streets, now looking out at the windows, like cursed *Jezabel*: as if she held forth the glass of tentation for vanity to gaze upon. But chastity careth to please but one, and therefore she keeps her closet as if she were still at prayer. The Angel asked *Abraham*, *where is thy wife? Abraham* answered, *she is in the Tent*. The Angel knew where she was, but yet we asked, that he might see how women in old time did keep their Tents and houses. It is recorded of the *Shunamite*, that she did ask her husband leave to go unto Gen. 38. 14 Gen. 34. 2 Why wives are called Housewives. Tit. 2. 5 Prov. 7. 12 2 King 9. 30 Gen. 18. 9 2 King. 4. 22

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her own, yet she thought it not meet to go far abroad without her husbands leave. *Phidias*, when he should paint a woman, painted her sitting under a Snails shell; signifying that she should go like a Snail, which carrieth his house upon his back. *Solomon* bid *Shimei*, *Go not beyond the river*: so a wife should teach her feet; go not beyond the door: she must count the walls of her house like the bounds of the river which *Shimei* might not pass, if he would please the King. For when *Adam* was away *Eve* was made a prey. If her husband be from her, untill he return again, shee must think her self a widow, that is, separated from man: for *Vidua* doth signify, *A viro divisa*, that is, widow doth signify divided from man: therefore now she must have no fellowship nor company with men, because she is divided from man. As it becometh her to keep home, so it becommeth her to keep silence, and always speak the best of her head. Other seek their honour in triumph, but shee must seek her honour in reverence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities: For they say, That is an evil bird that defileth her own nest? and if a wife use her husband so, how may the husband use his wife? Because this is the quality of that sex, to overthwart and upbraid, and sue the preeminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*: as though nothing were so crosse and contrary to a man, as a wife. This is not scripture, but no slander to many.

1 King. 2. 36, 37 Husbands should not keep their wives so strait but wives should not think their house their prison, but as their paradise where they would be.

A wife may not utter her husbands faults

A wife the contrary to a husband.

As *David* exalted the love of women above all other loves, so *Solomon* mounteth the envy of women above all other envies: stubborn, sullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would think they were moulten out of the salt-pillar, into which *Lots* wife was transformed, wee say not all are alike, but this sect hath many disciples. Doth the rib that it in mans side fret or gaul him? no more then should she which is made of the rib. Though a woman be wise, & painfull & have many good parts, yet if she be a shrew her troublesom jarring in the end will make her honest behaviour unpleasant, as her over-pinching at last causeth her good huswivery to be

2 Sam. 1. 26 Prov. 21. 19 Gen. 19. 26 Gen. 2. 20

evil

evil spoken of: Therefore although she be a wife, yet sometimes she must observe the servants lesson, *Not answering again*; and hold her peace, to keep the peace. Therefore they which keep silence, are well said to hold their peace, because silence oftentimes doth keep the peace, when words would break it. Tit. 2. 9

To her silence and patience, she must adde *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wives tribute to her husband; for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him: for *Paul* saith, *wives submit your selves, unto your husbands; as to the Lord.* Shewing that she should regard his will as the Lords will, but withall, as the Lord commandeth, onely that which is good and right: so she should obey her husband in good and right; or else she doth not obey him as the Lord, but as the tempter. The first subjection of women began at sin: for when God cursed her for seducing her husband, when the serpent had seduced her, he said, *He shall have authority over thee.* And therefore as the man named all other creatures, in sign that they should be subject to him, as a servant which cometh when his master calleth him by his name; so did he name the woman also, in token that she should be subject to him likewise. And therefore *Ahashuerus* made a law, that every man should bear rule in his own house, and not the woman; because shee sinned first, therefore she is humbled most: and ever since, the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and governours. If ye disdain to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subject to her husband, as the Church is to Christ. A greater love then this* (saith Christ) *no man can have*: so a better example than this, no woman can have. That the wife may yeild this reverence to her husband, *Paul* would have her attire to be modest and orderly for garish apparel hath taught many gossips to disdain their husbands. This is the folly of some men, to lay all their pride upon their wives; they care not how they sloven themselves, so their wives jet like Peacocks. But *Peter* doth commend *Sara* for her attire, and not *Abraham*; shewing that women should

Ephes. 5. 23 How far the wife should obey.

Gen. 3. 16
Gen. 2. 20

Vers. 2, 3

Hest. 1. 20, 22
Numb. 30. 7
Judg. 19. 26

Gen. 19. 12
1 Pet. 3. 6

Eph. 5. 24
John 15. 13

The cause why many despise their husbands.
1 Tim. 2. 9

1 Pet. 3. 5

Gen. 3.21 brave it no more than men: and God made *Evis* coat of the same cloth that he made *Adams*. They covered themselves with leaves, and God derided them, but now they cover themselves with pride, like Satan which is fallen down before them like lightening: ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, untill the woman be not so precious as her apparel: that if any man would picture vanity, he must take a pattern of a woman, or else he cannot draw her likeneſſe. As *Herodias* was worſe for her fine dancing: ſo a woman may have too many Ornaments. Frizled locks, naked breſts, painting, perfume, and ſpecially a rolling eye, are the fore-runners of adultery; and he which hath ſuch a wife, hath a fine plague. Once women were married without dowries, becauſe they were well nurtured; but now, if they weighed not more in gold, than in godlineſſe, many ſhould ſit like Nuns, without husbands. Thus we have ſhadowed the mans duty to his wife, and the womans to her husband.

Gen. 3.7
Luke 10.18

Matth. 14.6

Their duties to their ſervants.

After their duties one to another, they muſt learn their duties to their familie. One compareth the Maſter of the houſe to the Seraphin, which came and kindled the Prophets zeal: ſo he ſhould go from wife to ſervants, and from ſervants to children, and kindle in them the zeal of God, longing to teach his knowledge, as a Nurſe to empty her breaſts. Another ſaith, that a maſter in his family hath all the offices of Chriſt; for hee muſt rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Prieſt. To ſhew how a godly man ſhould behave himſelf in his houſhold: when the holy Ghoſt ſpeaketh of the converſation of any houſe-keeper, lightly hee ſaith, that the man beleeved with all his houſhold. As *Peter* being converted, muſt convert his brethren: ſo the Maſter being converted, muſt convert his ſervants. For therfore God ſaid, that he would not hide his counſel from *Abraham*, becauſe he would teach his family: and ſurely all duty which is not done of conſcience, is but eye ſervice, and faileth at moſt need, as *Ziba* betrayed his maſter, when he ſhould have defended him. Therefore before *Oneſimus* was converted, *Paul* ſaid, hee was an unprofitable ſervant, but when he was converted, he calleth him more than a ſervant, becauſe ſuch a ſervant is better then many

Rev. 5.10
Acts 13.16 & 18.8

Phil. 1.8

ſervants.

servants. Therefore though *Laban* was wicked himself, yet he rejoyced that *Jacob* his servant was godly, because God blessed him the better for him. *Ioshua* saith, *I & my household will serve the Lord*: shewing that masters should receive none into their houses, but whom they can govern, as *Ioshua* did: and if any have crept into their doors, then they must put him forth again: for *David* saith, *I will not suffer a liar to stay in my house*, *Psal.* 101.7. He saith not, a swearer, nor a thief, but a liar: as if he should say, I will rid him out of my doors before he be a swearer, and a thief; for a liar will grow to a swearer & a thief in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his household served God as himself did. This is reported also of *Ioseph* and *Mary* for an example, that they went up every year with all their family, to worship at *Jerusalem*, that their children, and their servants might learn to know God as well as they. These examples be written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seek farther then the scripture for instruction. Wherefore as you are Masters now, and they your servants, instruct them and train them, as if you would shew what Masters they should be hereafter. After the care of their souls, they must care for their bodies: for if the labourer is worthy of his hire, which laboureth but a day, what is the servant worthy of which labours every day? therfore *Paul* is so earnest with *Philemon*, to make much of *Onesimus* his servant, that he desired *Philemon* to receive him as he would himself. Therefore because cruel and greedy Masters should not use them too hardly, God remembred them in his creation, and made every week one day of rest, wherein they should bee as free as their masters: so God pittyeth the labourer from heaven, and every Sabbath looks down upon him from heaven; as if hee should say, One day thy labours shall have an end, and thou shalt rest for ever, as thou restedst this day.

Gen. 29.27
Iosh. 14.15
Acts 10.2
Luke 2.41
Luke 10.7.
Phil. 17
Gen. 2.2.

By this we see, as *David* did limit *Joab*, that he should not kill *Absolom*, so God hath bound Masters, that they should not oppresse their servants. Shall God respect thine more than thou? Art thou made fresher to thy labour by a little rest? and is not thy servant made stronger by rest to labour for thee? How

2 Sam. 18.5.

Gen. 31. 9 many beasts and sheep did *Laban* lose, onely for hardly intreating of a good servant: therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an error: for there is difference between beleeving servants, and infidel servants: the Infidels were made slaves to the Jews, because God hated them, and would humble them; but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a servant: which teacheth Christians to use their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man saying, *Thou hast made him a little lower then the Angels:* so I may say of servants, that God hath made them a little lower than children; not children, but the next to children, as one would say inferiour children, or sonnes in Law. And therefore the householder is called *Pater familias*: which signifieth a father of his family, because he should have a fatherly care over his servants, as if they were his children: and not use them onely for their labour, like beasts.

Esay. 42. 1
Matt. 12. 18
Psal. 8. 6

Besides, the name of a servant doth not signify suffering, but doing; therefore Masters must not exercise their hands upon them, but set their hands to work; and yet as God layeth no more upon his servants, then he makes them able to bear: so men should lay no more upon their servants then they are able to bear. For a good man (saith *Salomon*) will bee mercifull to his beast, and therefore he will be more merciful to his brother.

1 Cor. 12. 13
Prov. 12. 10

That man is not worthy to be served, which cannot afford that his servants should serve God as well as himself: Give unto God that which is Gods, and then thou maiest take that which is thine. *He that careth not for his family* (saith *Paul*) *is worse than an Infidel*, because Infidels care for their familys. But as *Agur* prayeth, *Give me not too much, nor too little, but feed me with food convenient*: so their care should not be too much nor too little, but convenient, or else they are worse than Infidels too, because covetousnesse is called Idolatry, which is worse then infidelity: for it is lesse rebellion not to honour the King, than to set up another King against him, as the Idolaters do against the King of heaven.

1 Tim. 5. 8
Prov. 30. 8
Ephes. 5. 4

Next

Next unto servants instructions and labours, must be considered their corrections. As *Paul* saith, *Fathers, provoke not your Children to wrath*: so may I say, Masters provoke not your servants to wrath: that is, use such reproofs, and such corrections, that you do not provoke them; but move them: that you do not exasperate them, but winne them: for reviling words and unseasonable fiercenesse doth more hurt than good. And therefore the law of God did charge the Master, that he should not inflict above fourty stripes upon his servant, lest hee should seem despised in his eyes. For while a child, or Scholler, or servant, doth think that he is reproved for love, or beaten with reason, it makes him think of his faults and is ashamed: but when hee sees that he is rebuked with curses, and beaten with staves, as though he were hated like a dog, his heart is hardned against the man which correcteth him; and the fault for the which he is corrected: and after he becommeth desperate, like a horse which runneth upon the striker: and therefore think that God even then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must bee forgiven, and some punished with a look: for he which takes the forfeit of every offence, shall never be in any rest, but vex himself more than his servant. Ephes. 6. 4

Further, I have heard experience say, that in these punishments it is most meet and acceptable to the offender, that the man should correct his men, and the woman her maids: for a mans nature scorneth to be beaten of a woman, and a maids nature is corrupted with the stripes of a man. Therefore wee read that *Abraham* would not meddle with his maid, but committed her to his wife, and said, *Do with her as it pleaseth thee* as if he should say, It belongeth not to me, but to thee. The master must correct his men, and the Mistris her Maids. Gen. 16. 6

Lastly, We put the duty towards children, because they come last to their hands. In Latine children are called *pignora*, that is, *pledges*, as if I should say, a pledge of the husbands love to the wife, and a pledge of the wives love toward the Husband: for there is nothing which doth so knit love between the man and the wife, as the fruit of the womb. Therefore when *Leah* began to conceive, she said, *Now my husband will love me*: as though the Husband did love for children, If a woman have Their duty towards their children. Gen. 28. 31

many

many defects (as *Leah* had) yet this is the meanes which shee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh up the marriage. When their father and mother fall out, they perk up between them like little mediators, and with many pretty sports make truce, when others dare not speak to them. Therefore now let us consider what these little ones may challenge of their parents, that stand them instead of Lawyers. Before we teach parents to love their children, they had need be taught not to love them too much, for *Davids* darling was *Davids* traitor: and this is the manner of God, when a man begins to set any thing in Gods room, and love it above him which gave it, either to take away it, or to take away him, before hee provoke him too much: therefore if parents would have their children live, they must take heed not to love them too much: for the giver is offended, when the gift is more esteemed than he.

Mothers should nurse their children. Gen. 21. 7. Exod. 2. 8.

The first duty is the mothers, that is, to nurse her child at her own brests, as *Sara* did *Isaac*: and therefore *Esay* joyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should bee the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would have none nurse him but his mother. After, when the Son of God was born, his father thought none fit to be his nurse, but the Virgin his mother. The earths fountains are made to give water, and the brests of women are made to give suck. Every beast, and every foul is bred of the same that did bear it, onely women love to be mothers, but not nurses. Therefore if their children prove unnatural, they may say, Thou followest thy mother, for she was unnatural first, in locking up her brests from thee, and committing thee forth like a Cuckow to bee hatched in a sparrows nest. Hereof it comes that we say, *Hee sucke evil from the dug:* that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmity from her, as the egges of a Hen are altered under the Hawk. Yet they which have no milk, can give no milk. But whose brests have this perpetual drought? forsooth it is like the gowt; no beggers may have it, but Citizens or Gentlewomen,

Matth. 2. 14

women. In the ninth chapter of *Hoſea*, dry breſts are named for a curſe: what lamentable hap have Gentlewomen to light upon this curſe more than other? Sure if their breſts be dry, as they ſay, they ſhould faſt and pray together, that this curſe might be removed from them.

The next duty is, *Catechize a child in his youth, & he will remember it when he is old.* This is the right bleſſing which fathers and mothers give to their children, when they cauſe God to bleſs them too. The wrong mother cared not though the child were divided, but the right mother would not have it divided: ſo wicked parents care not though their children be deſtroyed, but godly parents would not have them deſtroyed but ſaved that when they have dwelt together in earth, they may dwell together in heaven. As the Mid-wife frameth the body when it is young and tender, ſo the parents muſt frame the mind while it is green and flexible; for youth is the ſeed-time of vertue: They which are called Fathers, are called by the name of God, to warn them that they are in ſtead of God to their children, which teacheth all his ſons. What example have children but their parents? and ſure the providence of God doth eaſe their charge more than they are aware; for a child will learn better of his father than of any other. And therefore we read of no School-maſter in the Scripture but the parents: for when Chriſt ſaith to the Jews, *If ye be the Sons of Abraham, ye will do the works of your father Abraham*: he ſheweth that ſons uſe to walk in their fathers ſteps, whether they be good or bad.

Prov. 22. 6
How children ſhould be brought up.
1 King. 3. 6
Luke 11. 2
Except of Kings Sons.
John 8. 38

It is a marvellous delight to the father and mother, when people ſay that their children are like them; but if they bee like them in godlineſſe, it is as great delight to others as to their parents: or elſe we ſay, that they are ſo like, that they are the worſe for it. Well doth *David* call children *Arrows*; for if they be well bred, they ſhoot at their parents enemies: and if they be evill bred, they ſhoot at their parents. Therefore many parents want a ſtaffe to ſtay them in their age, becauſe thay prepared none before; like old *Eli*, which was corrected himſelf, for not correcting his ſons. Are not children called the fruit of their parents? Therefore as a good tree is known by bringing forth good fruit; ſo parents ſhould ſhew their godlineſſe in the education

Pſal. 127. 4
1 Sam. 2. 29
Pſal. 132. 11
Matth. 12. 33

cation of their children, which are their fruit. For this cause the
1 Sam. 1. 20 Jews were wont to name their children so when they were
1 Sam. 13. 24 born, that ever after, if they did but think upon their names, they would put them in mind of that religion which they should professe; for they did signify something that they should learn.

Three examples of good parents. An admonition to such as call their children at all adventures, sometimes by the names of dogs, even as they prove after. In 1 *King.* 2. 2. we have *David* instructing his sons. In *Gen.* 39. *Jacob* correcting his sons, and in *Job* 1. *Iob* praying for his sons. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Luk. 18. 17 Once Christ took a child, and set him in the midst of his Disciples and said, *He which will receive the kingdome of heaven must receive it as a little child*: shewing that our children should be so innocent, so humble, and so void of evil, that they may be taken for examples of the children of God. Therefore in *Psal.* 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children; but Gods, that they may have Gods heritage after. Thus if you do, your servants shall be Gods servants, and
Col. 4. 15 Phil. 1. 8 your children shall be Gods children, and your house shall bee Gods House, like a little Church; when others are like a den of theeves.

The name of step mothers expounded, and their duty. Now I speak to one which is a mother so soon as she is married: therefore peradventure you look that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signify a sted-mother; that is, one mother dieth, and another commeth in her stead: therefore that your love may settle to those little ones as it ought, you must remember that you are their sted mother, that is, instead of their mother & therfore to love them and tender them, and cherish them as their mother did. Shee must not look upon them like *Rehoboam*, who told his people that he would be worse unto them than his predecessor; for then they will turn from her, as his subjects did from him: but she must come to them as
1 Sam. 2. 7 *David* came to the people after *Sauls* death, and said, *Though your Master* Saul *be dead, yet I will reign over you*: so she must
Ier. 22. 2 Deut. 14. 17 say to them, though your mother be dead, yet I will be as a mother: so the children will love her as much as their father. Further.

ther, these children are orphanes, and therefore you must not onely regard them as children, but as orphane children. Now God requireth a greater care over widows, and orphanes, than over any other women or children. Deut. 24. 17 & 26. 12.

Lastly, you must remember that saying; *As you measure unto other, so it shall be measured unto you again*: that is, as you intreat these children: so another may come after and intreat your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shall not be like a step mother to yours, unlesse you bee like a step-mother to these. Mat. 7. 2

If these duties be performed in marriage, then I need not speak of divorcement, which is the rod of marriage, and divideth them which were one flesh, as if the body and soul were parted asunder. But because all perform not their wedlock vows, therefore he which appointed marriage, hath appointed divorcement, as it were taking our priviledge from us, when we abuse it. As God hath ordained remedies for every disease, so he hath ordained a remedy for the disease of marriage. The disease of marriage is adultery, and the medicine hereof is divorcement. *Moses* licensed them to depart for hardnesse of heart; but Christ licenseth them to depart for no cause but adultery. If they might bee separated for discord, some would make a commodity of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearinesse make them leave struggling; like two Spaniels which are coupled in a chain, at last they learn to go together, because they may not go asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is, thy friend be a tempter: so nothing may dissolve marriage, but fornication, which is the breach of marriage for marriage is ordained to avoid fornication: and therefore if the condition be broken, the obligation is void. Divorcement the physick of marriage. Matth. 18. 19 Matth. 19. 8 Why Christ would have no Divorcement but for Fornication. Matth. 5. 32. Matth. 10. 9 1 Cor 7. 10

And besides, so long as all her children are his children, she must needs be his wife, because the father and mother, are man and wife: but when her children are not his children, she seems no more to be his wife, but the others, whose children shee bears, and therefore to be divorced from him. In all the old Testament, we read of no divorce between any: which sheweth Note.

eth that they lived chaster then we: yet no doubt this law was better executed amongst them, than amongst us. Such a care God had in all ages and callings, to provide for them which live honestly: for divorcement is not instituted for the carnall, but for the chaste, lest they should be tyed to a plague while they live: as for the adulterer and adultresse, he hath assigned death to cut them off, lest their breath should infect others. Thus he which made marriage, did not make it unseparable; for then marriage were a servitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man and not for the hinderance of man: so marriage was made for man: that is, for the honour of man, and not for the dishonour of man: but if marriage should turn to fornication, and when it is turned to fornication, there might bee no separation; then marriage were not for the honour of man, but for the trouble, and grief, and dishonour of man. Therfore now ye have heard how divorcement is appointed for a remedy of fornication; if any be ashamed of this physick, let them be more ashamed of the disease. Because I have spoken more than you can remember, if you ask me what is most needfull to bear away, in my opinion, there is one saying of *Paul*, which is the profitablest sentence in all the Scripture for man and wife to meditate often, and examine whether they finde it in themselves, as they do in other, lest their marriage turn to sin, which should further them in godlinesse. *The unmarried man careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world, how he may please his Wife.* Also *the unmarried woman careth for the things of the Lord, how she may be holy, but she that is married; careth for the things of the world, how she may please her husband*: as though their pleasing God were turned all to pleasing one another, and their carnal love had eaten their spiritual love; as the lean kine devoured the fat. Therfore it follows in the next words, *This I speak for your commodity*; as though there were great commodity in remembring this watch-word. All men have not the feeling of Gods word, or else such a sentence might be an Anchor for the married to stay them, when any tentation goeth about this change, which *Paul* feared even in them which feared God before.

Levit. 20. 10.

Mark 2. 27

Lev. 20. 10

Conclusion.

A sentence for the married to think upon.

1 Cor. 7. 32

Gen. 41. 4
1 Cor. 7. 35

If

If thou haſt read all this Book, and art never the better, yet catch this flower before thou go out of the garden, and peradventure the ſent thereof will bring thee back to ſmell the reſt. As the corps of *Azael* made the paſſengers to ſtand, ſo I placed this ſentence in the door of thy paſſage, to make thee ſtand and conſider what thou doeſt before thou matrieſt. For this is the ſcope and operation of it, to call thy minde to a ſolemn meditation, and warn thee to live in marriage as in a tentation, which is like to make him worſe then he was, as the marriage of *Ioh-ram* did, if he uſe not *Iobs* preſervative, to be jealous over all his life. 1 Sam. 1. 23. 2 Chron. 21. 6. Job 9. 28.

The allurements of beauty, the troubles about riches, the charges of children, the loſſes by ſervants, the unquietneſſe of neighbours, cry unto him that he is entred into the hardeſt vocation of all others and therefore they which have but nine years prentiſhip to make them good Mercers or Drapers, have nineteen years before marriage to learn to bee good husbands and wives: as though it were a trade of nothing but myſteries, and had need of double time over all the reſt.

Therfore ſo often as you think upon this ſaying, think whether you be examples of it, and it will waken you, and chide you, and lead you a ſtraight path, like the Angel which led the ſervant of *Abraham*. Gen. 24. 40.

Thus have I chalked the way to prepare you unto marriage, as the Levites prepared their brethren to the Paſſeover. *Remember that this day you are made one!* and therefore muſt have but one will. And now the Lord Jeſus, in whom you are contracted, knit your hearts together, that ye may love one another like *David* and *Jonathan*, and go before you in this life, like the ſtar which went before the Gentiles, that ye may begin and proceed, and end in his glory. To whom be all glory for ever. *Amen.* 2 Chron. 35. 6. 1 Sam. 13. 14. Mat. 2. 9.

FINIS.

A TREATISE OF THE LORDS SUPPER.

in two Sermons,

The First Sermon.

1 Cor. 11. 23, 24.

The Lord Jesus, in the night that he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do yee in remembrance of me.

The two brests of the Church.

THe word and the Sacraments are the two brests wherewith our mother doth nurse us. Seeing every one receiveth, & few understand what they receive: I thought it the necessarieſt doctrin to preach of the Sacrament, which is a witnes of Gods promiſes, a remembrance of Christs death, and a seal of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feel and, see as wee gaze upon pictures in the windows: but as the woman

Matth. 9. 22

which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself, because she beleeved: so Christ would that we touching these signes, should draw vertue from himself: that is, all the graces which these signs represent. Therefore as the Levites under the Law, were bound to

2 Chron. 35. 6

prepare their brethren, before they came to the Passeover; so Preachers of the Gospel should prepare their brethren, before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the cleareſt and fulleſt declaration of this Sacrament in all the Scripture.

The Lord Jesus in the night, &c.

The divison.

The sum of all these words is, the institution and use of the Lords Supper. First. *Paul* sheweth the Author of it, *the Lord Iesus*: then the time when it was instituted, *in the night that he was betrayed*: then the manner how he did institute it, *he took bread, and when he had given thanks, he brake it, and gave unto his Disciples, &c.* Then the end why he did institute it, *for a remembrance of his death.*

The Author.

Touching the Author, he which is signified by it, was the Au-

thor

thor of it. The Lord Jesus hath bid us to Supper, *I am not worthy* (saith *John*) *to loose his shoe*: so we are not worthy to wait at his trencher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeover ceased, because he is our Passeover; that is, the Lamb by whose bloud we are saved. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and cleanser of our sins. Joh. 1. 27 None but Christ may ordain Sacraments. Joh. 1. 29 Revel. 7. 14

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. Instead of the Paschal Lamb, which the *Jews* did eat, he hath given us another Lamb to eat, which *John* calleth, *The Lamb of God*, that is, himself, upon whom all do feed, whosoever do receive the Sacrament with an assured faith that Christ died to possess them of life. The breaking of the bread doth signifie the wounding of the body: the pouring out of the wine doth signifie the shedding of his bloud. The eating of the bread, and drinking of the wine, doth signifie that his flesh and bloud, do nourish in us life eternal, as the bread and wine do nourish the life present. Iohn 1. 29

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptism, which began at *John*, a more lively representation of the true circumcision of the heart, because it representeth unto us the bloud of Christ, which washeth our souls as the water in Baptism washeth our bodies. Gen. 17. 10 Who was therefore called Iohn the Baptist. Mat. 3. 10

Touching the time, *In the night* (saith *Paul:*) therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they used to sup. But what night? *Even that night* (saith *Paul*) *when he was betrayed*. That night which he should have cursed, as *Job* did the day of his birth, if he had suffered against his will; that night when he should have thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of Grace, and Peace, and Life began: *Even that night when we betrayed him*. Many nights did he spend in watching and praying for us; and is there a night now for us to betray him? That was a dark night, when men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ, and they for whom Christ came, Revel. 22. 14 The time. Vers. 23. Iohn 13.

were occupied at one time; when they devised mischief against him, and sought all means to destroy him, then hee consulted how to save them, and instituted the same night this blessed Sacrament, to convey all his graces and blessings unto them, *Even that night when they betrayed him.* The reason why this action was deferred until night, is, because that was the time appointed by the Law to eat the Passeover, which was like a predecessor of this Sacrament. The reason why he deferred it until his last night, was, because the Passeover could not be ended before the fulnes of time, and the true Paschal Lamb were come to be slain instead of the other. Therefore how fitly did Christ end the Passeover, which was a sign of his suffering, so presently before his suffering? And beside how sweetly did he confirm his Disciples faith, when as they should see that, the next day performed before their eyes, which over-night both in the Passeover, and in the Sacrament, was so lively resembled unto them? If any man from this do gather, that we ought to eat the Lords Supper at night, as Christ did; he must understand that we have not the same cause to do so which Christ had, because of the Passeover. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, using the Temples instead of the chamber, and the morning instead of the evening: for indifferent things are ruled by order and decency.

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

Why we receive not the Lords Supper at night.

Touching the manner, *He took bread, and when he had given thanks, he brake it, and gave it unto them.* He would not eat it, nor break it, before he had given thanks to God. What need he which was God, give thanks to God, but to shew us what we should do when we eat our selves? *In all things give thanks* (saith *Paul*): whereby wee declare that all things come from God: but the wicked believe easier that God doth take, than that he doth give; and therefore they never pray heartily unto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying; *I have loved you, yet ye say, wherein hast thou loved us?* (shewing that we are worse than the Oxe which knoweth his feeder. And if that wee acknowledge all things from God, yet we do like *Lot* (Is it not a little one, saith he, when he craved to go unto *Zoar*? as though it were not much

Vers. 23, 24.

1 Thes. 5. 18

Note.
Mal. 1. 2.
Esay 1. 3

Gen. 19. 20

much which he asked) so mince and extenuate the gifts of God, before we receive them, and after; like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their own.

Our example did not so, although it was but bread which he received, yet he was more thankful for bread, than many which bury the Fowls, and Fishes, and beasts in their belly: for of no account of all were kept; for one that prayeth, *Give us this day our daily bread*, a hundred take their bread and meat, and sleep too, which never pray for it. Luke 11. 3.

After he had given thanks, he brake it, and gave unto them, and said, Take, eat; for when he had given thanks to God, then it was sanctified, and blessed, and lawful to eat; so when thou serveth God, then it is lawful for thee to use Gods blessings, then thou mayest eat and drink as Christ did, but not before: for these things were created to serve them which serve God; if thou dost not serve him for them, thou incroacheth upon Gods blessings, and stealeth his Creatures which are no more thine, than thou art his: for the good God created all things for good men, as the Devils possessions are reserved for evil men. Note.

Therefore as Christ would not break the bread before he had given thanks to the Founder; so know, that there is some thing to be done before thou receive any benefit of God: and presume not to use his Creatures with more liberty than his Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

It followeth, *This is my body*. Here is the fruit of his thanks before, he prayed that the bread and wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it self upon *Jacob* whom he blessed, so Christ his blessing appeared straight upon these mysteries: for it could not be said before, *This is my body*, because it was meer bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not only represent his body, but convey his body and himself unto us. The efficacy of this blessing is in this Sacrament ever since, sanctifying it unto us as well as it did to the Apostles, even as Christs prayer stayed *Peters* faith after Christ was dead. Mat. 26. 30. Gen. 27.

Now yee have heard the meaning of these words, *He took bread* Luke 22. 32.

bread, and blessed it, and brake it, and gave it: you shall see with what a mystical resemblance they unite Christ and us. First, as Christ in the Supper took bread to feed us: so in his birth
Heb. 2. 16 he took our flesh to save us. Secondly, as Christ when he had taken the bread, blessed the bread to make it a spiritual food: so Christ, when he had taken our flesh, poured forth most rich and
Ioh. 17. 19 precious Graces into it, to make it food of life unto us. Thirdly, as Christ when he had blessed the bread, brake the bread:
1 Pet. 2. 24 so Christ when he had filled his body with most precious Graces, brake it up like a rich Treasure-house; his hands by the nails,
Ephes. 3. 17 his back by the stripes, his head by the thorns, his side by the spear; that out of every hole, a river of Grace and goodness might issue and flow forth unto us. Lastly, as Christ gave the bread when he had broken it: so Christ (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we see the Minister take the bread to feed us: we may conceive that Christ (being God from everlasting) took our flesh to save us. When we see the Minister bless the bread to a holy use, we must conceive that Christ (by uniting the Godhead unto it) sanctified his flesh for our redemption. When we see the Minister break the bread to sustain our bodies, we must conceive, that Christ in his death, brake his body to refresh our souls. When we see the Minister give the bread to our hands; we must conceive, that Christ as truly offereth himself to our faith, to be received of us.

Because upon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs bloud, whereby we eat the
1 Sam. 17. 15 same body which dyed upon the Gross, and drink the same
Iohn 18. 14 bloud which issued out of his side: That you may see the blind-
2 King. 1. 22 nesse of this Popish dream, I would have you but mark every
Hereticks alledge Scripture like the Devil, word of the Scripture, how they make against Transubstantiation, that yee may see them slain like *Goliah* with their own
Mat. 4. 4 sword. Even as God made *Caiphas* speak against himself, so
Psal. 91. 11 the Scriptures which Hereticks alledge, do make against themselves, like the *Baalites* which wounded their own flesh. I may liken their allegations to Satans; when he tempted Christ in the Wilderness, he alledged but one sentence of Scripture for himself,

himself, and that Psalm out of which he borrowed it, made so plain against him, that he was fain to pick here a word, and there a word, and leave out that which went before, and skip in the middest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the Devil, or for Sinners, or for Hereticks: yet as the Devil alleaged Scripture, though it made not for him, but against him; so do the Libertines & Epicures, and Hereticks, as though they had learned at his School.

Now, there is no sentence of the Scripture, which the wiser Papists alleadge boldly for their Transubstantiation, but this, that Christ said, *This is my body:* by which they may prove as well, that Christ is a door, because he saith, *I am the door*: or a vine, because he saith, *I am a vine*: for his sayings are like. Figurative speeches must not be construed literally; but this is Hereticks fashion. If you mark, you shall see throughout, that all the testimonies which the Papists alleadge for their Heresies, are either tropes, or figures, or allegories, or parables, or allusions, or dark speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the mark, or else it is impossible that the truth should maintain errour, that is, that the Scriptures should speak for Heresie, if it were not wrested and perverted: therefore we see that *Eve* never erred, until she corrupted the Text. Mat. 26. 26 Ioh. 10. 7. 9 Ioh. 15. 1 Note. Gen. 3. 3

Now we will enter the lists with our adversaries, and see whether these words do prove that the Bread and Wine are turned into Christs body. *Paul* saith, *Jesus took bread*: well then, yet it is bread: when he had taken it, then he blessed it; What did he bless? the bread which he took; well then, yet it is bread: when he had blessed it, then he brake it; what did hee break? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gave it; what did he give? the bread which he brake; well then, yet it is bread: when he had given it, they did eat it; What did they eat? the bread which he gave them: well then, yet it is bread: when they did eat it, then he said, *This is my body*; what did he call his body? the bread which they did eat; well then, yet it is bread. If it bee Arguments against Popish Transubstantiation.

bread all this while, when he did take it, and bleſs it, and brake
Mat. 22. 34 it, and gave it, and they did eat it, when is it turned into his body? here they ſtand like the Saduces, as mute as fiſhes.

2. Now that yee may ſee, that not we only ſay it is Bread and Wine after the Conſecration; in verſ. 27. Chriſt himſelf doth call it Bread and Wine after he had given it, as hee did before.
Mark 14. 25 And in *Mark* he ſaith, *I will drink no more of the fruit of the vine.* Here Chriſt ſaith, that it was the fruit of the vine which he drank; but his Bloud is not the fruit of the vine, but wine: therefore wine was his drink, and not bloud.

3. Beſides, if you would hear *Paul* expound Chriſt, he ſheweth that all our fathers had the ſame ſubſtance of Chriſt in their Sacraments, that we have in ours; for he ſaith, *They all did eat the*
1 Cor. 10. 4 *ſame ſpiritual meat, and all drank the ſame ſpiritual drink.* Straight he ſaith, *that this meat, and this drink was Chriſt.* Mark
Verſ. 3, 4 that, he ſaith not only *they did eat the ſame meat* that we eat, but
Verſ. 4 he ſaith, *that the meat was Chriſt:* and not only ſo, but to ſhew that Chriſt is not a Corporal meat, as the Papiſts ſay, he ſaith, he is a Spiritual meat, as we ſay: therefore you ſee that we do not eat him Corporally, no more than our fathers; but that as they did eat him Spiritually, ſo do we: for *S*piritual meat muſt be eaten ſpiritually, as Corporal meat is eaten corporally.

4. Again, for the figures to be turned into the thing ſignified by them, is utterly againſt the nature of a Sacrament, and makes it no Sacrament, becauſe there is no ſign: for every Sacrament doth conſiſt of a ſign, and a thing ſignified; the ſign is ever an earthly thing, and that which is ſignified is an heavenly thing. This ſhall appear in all examples: As, in Paradiſe there was a very Tree for the ſign, and Chriſt the thing ſignified by it: in
Gen. 2. 9 Circumciſion there was a cutting off of the skin, and the cutting
Gen. 17. 11 off of ſin: in the Paſſeover there was a Lamb, and Chriſt:
Exod. 12. 3 in the Sabbath there was a day of reſt, and eternal reſt: in the
Exod. 23. 11. Sacrifices there was an offering of ſome beaſts, and the offering
Heb. 9. 1 of Chriſt: in the Sanctuary there was the holy place, and Hea-
Exod. 30. ven: in the Propitiatory there was the Golden covering, and
Exod. 25. 24 Chriſt our cover: in the Wilderneſs there was a Rock yeelding
Exod. 17. 16 water, and Chriſt yeelding his bloud: in the Apparition there
Mat. 3. 16 was a Dove, and the holy Ghoſt: in the Manna there was bread,

and

and Christ: in Baptism there is very water which washeth us, and Christs bloud washing us: so in the Supper of Christ, there is very Bread and Wine for the sign, and the Body and Bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments, Joh. 6. 48 Joh. 1. 33 1 Cor. 11. 19

Again, there must be a proportion between the Passeover and the Lords Supper, because this was figured by the other. 5. Exod. 12.

Now the *Jews* had in their Passeover, Bread, and Wine, and a Lamb: so our Saviour Christ instituting his last Supper, left Bread, and Wine, and a Lamb; the which name is given to himself, because he came like a Lamb, and dyed like a Lamb. Mat. 26. 26 Iohn 1. 9.

Again, if Christs very Body were offered in the Sacrament, then it were not a Sacrament, but a Sacrifice; which two differ as much as giving and taking; for in a Sacrifice we give, and in a Sacrament we receive; and therefore wee say our sacrifice, and Christs Sacrament.

Again, every Sacrifice was offered upon the Altar. Now mark the wisdom of the holy Ghost; lest we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *The Table of the Lord.* Therefore it is no doubt but the Devil hath kept the name of Altar, that we might think it a sacrifice. 6. Exod. 27.

Again, if the Bread were Christs flesh, and the VVine his Bloud; as these two are separate one from the other, so Christs flesh should be separate from his bloud: but his Body is not divided, for then it were a dead body. 7.

Again, that which remaineth doth nourish the body, and relish in the mouth as it did before: which could not be, but that it is the same food which it was before. 8.

Again, I would ask whose are this whiteness, and hardness, and roundness, and coldness? None of them say, that it is the whiteness, and hardness, and roundness, and coldness of Christs Body: therefore it must needs be the whiteness, and hardness, and roundness, and coldness of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation. 9.

Again, as Christ dwelleth in us, so he is eaten of us: but hee dwelleth in us only by faith, *Ephes.* 3. 17. therefore he is eaten only by faith, 10.

11. Again, none can be saved without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarks, or the Prophets should be saved, because they receive it not so.

12. Again, Christ saith not, *This Wine*, but *This Cup*: and therefore by their conclusion, not only the Wine should be turned into bloud, but the Cup too.

13. Again, *Paul* saith, *They which receive unworthily, receive their own damnation.* But if it were the flesh of Christ, they should rather receive salvation than damnation, because Christ saith, *He that eateth my flesh, and drinketh my bloud, hath life everlasting.* Joh. 6. 54.

14. Again, if they would hear an Angel from Heaven: when Christs body was glorified, an Angel said to the woman, *He is risen, and is not here*, Mat. 28. as if he should say; His body is but in one place at once; or else he might have been there though he was risen.

15. Again, why do they say in receiving this Sacrament ever since the Primitive Church, *Lift up your hearts*, if they have all in their mouthes.

Iohn 6. 68 To end this controversie, here we may say, as the Disciples said to Christ, *Whither shall we go from thee?* I mean, we need not to go to any other Expositor of Christ, than Christ himself. Therefore mark what he saith: At first, when Christ said, that he

Iohn 6. 60 was the Bread of Life, and that all which would live, must eat him, they murmured untill he expounded his words: and how

Iohn 6. 35 did he expound his words? thus, *He that cometh unto me, hath eaten, and he that beleeveth in me, hath drunk.* After, when he instituted this Sacrament in like words, they murmured not; which they would, as before, if he had not resolved them before, that to eat his body, and to drink his bloud, was nothing but to come to him, and beleeve in him.

After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*; so it is

Iohn 6. 63 plainly said, *these words are spirit*: that is, they must be understood spiritually, and not literally.

But if it be flesh indeed, why do they not satisfie the simple people how they may eat this flesh in Lent, when they forbid them,

them to eat any fleſh? they muſt needs eat it doubtfully; and he which doubteth, ſaith *James*, receiveth nothing: therefore he which eateth the Maſs, receiveth nothing.

I did not alledge the Fathers in my Sermon: but if any ſuſpend his aſſent, till they bring in their verdict, let him hear them make confeſſion of their beleef.

Auguſtine ſaith, The Lord doubted not to ſay, *This is my body*; when he gave only a ſign, or a Sacrament of his body. Aug. upon the 3. Pſalm.

Tertullian ſaith, *This is my body*: that is, a ſign of his body. Tertul. againſt Marcion the 4. book.

Ambroſe ſaith, The Bread and Wine remain ſtill the ſame thing that they were. Ambro. 4. book, 4. chapter of Sacraments.

Theodoret ſaith, After the Conſecration, the myſtical ſigns do not caſt off their own nature, but abide ſtill in their firſt ſubſtance and form. Theod. dialogue 2.

Origen ſaith, The bread that is ſanctified with the Word of God, as touching the material ſubſtance thereof, goeth into the belly, and forth again like other meats. Orig. on Mat. 15.

Irenæus ſaith, That it hath two things in it; one earthly, and the other heavenly. Iren. lib. 4. cap. 34. Againſt Valentius.

Cyril ſaith, our Sacraments avouch not the eating of a man. *Ad ob. Theo. Anathematiſ.*

Cyprian ſaith, The Lord called bread, made of many grains, his body; and called wine, made of many grapes, his bloud. Cyp. Epiſt. lib. 1

Athanaſius ſaith, Chriſt made mention of his aſcenſion into heaven, that he might withdraw his Diſciples from corporal and fleſhly eating. In that Goſpel, Whoſoever ſpeaketh a word, &c.

Chryſoſtom ſaith, God giveth us things ſpiritual, under things viſible and natural. And again, being ſanctified, it is delivered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread ſtill remain. Hom. 60 to the people of Antioch.

And becauſe they beleeve that the Pope cannot erre, Pope *Gelaſius* ſetteth to his hand, and ſaith with the reſt; Neither the ſubſtance of the bread, or nature of the wine, ceaſe, to be more than they were before. To Cæſarius the Monk. Againſt Eutyches the Hereticke.

Tell us Papiſts, do not theſe Fathers ſpeak as plain as we? Canſt thou avouch Tranſubſtantiation more flatly than they deny it? how had this Hereſie been chaſed, if the Devil had hatched it in their time?

Thus the Scriptures on the one ſide, and the Fathers on the other

Vpon the Canon. Lect. 40.

other ſide, did ſo trouble three Arch-papiſts, *Biel*, *Tonſtal*, and *Fiſher*, that *Gabriel Biel* ſaith, How the Body of Chriſt is in the Sacrament, is not found in the Canon of the Bible.

1. Book of the Sacraments. Pag. 46. Againſt the captivity of Babilon, made by M. Luther.

Tonſtal ſaith, It had been better to leave every man to his own conjecture, as they were before the Councel of *Laterane*, than to bring in ſuch a queſtion.

Fiſher ſaith, No man can prove by the words of the Goſpel, that any Prieſt in theſe days doth Conſecrate the very Body and Bloud of Chriſt.

Luk. 19. 22

Here is fulfilled, *Out of thine own mouth, I will condemn thee.* But we will carry the matter ſo, becauſe a Judge muſt have two ears, therefore now let them ſpeak.

The Papiſts allegation, for the real preſence.

Becauſe they cannot tell how the Bread and Wine ſhould be turned into fleſh and bloud, and yet appear bread and wine ſtill, they ſay it is a miracle: but how do they prove it? if they contend it is a miracle, they muſt ſhew us a ſign: for every miracle may be ſeen, like all the miracles of *Moſes*, and Chriſt, and the Apoſtles: and therefore a miracle is called a ſign, becauſe it may be ſeen like a ſign, and the word ſignifieth a Wonder. And the *Jews* craving a miracle, ſaid, *Shew us a miracle:* as though they were taught to judge of miracles by ſight. All which doth ſhew, that a miracle may be ſeen, but here no miracle is ſeen.

Exod. 4. 8. & 21

Exod. 9.

Again, a miracle (eſpecially in the time of the Goſpel) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into fleſh and bloud, then miracles are as common as Sacraments, and ſo becauſe they have Maſs every day, they ſhould work miracles every day.

Laſtly, this ſeemeth ſtrange, that *Auguſtine* (whom they ſo much honour) gathered all the miracles which are written in the Scripture, and yet amongſt all, ſpeaks not of this: therefore then it was counted no miracle: but *Paul* ſpeaks of lying miracles, and this is one of them.

1 Theſ. 1. 9

Obiect.

If they ſay that Chriſt can turn bread and wine into his body, and therefore he doth: Firſt, they muſt prove that he will, for they can do many things themſelves which they do not, becauſe they will not: therefore it is an old anſwer, that from *Can* to *Will*, no argument followeth. The Leper did not ſay unto Chriſt, If thou canſt, thou wilt: but, *If thou wilt thou canſt.*

Anſw.

Mark 2. 40

But

But the question which they think cannot be answered, like their invincible Navies, is this: If the bread be not his body, why doth he call it his body? Resolve this knot and all is clear. Mark then, and we will loose it as well as we can. He saith, *This is my body*: as he saith after, *which is broken for you*. Why? his body was not broken before hee suffered, how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the bread was broken, and signified that his body should be broken. Objection. Answer.

Now, as the breaking of the bread did signifie the breaking of his body; so the bread must needs signifie his body: but as his body was not broken indeed when the bread was broken; so the bread could not be his body indeed: for then his body should have been broken, when the bread was broken: yet let them object what they can.

If (say they) the Bread and Wine be not changed into his body and bloud, why doth he speak so darkly? he might have spoken plainer. Objection.

I answer, though this seem dark to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest, for 1215 years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning they would not stick to ask him, as their manner was: until they were acquainted with Christs phrase, whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what is thy meaning?* but they were used to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used in holy Scripture, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Passeover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeover, Christ instituted this Sacrament to be used for it. Christ (I say) called the Lamb the Passeover, and yet the Passeover was this; an Angel passed over the houses of the *Israelites*, and struck the *Ægyptians*: this was not a Lamb; and yet because a Lamb was a sign of this Passeover, as the bread and wine is of Christs body; therefore Christ called the Lamb the Passeover, as he called the bread and wine his body. Answer. Luk. 1. 19 Mat. 26. 17 Exod. 12. 27

Again,

Gen. 17. 13 Again, Circumcision is called the *Covenant*, and yet Circumcision was nothing but the cutting away of a skin: but the Covenant is, *In* Abrahams *seed all Nations shall be blessed: I will be their God, and they shall be my people: I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet, as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant: so bread and wine are called Christs body, because they signifie Christs body.

Gen. 12. 3

Titus 3. 5 Again, Baptism is called Regeneration, and yet Baptism is a dipping of our bodies in water: but Regeneration is the renewing of the mind to the image wherein it was created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs Body, because they signifie Christs body.

2 Cor. 6. 11

Luke 22. 20 Again, the Cup is called the New Testament, and yet the Cup is but a peece of metal filled with wine: but the New Testament is; *He which beleeveth in the Son shall be saved.* This is not a Cup; and yet as though the Cup were the New Testament it self, it is called the New Testament, because it signifieth the New Testament: so the bread and wine are called Christs body, because they signifie Christs body.

Iohn 3. 36

They which knew that the Lamb is not the Passeover, though Christ called it the Passeover; That Circumcision is not the Covenant, though God called it the Covenant; that Baptism is not Regeneration, though it be called Regeneration; that the Cup is not the New Testament, though Christ called it the New Testament; could they not as well understand, that the bread and wine were not Christs body, though Christ called them his body? As they understood these speeches, so they understood this speech: therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body*: may as well say, that the Lamb is the Passeover, because Christ calleth it the Passeover; that Baptism is Regeneration, because *Paul* calleth it Regeneration; that the Cup is the New Testament, because Christ calleth it the New Testament.

Mat. 26. 26

If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self:

ſelf: what reaſon have they to take this Sacrament for the thing it ſelf, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a ſign, therefore not the thing ſignified: no more than the buſh at the door is the wine in the celler. If I call the Prince a Phœnix, the Univerſity a Fountain, the Court a Peacock, the City a Sea, the Country an Hermite: why can the Papiſts underſtand me, and not underſtand Chriſt?

What a dark, and ſtrange, and intricate, and incredible ſpeech had this been for them to underſtand groſly, and literally? Would they think that they did eat Chriſts body, when his body ſtood before them, and he had told them before, that his body was like their body? Nay, this would have required more words, and made them come again with, *Maſter, what is thy meaning?* For they were not ſo inſtructed yet before the Reſurrection, to beleeve every thing without queſtioning, if it were contrary to ſenſe and reaſon: but as they asked, who had given him any meat, when he ſaid that he had meat, and they could ſee none: ſo they would have asked, what meat is this which we ſee not? How can every one of us eat his body, and yet he hath but one body, and that body is whole when we eat it? Loe he ſtandeth before us and ſaith, that his body is like unto ours, and yet he takes bread and breaks it, and gives it unto us to eat, and when we eat it he ſaith, *This is my body*, and yet his body ſtandeth before us ſtill. If his body be like ours (as he ſaith) how can it be eaten, and be there? for ours cannot. Thus they would have queſtioned, if they had not been uſed to ſuch phraſes: but as they could underſtand him, when he called himſelf a ſtone, a rock, a door, a window, and a vine: ſo they pickt out his meaning, when he had ſaid that bread was his body: for hee told them before, that he was *the bread of eternal life*.

Luke 9. 8.

Iohn 4. 33.

Luke 24. 39.

Now the Bread of Eternal Life is not eaten with teeth; for the body cannot eat Spiritually, no more than the ſoul can eat Corporally: and therefore he is ſuch a bread as is eaten with faith, and ſo himſelf ſaith in the Goſpel of *John*. Mark this eating by faith, and all the ſtrife is ended. Fleſh and bloud indeed need not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Chriſt, then we need not faith to eat it, but all thoſe which

Iohn 6. 35.

which hath teeth might eat Christs Body, yea the Mice might eat it as well as men, for they eat the same bread that we do, as well after it is Consecrated as before.

If this be not enough to batter the mines of this upstart Heresie, I will come to Interrogatories, and see whether they have learned it by rote, or by reason.

If they ground their Transubstantiation upon these words of Christ, *This is my body*, which he spake to his Disciples; I ask them, whether they receive that body which was mortal, or that body which is glorified? because one of these bodies they must needs receive, either his mortal body, or his glorified body. If they say that it is his mortal body; the mortal body will not profit them, for you see that mortal food is but for this mortal life: neither hath Christ a mortal body now to communicate unto them, because it is changed to an immortal body; therefore they cannot receive the mortal body, because Christ hath not a mortal body to give unto them: if they say, that they receive his glorified body, then they must fly from this Text: for at that time Christ had not any glorified body.

Mat. 26. 26

Neither Christs mortal body nor immortal in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his Resurrection: therefore if they receive the same body which the Apostles received, as they say they do, they cannot receive a glorified body, because then Christ had not a glorified body to communicate unto them.

Thus the Rocks and Sands are on both sides them, they receive a body neither mortal, nor immortal: if Christ hath any such body, judge you. Here they stand like a fool, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dream, and knew not what it meant.

Dan. 4. 15

Beside, I ask them to whom Christ spake, when he said, *This is my body? Mark* saith, he spake it to them, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signs, but to the persons: not to the bread and wine, but to the receivers, as the words which follow, *Do this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plain that they do not change the nature of the bread

Mark. 14. 24

Christ spake not to the bread and wine, but to his Disciples.

bread and wine. If the nature of them be not altered, then the ſubſtance remaineth, and then we receive no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nunſcion? Nay, we ſay not that the Sacrament is nothing but a bare ſign, or that you receive no more than you ſee; for Chriſt ſaith, that it is his body; and *Paul* ſaith, that it is the communion of Chriſts body and bloud. Therefore there is more in Sacramental bread, than in common bread; though the nature be not changed, yet the uſe is changed: it doth not only nouriſh the body as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoul: for as ſure as we receive bread, ſo ſure we receive Chriſt; not only the benefits of Chriſt, but Chriſt: although not in a Popiſh manner, yet we are ſo joyned and united unto him, even as though wee were but one body with him. More in the Lords Supper than bread and wine. 1 Cor. 10. 16.

As the Spouſe doth not marry with the Lands and Goods, but with the man himſelf, and being partaker of him, is made partaker of them; ſo the faithful do not only marry with Chriſts benefits, but with Chriſt himſelf; and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe be divided from his benefits, no more than the Sun from his light. A Similitude.

It is ſaid, *The Father gave us his Son*, and ſo the Son giveth us himſelf. For as the bread is a ſign of his body, ſo the giving of the bread is a ſign of the giving of his body. Thus he lieth before us like a Pellican, which letteth her young ones ſuck her bloud: ſo that we may ſay, the Lord invited us to Supper, and he himſelf was our meat. Rom. 7. 32

But if you aſk how this is? I muſt anſwer; It is a myſtery: but if I could tell it, it were no myſtery. Yet, as it is ſaid, when three men walked in the midſt of the furnace, *One like the Son of God walked amongſt them*: ſo, when the faithful receive the bread and wine, one like the Son of God ſeemeth to come unto them, which fils them with peace, and joy, and grace, that they marvel what it was which they received beſides bread and wine. Dan. 3. 25.

For example, thou makeſt a bargain with thy Neighbour for Houſe, or Land, and receiveſt in earneſt a peece of Gold. That which A Similitude.

which thou receiveſt is but a peece of Gold, but now it is a ſign of thy bargain; and if thou keep not touch with him, haply it will claſpe thee for all that thou art worth: ſo that which thou receiveſt is bread, but this bread is a ſign of another matter, which paſſeth bread.

Another Similitude.

Again, thou haſt an Obligation in thy hand, and I aſk thee what haſt thou there? and thou ſayeſt; I have here an hundred pounds: why (ſay I) there is nothing but Paper, Inke, and Wax: Oh but by this (ſayeſt thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that under theſe ſigns you receive the vertue of Chriſts body and bloud by faith, as if you did eat his body, and drink his bloud indeed, which were horrible to think, that any ſhould devour their God, thinking thereby to worſhip him: never any Heretick, nor Idolater conceived ſo groſly of their God, before the Papiſt. Wee read of a people which did eat men, but never of any people which did eat their God.

All the Apoſtles ſay, that it was needful that Chriſt ſhould take our fleſh, but no Apoſtle ſaith, that it is needful that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith: and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their own* Pillars ſaid, *Beleeve, & thou haſt eaten.* Faith doth more in religion than the mouth; or elſe we might ſay with the woman, *Bleſſed are the breſts which gave thee ſuck*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart. And leſt this ſhould ſeem incredible unto you, becauſe *Mary* is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breſts which gave thee ſuck*; he replied unto her, *Bleſſed are they which hear the Word of God and keep it: theſe are my brethren, and ſiſters, & mother*, ſaith Chriſt; as though the reſt were no kin to him in Heaven, though they were kin in Earth. Thus if Chriſt were in thy body, and thou ſhouldeſt ſay as this woman, *Bleſſed is the body that hath thee in it*; nay, would Chriſt ſay, *Bleſſed is the heart that hath me in it.* If *Mary* were no whit better for having Chriſt in her arms, nor for having him in her body, how much better art thou for having him in thy belly, where

* So they account. Auguſtine.

Luke 11. 27

Luke 8. 21

Note.

where thou canst not see him? Must the Sun needs come to us, or else cannot his heat and light profit us? Nay, it doth us more good, because it is so far off: so this Sunne is gone from us, that hee might give more light unto us, which made him say, *It is good for you that I go from you*; therefore away with this carnal eating of spiritual things: *Many daughters have done vertuously, but thou* (saith *Salomon*) *surpassest them all*: so many hereticks have spoken absurdly; but this surpasseth them all, that Christ must be applyed like phylick; as though his blood could not profit us, unlesse we did drink it, and swallow it as a potion. Is this the Papists union with Christ? Is this the manner whereby we are made one flesh with Christ; *to eat his flesh*? Nay, when he took our flesh unto him, and was made man, then we were united to him in the flesh, & not now. Christ took our flesh, we take not his flesh, but beleeve he took ours: therefore if you would know whether Christs body be in the Sacrament, I say unto you as Christ said unto *Thomas*, touch, feel, and see. In visible things God hath appointed our eyes to bee judges; for as the spirit discerneth spiritual objects, so sense discerneth sensible objects. As Christ taught *Thomas* to judge of his body, so may we, and so should they: therefore if you cannot see his body, nor feel his body, you may gather by Christs sayings to *Thomas*, that he would not have you beleeve that it is his body; for my body (saith Christ) may be seen and felt. And thus Transubstantiation is found a lyar.

Iohn 16. 7

Prov. 31. 29

No natural or corporal presence or union.

A way to know whether Christs body be in the Sacrament.

Iohn 20. 27

Now if you ask me why Christ called the sign by the name of the thing it self: I ask thee again, maist thou say when thou seest the picture of the Queen, this is the Queen? and when thou seest the picture of a Lion, this is a Lyon? And may not Christ say when he seeth a thing like his body, *This is my body*?

Why Christ calleth the bread his body.

I shewed you before that every Sacrament is called by the name of the thing which it doth signify, and therefore why should we stumble at this more than the rest? The reason why the signs have the names of the things, is to strike a deep reverence in us to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body and blood himself.

And surely, as hee which defaceth the Kings Seal is convi-

ded of contempt and treason to her own person: so hee which prophaneth these seals of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ himself. This is the reason why Christ calleth the signs of his body, his body; to make us take this Sacrament reverently, because we are apt to contemn it, as the Jews did their Manna.

Verse 24. It followeth, *Do this in remembrance of me*: that is, these signs shall be a remembrance of my death: when you break the bread, you shall remember the wounding of my body: and when you drink the wine, you shall remember the shedding of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there because remembrance is not of things present, but of things absent: we remember not, but we see, that which is before us. This might put the Papists in remembrance that Christ is not sacrificed now, when we do but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his Sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vain. This was done once really, when he offered himself upon the Crosse; therefore that offering was called a sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a sign of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice, as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selves. Lest we should take it to be a sacrifice of Christ, Christ himself calleth it a remembrance of his Sacrifice, *Do this in my remembrance.*

Here is our work. As Christ hath done, so must we do; so we minister, and so you receive: we can give you nothing but that which we have received from him, as *Paul* saith. Therefore if Christ did not give his mortal body which stood before them, and could not profit them: nor his glorified body, which was not glorified then, and when it was glorified, ascended up into heaven, and there abideth: how can these jugling Priests make their God again, which made them? They can no more turn

wine

wine into blood, and bread into flesh, than they can command a gnat to become a Camel: for it is a greater work to make God than to make the world. Therefore as Christ saith, *When they, tell you here is Christ, and there is Christ, beleeve them not.* Mat. 24. 23
So when they tell you that Christ is in heaven, and that Christ is in earth, in this place, and that place, beleeve them not: for *Elias* ascension was a figure of Christs ascension: when *Elias* was ascended, yet some sought for his body upon earth: 2 King 2, 17
so though Christ be ascended, yet many seek his body upon earth: but as they could not find *Elias* body, so these cannot find Christs body, although they have sought three hundred years.
But if his body were upon earth, as they say; should we handle it, and touch it, now it is glorified? After his resurrection he said unto *Mary, touch me not*; because his body was glorified; that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but onely *Thomas*, to settle his faith. John. 20. 17

Thus you see wee need to suborn no witnesses, for every word in this text which they alledge for Transubstantiation, doth make against Transubstantiation: whereby, if Antichrist doth signify those which are against Christ, you see who may bee called Antichrist. There is no question in Popery (except Purgatory, the Popes publican and tasker) about which the Papists are at such civil wars among themselves, as about this Transubstantiation. They cannot tell when the change begin-neth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no marvell Iudg. 7. 22
though their consciences stagger about it: for to shew you the right father of it, it was one of the dreams of *Innocentius* the third, in the year of our Lord, 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies; and for want of Scriptures, hath been defended with fire and sword, and swallowed more Martyrs, than all the gulfs of the Papal sea beside. A monster of his age.

Now, when the doctrins of men go for Scriptures, you shall see how many errors rush into the Church: for grant but this to Eight absurdities which follow Transubstantiation.

Pope *Innocentius* as the Papists do, that the bread and wine are
1 changed into Christs body; First, it will follow that Christs bo-
dy is not ascended up to heaven, because it remaineth upon
Act. 19. 11 earth, and so one of the articles of our faith shall bee falsified,
which saith, *He is ascended into heaven*: or if he be ascended,
Rom. 8. 34 and descended again, another article will be falsified, which saith,
Act. 3. 21 *That he sitteth at the right hand of his father*, that is, as *Peter*
2 saith, he abideth in heaven. Secondly, it will follow, that Christ
hath not a true body, but a fantastical body, because it may be
in many places at one time: for if his body be in the Sacrament,
he must needs have so many bodies as there be Sacraments; nay,
he must have so many bodies as there be bits in every Sacra-
ment. Thirdly, it will follow, that his body is divided from his
soul, and consequently is a dead body, because the bread is on-
ly changed into his body, and not into his soul. Fourthly it will
4 follow, that the wicked and prophane, and reprobate may re-
ceive Christ as well as the godly, because they have a mouth to
5 eat as well as the best. Fifthly, it will follow that Christs sacri-
Heb. 9. 28 & 10. 12 fice once for all, was not sufficient, because we must sacrifice him
6 again, and break his body, and shed his blood, as the Jews
crucified him upon the Crosse. Sixthly, it will follow, that the
bread being turned into the body of our Redeemer, hath a part
7 in our Redemption as well as Christ. Seventhly, it will follow,
that Christ did eat his own body: for all the Fathers say, that
8 he did eat the same bread which he gave to his Disciples. Last-
ly, it will follow, that a Massing Priest shall be the Creator of
his Creator, because he makes him, which made him. All these
absurdities are hatched of Transubstantiation.

Thus when men devise articles of their own, while they strike upon the anvil, the sparks fly in their face: and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his own coals. Therefore as in manners wee should think of *Peters* saying, *Whether is it meet to obey God or men?* so in doc-
Act. 5. 29 trins we should think, whether it be meet to beleeve God or men

Conclusion. Thus you have heard the Author of this Sacrament, *The Lord Jesus*; the time when it was instituted, *in the night that*

hee

he was betrayed; the manner how it was instituted, *after thanksgiving*; the end why it was instituted, *for a remembrance of his death*, and the discovery of Transubstantiation, one of the last heresies which *Babylon* hatched. Now they which have been patrons of it before, should do like the father and mother of an Idolater; that is, lay the first hand upon him to shorten his life. Thus I end. Think what account yee shal give of that ye have heard. Deut. 13. 6. & 9

The end of the first Sermon.

A TREATISE OF THE LORDS SUPPER.

The Second Sermon.

1 Cor. 11. 25, 26, 27, 28.

25 *After the same manner also he took the Cup when he had supped, saying, This Cup is the new Testament in my bloud: this do as oft as ye drink it, in remembrance of me.*

26 *For as often as yē shall eat this bread, and drink this Cup, ye shew the Lords death till he come.*

27 *Wherefore whosoever shall eat this bread, and drink the Cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord.*

28 *Let a man therefore examine himself, and so let him eat of this bread, and drink of this Cup.*

HEre I am to speak of the second service (as it were) at the Lords Table, and of that preparation, which is like the Wedding Garment; that every man must bring to his Banquet. These words are diversly repeated of the Evangelists. Here it is said, *This Cup is the new Testament in my bloud.* In *Matthew* and in *Mark* it is said; *This Cup is my Blond of the New Testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserved the name of a Testament, because the seal is set unto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament doth imply a promise, and there-

Mat. 26. 28
Mark. 16. 24

sore teacheth us, that the Sacrament doth confirm, and strengthen and nourish our faith, because it sealeth the promise which we should beleeve.

Here is to be noted, that Christ doth not onely speak of a Testament, but he calleth it a *New Testament*, which words never met together before: as though the Law were for the old man to mortify him, and the Gospel for the new man to comfort him again: or, as if the old Testament had so washt her face, and changed her apparrel at Christs comming, that one would not think it the same, but a new Testament, because even now shee was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the sun rising. As Christ calleth
Iohn 13. 34 Love, *A new Commandement*, because hee renued it like a law worn out of memory; so he calleth the promise of salvation, *a new Testament*, because as it was renued to *Shem*, & after renued to *Abraham*, and after renued to *David*; so now he renued it again, which should be alway new and fresh unto us. Every
Heb. 9, 18 Testament is confirmed with blood. The Old Testament was confirmed by the bloud of Goats, and Bullocks, and Rammes: but the New Testament is confirmed by the bloud of Christ; *My bloud* (saith Christ, *is the bloud of the New Testament*; nay, *This cup* (saith Christ) *is the new Testament*. You
Matth. 26
Luke 22. 20 may see then, that they may gather as well of Christs words, that the cup is the new Testament, as that the wine is his bloud: for Christ saith, *This cup is the new Testament*, as well as he saith *This wine is my bloud*, or *This bread is my body*. Beside, when Christ speaks of a new Testament, he implieth that the old Te-
Heb. 8. 13 stament is fulfilled; the sacrifices and Ceremonies of the Law, did signify Christ before he came, therfore they are fulfilled in his
Against Ceremonies. comming. No more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawful to violate the Sepulchers of the dead & take their bodies out of earth,
1 Sam. 28. 14. as the Witch would raise *Samuel* out of his grave. Therefore they which retain Ceremonies, which should bee abrogated, reliques of *Iudaisme*, or reliques of Papism, may be said to violate the Sepulchers of the dead, and disturb the deceased, like the witch which presumed to raise *Samuel* out of his grave.

This

This Testament is called a Testament in bloud, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* saith, that life is in the blood: so the bloud of Christ is the life of this Testament. If Christs bloud had not been shed, this Testament made unto us had been unprofitable, as the Testament of a father is unto his son, if the father should not die but live: Therefore the Apostle saith, without shedding of bloud there is no remission of sinnes. Therefore the Testament or Covenant of the remission of our sinnes, is called the Testament in bloud: the bloud of Christ is the seal of the Testament, which we have to shew unto God for the remission of our sinnes, and the two Sacraments are a seal of that bloud, to witnesse that it was shed. Luk. 17. 11. Heb. 9. 22.

Again, this is a matter regarded in Testaments and wills: to the Testament of him that is dead, no man addeth or detracteth; but as the testator made it, so it standeth without alteration. So should this testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead: for he which addeth or detracteth, hath a curse in Gods book. Deut. 4. 2. Rev. 22. 18.

Therefore Christ, when hee instituted this Sacrament, commanded, *Do this*; that is, do as I do; lest they should swarve one whit from his own manner: yet how many gawdes have the Papists added to it? that he which had heard Christ say, *Do this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a veile to hide Christ from him. Therefore this commandement was repeated again, when hee gave the Wine, *Do this, &c.*

As hee commanded them to eat the bread in remembrance of him: so hee commanded them to drink the Wine in remembrance of him: nay, he speaks more precisely of the Wine than the Bread; for he saith of the wine, *Drink you all of this*, which hee saith not of the bread. Surely Christ did foresee, that some proud Heretickes would do otherwise after him, even as it is come to passe: for the Papists do break this commandement of Christ, as flatly as *Saul* brake the commandment of *Samuel*. *Samuel* commanded him to kill the fat and the lean: *Saul* kil- Mat. 26. 27.

The Popish receiving under one kind confuted.

1 Sam. 15. 9 fed the lean, but not the fat: so Christ commandeth to receive bread and wine: they teach to receive bread, but not wine. Christ saith, *Drink you all of this:* they say, drink not all of this. Christ gave the bread and wine to all, they give the bread to all, and the wine to some; their Priests receive all, but the people must content themselves with half: the Preists eats and drinks, but the people must not drink for spilling on their cloathes. Is this the Church which cannot erre? Do they think to hemme Christ in their Masse, and shut his ordinance out of their Masse?

Mat. 27. 35 The Souldiers divided Christs coat, but these divide his body, and separate the bread and Wine which Christ hath joyned.

Col. 2. 22 *Paul* speaketh of Hereticks which taught, *Touch not, taste not; handle not:* so these say, Touch not, taste not, handle not: when they should say, touch, and taste, and handle. Of all Heresies either old or new, there is none so injurious to the common people, as the Pasture of Popish shavelings: for they may not read the Scriptures, they may not come to Councels; they may not examine that which is taught them; they may not be buried without a Mortuary, they may not drink at the Communion: as though their Priests were their Lords.

How the Popish Priests do injury the people.

1
2
3
4
5

Act. 5. 2 Therefore we may say, as a Heathen did, *There is no charity in the Papists Sacraments*, because like *Ananias*, the Priests keep back that which they should distribute, & mangle the Sacrifice, as tho *Eli* his sons had left his hook to the Massing Fryers

1 Sam. 2. 13 Thus that ye may know who succeedeth the Pharisees, they

Mark. 7. 13 have fulfilled that which the Pharisees did, that is *by their own commandements, they have made the Commandement of God of no effect.* For whereas the purpose of Christ was to tye our faith wholly to himself, that wee should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drink, to teach us that sufficiency is in himself; by bread and wine he sheweth, that he is in stead both of meat and drink, that is, in stead of all: which signification is taken away, where the wine is not given as well as the bread.

Judg. 19. 30 Therfore as it is said of a horrible & odious crime, *Consider the matter, and give sentence:* so I wish all to consider this innovation, and give sentence of it. Can there be any cleater contradiction to the word, or bolder check to Christ, than when he saith,

Drink

Drink ye all of this; to say, drink not all of this? it is even as when God said, *Ye shall dye*; the Devil said, *You shall not dye*. Shall we go now to a Councell, or a father, or a Doctor, to enquire, whether this Doctrin be like Christs doctrin? I do verily think, that none here is so simple, but that he seeth, that if any thing can be contrary to Christs speech, this is contrary to it. But this is only their detraction from the Sacrament. Gen. 2. 17

Now you shall hear their additions to the Sacrament. Look upon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their becks, and their nods, and their turnings, all this is more than Christ did: and therefore the Prophet may say again, *Who hath required this of you?* Esay 1. 12 Did Christ command you to do more than he did, and not do as he did? Therefore let them that have eyes to see, be thankfull for their light, when they hear how blind they were whom God gave over to be seduced.

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is (as *Matthew* interprets) *shed for the remission of sins*. As all was made for us, so all which Christ spake, he spake for us; and all which Christ did, he did for us; and all which Christ suffered he suffered for us; that the sinnes of men might be forgiven: and yet so few apprehend this benefit, that the way to heaven is called *A narrow way*, as though all these pains did ransome but a small number, and certain order of men. All are not saved by Christs death, but all which are saved are saved by Christs death: his death is sufficient to save all, as the Sun is sufficient to lighten all: but if any man wink, the Sunne will not give him light; so if any man contemn, and wil not receive Christ, he will not thrust him into heaven but every man shall have that which he chuseth (as *David* saith) *Blessing to him that loveth blessing, and cursing to him that loveth cursing*. There wants not a hand to give, but a hand to take; *I would* (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and joyns them together, and then the remission of sins is sealed. This is the will and testament of Christ. Vers. 24 Mat. 26. 28 Gen. 1 2 Cor. 4. 15 Mat. 7. 13 Psal. 109. 7 Mat. 23

He had no goods, nor land, nor money to give by his Testament. A rich man when he dyeth, bestoweth the mony which he hath

hath gathered, and forgiven many debts which are owing him, but Christ hath nothing to give, nor any thing to forgive. The Lord of all had least of all, and he might say like his servant *Peter*, *Gold and silver have I none*, no not a grave to bury his body in: but the grave that *Ioseph* made for himself, served to bury Christ. His father was a Carpenter, but never made any house for himself: his mother lay in a stable for want of a chamber: his Disciple was fain to borrow twenty pence for him of a fish. Therefore when one offered, *Master, I will follow thee*, thinking to gain by his service, like retainers to Noblemen; he replied unto him, *The foxes have holes, and the fowls have nests, but the son of man hath not a house to hide his head*: shewing that the beasts and fowls were richer than he: therefore when he had nothing to give, he gave himself, and when he had no debters to forgive, he forgave his enemies. What then? this is a poor and weak Testament, which gave nothing. Oh the goodliest Testament that ever was made, for it bringeth to us the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world; for thus it stood: Thou hadst committed high treason against the Queens person; thou art detected, apprehended, accused, convicted, and condemned upon it, to be hanged, drawn and quartered, and thy quarters to be set up for a spectacle, like a carkasse which thou hast seen hanged upon a gibbet, and the Crows picking upon it. What a horrour and shaking to thy minde, to think of that day, when all these torments and shame and fear, shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, When I have suffered, I shall be free, before to morrow at this time all my pain will be past; though my shame continue, and my children be beggers. What grace, what favour, what mercy, now to pardon thee all this, and save thy life, and set thee at liberty, as though thou hadst never offended? So I and thou, and every one here had committed treason against the King of Kings and stood condemned for it: not to suffer, and then be free, like them which break the laws of men; but to suffer and suffer, and ever to suffer, all that the devils would heap upon us.

Acts 3. 6
Mark 15. 46
Mat. 13. 55
Luke 2. 16
Mat. 17. 27
Luke 9. 57
Luke 23. 34

A similitude of mans estate.

Then

Then came the mercy of God for Chriſt which ſhed his bloud, like an umpier between God and us, and ſaid as *Eſay* ſaid to *Hezekiah*, *Thou ſhalt not die but live: Looſe him, and let him go*, for he is mine: ſo we were ſtayed like the widows ſon, when he was carried to his grave. This is the benefit of Chriſts death, and this Sacrament is the remembrance of it: and therefore whenſoever we receive it, this addition commeth with it, *Which is ſhed for the remiſſion of ſins*; our fault was ſo hainous and grievous, that no ranſome could countervail it, unleſſe God himſelf had ſuffered for us. His words are not ſo, but the effect of his words. 2 King. 20. 7 Luke 7. 15 Mat. 26. 28

Being in this extremity, neither man nor Angell offered his life for us, but the Prince himſelf, which ſhould have crucified us, came to be crucified of us, for us, that wee might ſay with ſtedfaſt faith, *I beleeve the remiſſion of ſins*; not the ſatisfaction of ſins, but the remiſſion of ſins. Mark this diſtinction againſt Popiſh merits of works or penance. Chriſt hath ſatisfied, & not we; we are remitted, and not Chriſt: therfore we ſay in our confeſſion, *I beleeve the remiſſion of ſins*; which I may call the merciful Article, becauſe it is the quinteſſence, & ſweetneſs of the 12. Therefore who but Antichriſt durſt deprave it? If there be a ſatisfaction for our ſins by our works, or by our pilgrimages, or by our Maſſes, or by our penance, let Chriſt never be called a forgiver, but an exchanger, like the Pope which ſelleth his pardons. The Merciful Article.

Wretched creatures, which will not receive the Lord when he comes to the door! Chriſt ſaith, *Take for nothing*; and they ſay no, we will not take but buy. Vile, baſe, miſerable men diſdain to take the grace of God without ſatisfaction, but they will cope with the Lord, and give him ſo many pilgrimages, faſt ſo many days, hear ſo many Maſſes, and pay ſo many works for it, untill they have done as much good as they have done evil. Our ſins are infinit, and God is infinit: but our works are finite in number and meaſure: how can they anſwer then to that which exceedeth number and meaſure? Therefore be content with *Joſephs* brethren, to take your money again: and ſay that you have corn for nothing; that is, you are ſaved for nothing: or elſe when you ſay, *I beleeve the remiſſion of ſins*, you lie unto God, becauſe you do not beleeve the remiſſion of ſins, but ſatisfaction for ſins, like the Papiſts. Rev. 21. 6. Gen. 42. 25

It,

Verse 26

Three arguments against Transubstantiation in one verse.

Deut. 17. 6

It followeth, *As often as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come.* Here are three invincible arguments against Popish Transubstantiation, like the three witnesses, under which every word doth stand.

First, we are said to eat bread; then it is not flesh, but bread. Secondly we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, until he come, if he be to come, then he is not come: if he be come, how can we say, until he come? The effect of this verse was shewed in these words, *Do this in remembrance of me.* For to say, *Do this in remembrance of me*, and to say, *So oft as ye do this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Whosoever receiveth it unworthily, is guilty of the body and blood of Christ.*

Verse 27.

What it is to receive unworthily.

Will yee know who receiveth unworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body*, that is, which putteth no difference between this bread and other, but eateth like a child, the meat which he knoweth not: and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I have received unworthily, before I could say like *David*, *My heart is prepared, My sheep* (saith Christ) *know my voice*: as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords table, they seem to come into the Lords presence, there they greet, and kisse, and embrace one another with affections, which none can know, but they that feel, like *John*, which leaped in the womb, so soon as Christ came neer him.

Psal. 108. 1
Psal. 57. 7
John. 10. 27

Luke 1. 41

How receivers may bee guilty of Christs death.

Mar. 14. 44
Mat. 25. 15
Mark. 15. 25

Will yee know beside, what it is to be guilty of the body and bloud of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the Jews for crucifying him, so they are guilty which receive this Sacrament unworthily, as *Pilate*, and *Caiphas*, and *Judas* were. If they be guilty of Christs death, they are guilty of their own death too; as if they had committed two murthers: and therefore *Paul* saith, after

ter, that many of the Corinthians dyed, onely for the unworthy receiving of this Sacrament. As the word is the savor of death to them which receive it unworthily: so the Sacrament is the savour of death to them which receive it unworthily: it never goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day have I taken possession of thee, because I am guilty of Christs bloud. Therefore it follows immediately, *Let a man examine himself before hee eat of this bread, or drink of this wine*: as if he should say. If he which receiveth this Sacrament unworthily, be guilty of Christs death, like *Judas* which hanged himself; if these signs be received to salvation or damnation, like the word: the next lesson is to examine your selves before you receive, lest you receive like the son of perdition, which swallowed the bread and the Devil together. Therefore, *Let a man examine himself, and so let him eat*: that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the bread of heaven? When *Jehonadab* came to *Iehu* his chariot, he said, *Is thy heart upright as my heart is toward thee*? So when wee come to the Lords Table, he would have our hearts upright to him, as his heart is to us: for who feasteth his enemies & mockets? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with unwashed hands, than with unwashed hearts. The Jews were taught to chuse the Lamb of the Passeover on the tenth day of the first month, in which month they came out of Egypt; and on the fourteenth day after, they were taught to eat him: so they had four days respite, between the chusing and the killing, to prepare and sanctify themselves for the Passeover, which was a sign of the Lords Supper. This admonished them that the matter (now to bee performed) was very weighty, and therefore they were deeply to consider it: for now was the action and summe of all salvation in handling. If they did prepare themselves so, before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament it self? Therefore as *Josiah* commandeth the Levites to prepare the people: so *Paul* adviseth the people to prepare themselves, that is, to examine whether they have faith and

1 Cor. 11 30

2 Cor. 2. 16

How we should be prepared before we come to the Lords table.

Iohn 13. 17

1 Sam. 9. 13

2 King 10. 15

Iames 2. 2

Exod. 12. 3. & 6

1 Chron. 35

love,

All are bound to know the Scriptures.

love and repentance before they come to this feast. By this all may see: first, that *Paul* would have every lay man skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which Minister the Sacrament, but to all which receive the Sacrament. And the rule by which we must examine our selves, is the law which we should obey: therfore if the rule be unknown, the examination must be undone. Our doctrin must bee examined by the doctrin of the Prophets and Apostles; our prayers must bee examined by the six petitions of Christs prayer; our beleefe must be examined by the twelve articles of faith; our life must be examined by the ten Cõmandments of the Law. Now he which hath his Touchstone, may try gold from Copper; but he which hath it not, takes one for the other: therefore before *Pauls examine*, you had need to learn Christs *search*, *search the Scriptures*, & they will lighten you to search your selves. This is the doctrin with which I will end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selves.

Act. 17. 11. Note.

Exod. 20. 1 &c.

2 Cor. 13. 5 Iohn 5. 39

Verse 28 The division.

Let a man examine himself before he eat. Here is first an examination: secondly, an examination of our selves: thirdly, an examination before we come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selves*, but in 2 *Cor.* 13. he doubleth his charge, *Prove your selves*, and again at next word *Examine your selves*: as if he should say, this work must be done when it is done, because it is never throughly done; & therfore we must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question, if that will not search him, he will put forth another; if that bee spied, he will move another; like one which putteth divers keys into a lock untill it be open; so he which examineth, must try and try, prove and prove, search and search: for the Angell of darknesse is like an Angel of light, and we have no way to discover him, but that of *John*: *Try the spirits*. God examineth with tryals; the Devil examineth with tentations; the world examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth us how we should examine: for it signifieth to put our

2 Cor. 11. 14 1 Iohn 4. 1

selves

ſelves unto the Touchſtone, as if we would try gold from Copper. Therefore one ſaith, that Examination is the eye of the ſoul, whereby ſhe ſeeth her ſelf, and her ſafety, and her danger, and her way which ſhe walketh, and her pace which ſhee holdeth, and the end to which ſhe tendeth: ſhe looks into her glaſſe; and ſpieth every ſpot in her face, how all her graces are ſtained; then ſhe takes the water of life, and waſheth her blots away. After ſhe looks again, and beholdeth all her gifts; her faith, fear, love, patience, meekneſſe, and marketh how every one do flouriſh or wither. If they fade and decay, that ſhe feeleth a conſumption; then ſhe takes preſervatives and reſtoratives of prayer, and counſell, and repentance; before the ſickneſſe grow. Thus every day ſhee letteth down a bucket into her heart, to ſee what water it bringeth up, leſt ſhe ſhould corrupt within, and periſh ſuddenly. A deſcription of true examination

To heare, and read, and pray, and faſt and communicate is a work of many: but to examine thoſe works, is the faſhion of few: and therefore *Jeremy* complaineth, *No man ſaith, what have I done?* as if he ſhould ſay, No man examineth himſelf. And therefore in all the Scripture it is ſaid but of one, *That he feared all his works*: as though he durſt not think, nor ſpeak, nor do any thing before he had examined what it was, from whence it came, and whither it went: ſo the more pretious treaſure is deeper hid in the ground. Iere. 3. 5 Job 9. 28 Mat. 13. 14

The ſecond point is, *To examine our ſelves.* Paul ſaith, *Try all things*: much more ſhould we try our ſelves. The good ſower doth ſow his own ground, but the bad ſower doth ſow another mans ground, as the devil did. The Diſciples of Chriſt ſaid, *Maſter, is it I?* not, Maſter, is it he? The Diſciples of *John* asked, *Maſter, what ſhall we do?* not, Maſter, what ſhall they do? Wee muſt obey ſome, and hear others, and admoniſh others, and love all; but examine our ſelves. That which we apply unto others, the Apoſtle applieth unto our ſelves: for when we ſpeak of an examiner, we intend one which examineth others; when we ſpeak of an accuſer, wee intend one which accuſeth others; when we ſpeak of a Judge, we mean one that judgeth others: but the Scripture ſaith, *Examine thy ſelf, accuſe thy ſelf, judge thy ſelf*; that is, be not curious to ſearch a mote in thy brothers 1 Theſ. 5. 21 Mat. 13. 25 Mar. 26. 22 Luke 3. 10. 1 Cor. 11. 28. 31.

eye,

Mat. 7. 3 eye, but pull out the beam which is in thine own eye. This doth shew, that they which sit in Gods chair to judge others, commonly have greater faults themselves than they whom they use to judge: and therfore Christ called their fault a beam, Psal. 4. 4 and the others a mote. This made *David* say, *Examine thy heart: thy heart* is thine own heart, therefore thou must examine whether *thou* pray, whether *thou* watch, whether thou fast; Luke 18. 11 and not whether *he* pray, whether *he* watch, whether *he* fast, as the Pharisee examined the Publican: lest thou have *Peters* check John 21. 22 when he examined what *John* should do. Christ said, *What is that to thee? follow thou mee.* Thou art a private man, and hast a private examination, therefore let thy question be, *What have I done?* and make thy Anatomy of thy self.

See beloved, we may not beleeve our selves, before we have examined our selves, for we are false hearted: and the notablest cousener that deceiveth most, for one time that he deceiveth others, ten times he deceiveth himself. Because the flesh is a 2 Kin. 5. 25, 26 wily servant, and will lye like *Gehezi* to his Master, and face him that it hath not sinned, when it commeth from sin; therefore as *Elisha* examined his servant, so the soul must examine her servant; that is, man must be jealous of himself, and take himself for a liar, for a flatterer, for a dissembler, until he be throughly acquainted with himself; for no man is so often beguiled as by himself, by trusting his double heart, and taking his own word without further tryal. If *Paul* had bid us examine others, we would have sifted them like Satan, *Satan hath desired to sift* Luke 22. 31 *thee* (saith Christ to *Peter*) so we have a desire to sift others. John 21. 21 Even as *Peter* which was sifted of Satan, longed to sift *John*, to know what he should do, before hee hearkned to his own charge. Therefore the help of examination is a needfull preservative, although we were as sound as *Peter*. They which are suspected of a crime, do not examine themselves, but are examined of others, lest they should be partial: but a Christian must examine himself of his crime, and be his own judge, his 1 Cor. 11. 31 own accuser, and his own condemner: for no man knoweth 1 Cor. 2. 11 the spirit of man, but the spirit which is in man, which will con- Rom. 1. 15 demn him if he be guilty, and tell him all that he hath done, 1 John 3. 21 and with what mind he did it, and what he deserveth for it.

This

This is the private Arraignment, or close Sessions, when Conscience sits in her chair to examine, and accuse, and judge, and condemn her self, because she will not be condemned of God.

Thus holy men have kept the Sessions at home, and made their Hearts the Fore-men of the Jury, and examined themselves as we examine others: the fear of the Lord stood at the door of their souls, to examine every thought before it went in; and at the door of their lips, to examine every word before it went out, whereby they escaped a thousand sins, which wee commit, as though we had no other work. So thou shouldest sit in Judgement of thy self, and call thy thoughts and speeches, and actions, to give in Evidence against thee, whether thou be a Christian, or an Infidel, a Son, or a Bastard, a Servant, or a Rebel, a Protestant, or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examinest thy self, let no man make thee beleeve that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a Beleever, that thou art a Gospeller, because thou art worse than thou seemest thy self: for every man is partial to himself when he is most humbled.

Therefore if my heart tell me, that I do love God, whom shall I beleeve before my self? As *Salomon* saith, *No man can search the heart of the King:* so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man:* that is, no man feeleth the heart of man so well as himself. And yet himself, although he have lived with it ever since he was born, doth not know his own heart, unless he examine it narrowly, no more than he knoweth his own bones, or his veines, or his sinews, or his arteries, or his muscles, how many are in his body, or where they lye, or what they do. Prov. 25. 3 1 Cor. 2. 11

This seems strange that a man should not know his own heart: yet it is true that the best of all doth not know his own heart, though he hath dwelt with it from his Mothers wombe. For Christ saith to his Disciples, even to his Disciples, *you know not of what spirit you are*, that is, yee think better of your selves than you are, and know not what the clock striketh within. There is a zeal without knowledge, and there is a knowledge without zeal: there is a faith without obedience, and there is Luke 9. 55

an obedience without faith; there is a love without fear; and there is a fear without love, and both are Hypocrites. Therefore as *Dalilah* searched where *Sampsons* strength lay: so let every man search where his weaknesse lyeth, and alway be filling the empty gap. Iudg. 16. 6

Now this examination must go before us to the Sacrament. Every meat worketh according as it is digested, and this meat worketh according as it is received. Therefore when Christ had taught what we should do in receiving the Sacrament, now *Paul* sheweth what wee should do before we receive the Sacrament. *Let a man examine himself*, but some will come before they examine themselves: and therefore as the Priests of the Law had authority to put by lame and blind Sacrifices, so the Ministers of the Gospel have power to put by lame and blind receivers; and he which doth not so, giveth a sword into their hands to kill themselves. If the Pastor would use this examination duly, it were the onely way to make every one examine himself, lest he be put by like *Non proficients*. As *Iephtah* discerned the *Ephraimites*, because when they should pronounce *Shibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is, give a reason of their faith, are to be thrust from this table.

Luk. 8. 18. Eccl. 5. 17

There is a hearing, and a preparative before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving: which if it be wanting, the receiver receiveth uncomfortably, the prayer prayeth idely, the hearer heareth unfruitfully, like those which do eat before hunger, and drink before thirst.

This preparative before hearing, and praying, and receiving, doth signify that there is a kind of Physick in these three: for preparatives are ministred always before physick. And as the preparative which goeth before, maketh way to the physick, or else it would do no good but hurt: so unlesse examination go before the Sacrament, we seal up the threatnings which are written against us, in stead of the promises which are made unto us: for the Sacrament is a seal, and therefore sealeth good or evil, as every other seal doth. Luke 1. 76.

The second examination.

The preparative before we receive, is to *Examine*. As *Iohn*

was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the room. For if *Iob* commanded his sons to sanctify themselves before they did come to his Sacrifice, how should we sanctify our selves before we come to Christs Sacrament, wherein wee are commanded to do as the Lord himself did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament was trimmed; the chamber wherein the Apostles received this Sacrament was trimmed. If *Iudas* chamber, his inner chamber had been trimmed so too, hee had received this Sacrament with as much comfort, as the other Disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the unworthy receiving of this Sacrament. Iob. 1. 5 Luke 12. 12

Adam did not think that dearth had been in an apple: so you would not think that death should be in bread: but as a coal hath fire in it, besides the coal it self, which fire doth either warm or burn; so this meat hath another meat in it, beside that which is seen, which doth either save or destroy: therefore he which commeth to this spiritual meat, must examine whether he hath a spiritual mouth, as well as a carnal mouth, or else shall receive no more then he seeth, and that which he seeth not shall destroy him. Gen. 3. 6

No man (saith Christ) *putteth new wine into old vessels, lest the vessels break and the wine leak.* This wine, is new wine, therefore put it into new vessels, holy vessels sanctified vessels, or else it will leak forth, and break the vessell, and thou shalt have no more taste of it, than while the relish of bread is in thy mouth. When Christ commeth to our house, shall we not look whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passeover? But how shall wee trim it? Mark. 2. 22

When a man takes an office, hee examines his substance: when he takes a trade, he examineth his skil: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time, or how thou shouldest examine thy self; at some prayer may 1 Thes. 5.

Job. 9. 28

be at all times; so some examination is at all times: Thus Job examined himself every day, nay, every hour, because he scanned all that he did.

1 Cor. 11. 29
Matth. 22. 11

But there is a special examination before the Sacrament, because it is the bread which is received to salvation, or damnation; because it is the feast, to which whosoever commeth without his wedding garment, shall be cast into utter darkenesse, because it is a seal which sealeth a curse or a blessing.

Three examinations.
The first examination of the tryal of spirits.

Therefore having observed that examination is the necessariest lesson in christianity, and lesse known then other, I have studied since my Sermon, to lay down three examinations which you should use at all times, and a speciall examination for the Communicants Catechism, which leadeth immediatly to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how then thou shalt try thine one.

1
Of others spirits.

1 Thou shalt try strange spirits by their manner of speaking; plainly, or doubtfully, boldly, or fearfully: therefore wee read that the Oracles of the heathen had a double meaning, and that the false Prophets never spake boldly, but where their patrons were ready to flesh them.

1 King 22. 11

2

2 By the proportion of faith: for every heresy is contrary to some article of our beleefe, as every sin is against some of the ten Commandements.

3

3 By the event of their speeches; for they take no effect, as it is said in the 18 chapter of *Deuteronomy*: and therefore they are called false Prophets.

Deut. 18. 22.
Mat. 7. 15.

4

4 By their fruits: for none of the false Prophets were good men.

Mat. 7. 16

5

5 By their successe: for if they be not of God, they will come to nought. As the *Arrians*, and *Manichees*, and *Pelagians* are vanished, as if they had never been: so time shall wear out every doctrin that is not truth. This is thy rule to try others spirits.

2
The examination of our own spirits.

Thou shalt try thine own spirit by the motions that it hath to good or evil. For as a good stomack turneth all that it eates into good nutriment; and a bad stomack turneth all that it eats into raw humours: so likewise a good minde converteth all

all that it heareth, and all that it seeth, and all that it feeleth, unto some profit: but a bad mind maketh a tentation of every thing: therefore it is said, *To the clean all things are clean*; and so, *to the unclean, nothing is clean*: that is, they defile themselves with every thing. Rom. 14. 14 Tit. 1. 15

Secondly, by the first cause or preparation which thou hadst unto it; for whatsoever it be, thy thoughts will be where thou lovest: to verifie that saying, *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a work. 2 Mark 6. 21

Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calm, or boysterous, simple, or mixt: for as a cleer fountain yeeldeth cleer streams, so a pure heart hath pure joys. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour, either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God; water the seed, O Lord, which thou hast sown. This is the fruit of thy first examination. In the second, by making thee discern whether another bee a Christian, I will teach thee to know whether thy self be a Christian; which that thou maist reach to, observe this direction, and thou shalt see of what side thou art. 4

The second examination upon the differences between the wicked and the godly.

It must needs be, that they which walk to contrary ends, should go divers ways: therefore there be more differences between the Children of God, and the children of the world, than there be between men and beasts.

1 First, they are distinguished in *will*: for the wicked strive to bring Gods Will to their will, like *Balaam*, which when he had an answer, staid for another: but the faithful labour to bring their will to Gods Will; like Christ, which said, *Not as I will, but as thou wilt*. Num. 22. 19 Mat. 26. 39

2 They are distinguished in *Faith*: *All men have not faith*, (saith *Paul*) *but the just live by faith*: as if he should say, The just beleeve, and the unjust beleeve not. The just beleeve, and apply that they beleeve, to themselves: the wicked may beleeve like the Devils, but their faith is like the gadding Hen, which 2 Thes. 3. 2 Rom. 1. 17 Jam. 2. 19

carrieth her eggs to other, and never layeth at home: so they beleeve that other shall be saved, but not themselves.

3 They are distinguished in *Hope*; for because the wicked hope not for any merits of God, therefore they never defer their reward; but if they do any good, they are trumpets of it themselves, for fear it should not bee blazed enough: and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works: and if they do not good, but evil, yet they would be magnified as much for evil, as other are for good. But the faithful are likened to handmaids which wait their reward; *Their left hand sreth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his vertues meaner than they were, and debased himself, when he might have got a name above his Lord.

Mat. 6. 2

2 Tim. 3. 2

Psal. 123. 2
Mat. 6. 3
John 1. 21.

4 They are distinguished in *Obedience*, therefore Christ teacheth us to judge men by their fruit, as an unfallible rule: for the evil tree will bring forth evil fruit, and the good tree good fruit; and neither can charge his property, although the evil fruit is sometimes beautiful, and the good fruit sometime blasted. All sin, but in the wicked one sin teacheth another; and in the faithful, one sin preventeth another.

Mat. 7. 17

5 They are distinguished in *Repentance*: for the wicked do but weep for their sins past, but the godly purpose to sin no more: so *Pharaoh*, *Saul*, and *Judas* said, *I have sinned*: but *Shadrach*, *Meshech*, and *Abednego* said, *We will not sin*: therefore the heart of the godly is called *a contrite heart*; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a Legion of Devils at once, so the godly would be purged of all their sins together; but the wicked never consent to leave all, but as *Naaman* said, *Let the Lord spare me in this*; so ever he exceepteth one sin, which is his beloved sin: like *Herod*, which reformed many things, and yet would not leave his brothers wife.

Exod. 10. 16
2 Sam. 15. 30
Mark 7. 3
Dan. 3. 28
Psal. 51. 17
Rom. 2. 9
Luke 2. 30
2 King. 5. 18
Mat. 14. 3

6 They are distinguished in *Charity*: for ye shall never see the wicked love their enemies: and therefore when the Pharisees could not love their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sinners;

Mat. 5. 43
Luke 6. 32

ners, exhorteth his Disciples not to love like them, because they loved none but their friends.

7 They are distinguished in *Prayer*: for the wicked cannot pray; therefore *David* saith, *they call not upon the Lord*: as if they had not the *Spirit of prayer*: and therefore Christ calleth their prayer *babbling*; for they think not of God when they speak unto him. Psal. 14. 4 Zach. 12. 13 Rom. 8. 16 Mat. 6. 7

8 They are distinguished in *Patience*: no hypocrite can bear the Cross, but saith like *Cain*, *It is heavier than I can suffer*: but *Paul* and *Silas* sung in prison: for a faithful man would have something to humble him, and rejoyceth to bear his Masters marks, because the wounds of a Lover are sweet. Gen. 4. 13 Acts 16. 24 Gal. 6. 17

9 They are distinguished in the *use of adversity*: for this is a proper and peculiar mark of Gods Children, to profit by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *David*, *It is good for me that I have been afflicted*. Psal. 119. 71

10 They are distinguished in *Humility*: for the wicked are not humbled before the Cross; like *Pharaoh*, that never sorrowed, but when he suffered: but the Apostles learned Humility of their Master, before their persecution came. Exod. 8. 8, 15 Mat. 11. 29

11 They are distinguished in their *judgement of the word*: for to the wicked it seemeth the hardest, and simplest, and unpleasantest book that is: and therefore *Paul* saith, *that it is foolishness unto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others: as though God did suddenly bring the understanding of it to them, as *Jacob* said of his Venison: according to that, *He that will do his will, shall know his doctrin*. 1 Cor. 1. 11 Gen. 27. 20 John 7. 17

12 They are distinguished in their *Judgement of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feel it, as the *Jews* praised him always when he did as they would have him; but they cannot perswade themselves, that God will be merciful to them still, like *Job*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. Beside if the wicked love God, it is but for his benefits, as *Saul* loved him for his Kingdom. And this is always to be noted, that Exod. 15. 20 Job 13. 15 Prov. 14. 32 Prov. 23. 18 1 Sam. 10. 6

in the wicked, the fear of Hell is greater than is their hope of Heaven: but in the faithful; the hope of Heaven is greater than their fear of Hell.

13 They are distinguished in their *Delights*: for the sport of the ungodly is folly, like *Belshazzars*: and therefore when they are sick or troubled, they never run to the Word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musick, as *Saul* did to the Harp. But all the delights of the godly, are like *Davids* dance about the Ark: they are never merry, but when they are doing well; nor at peace, but when their prayers have overcome God, like *Jacob*.

Dan. 5. 4.
1 Sam. 16. 23
2 Sam. 6. 14
Gen. 32. 28

14 They are distinguished in their *opinions of death*: for the faithful long to be dissolved; and although they might live ever in continual prosperity, yet they would not stay so long out of heaven: but the wicked would never be dissolved, because death comes always unto them like a Jaylor, to hale unto prison; as *Achab* said of *Michaiah*, *That he never prophesied good to him*. Hereby a man shall know whether he have faith: for if he do beleeve the Promises, he will be glad to receive them.

Phil. 1. 23
Luke 2. 29
1 King. 22. 8

15 They are distinguished in their *sence of sin*. Wicked men feel the lothsomness of their Vices: but none but the faithful feel the defects of their righteousness. The Natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches; like *Isaiah*, that said, His righteousness was like a menstruous cloth. As Christ met the Tempter in the Wilderness, a place of prayer, and fasting, and meditation: so a godly man meeteth the Tempter in his prayer, and in his fasts, and in his meditations; that is, he findes some let, or spot, or want in all his devotions. Therefore unless thy righteousness mislike thee as well as thy prophanenes, know that thou art yet no further than the wicked.

Esay 64. 6
Psal. 36. 2
Mat. 4. 12

16 They are distinguished in their *Ends*: for the children of God propose the glory of God, and level all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *David*, when he said, *All that is within me praise the Lord*: As though himself had rather be without praise, than his Master:

Psal 103. 1.

Master: but the children of the world set up their own glory for their mark, like *Nebuchadnezzar*, which said, *For the honour of my majesty*, Dan. 4. 27. Therefore they speak, and look, and walk, as if they did say to their tongue, and eyes, and feet, and apparel, as *Saul* said to *Samuel*, *Honour me before this people.* Dan. 4. 27. 1 Sam. 15. 13

17 Lastly, they are distinguished in *Perseverance*: for the zeal of the wicked lasteth not, and therefore God saith, *They are soon turned out of the way*: but the zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band. Exod. 2. 38. Levit. 6. 12.

Then come to the third examination: as the Devil tempteth thee, to see what thou wilt do for him, so thou must tempt thy self, and get of thy soul what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain Interrogatories, whereof thou shalt examine it. The third examination. Mat. 4. 9.

1 First, whether thou have the heart of *Joshua*, to worship God as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah*, while he built the Ark? Josh. 24. 15.

2 Whether thou wouldest not deny Christ, as *Peter* did, if thou were in *Peters* straits, and nothing to succour thee but policy? Mat. 26. 70.

3 Whether thou wouldest not steal, if thou didst see a booty as fit as *Achan*, which thou mightest catch up, and no man spy thee? Josh. 7. 8, 9.

4 Whether thou wouldest refuse a Bribe, like *Elisha*, if thou didst meet with one which were as willing and able to give it as *Naaman*? 2 King. 5. 16.

5 Whether thou wouldest not deceive, if thou were in such an office as the false Steward, whose Master referred all unto him, and knew not when he kept any thing back? Luke 16. 6. Although this is a parable, yet it carrieth the signification of a History.

6 Whether thou wouldest not fulfil thy lust, as *David* did, if thou hadst his opportunity and allurement, and mightest do it without danger of the Law, like a King, as *David* might? 2 Sam. 11.

7 Whether thou wouldest not tell a Lye, as *Abraham* did, if it stood upon thy life, which made him twice dissemble that his

his wife was his sister, lest he should dye for her beauty?

Gen. 12. 3 Gen. 20. 2 Mat. 4. 9

8 Finally, if it should be said unto thee, as the Devil said to Christ, *All these will I give thee, if thou wilt fall down and worship me:* that is no more, but if thou wilt sin; whether thou wouldest yeeld or no?

Psal. 66. 18 1 King. 18. 26

If thou have sinned thus and thus before, I will not say therefore, the Lord will not hear thee. But *David* saith; *If I regard wickedness in my heart, the Lord will not hear me*: that is, if for any cause a man purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though he did not hear him: for he hath a crafty mind as deep as any, which thinks for a Dukedom I would betray my Prince, though he never play the traitor in his life. Thus you have heard how to try spirits, and how to discern a Christian from an Hypocrite, and how to oppose your hearts, that ye may be sure to judge rightly what yee are.

The fourth examination.

Now we come to that examination, which is the Epitome or abridgement of all these, for memory is short, and all are not of one strength, but some run, and some go, and some creep, and all do well, so long as they strive to perfection. The matters whereof principally the mind should be examined before the Sacraments, are these.

Heb. 6. 1

The receivers articles.

1 First, whether thou hast faith, not only to beleeve that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so *Job* calleth him his Redeemer.

Esay 59. 20 Job 19. 25 Mat. 5. 44

2 The second Article is, whether thou be in charity, not whether thou love them which love thee, but whether thou love them that hate thee: for Christ commandeth us, *To love our enemies.*

Mat. 12. 36

3 The third Article is, whether thou repent, not for thy open and gross sins, but for thy secret sins, and petty sins, because Christ saith, *that we must give account of every idle word.*

Revel. 22. 13 Revel. 2. 12

4 The fourth Article is, whether thou resolve not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a space, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our living, as in our being, which hath made no promise to them which begin, but to them which persevere.

5 The

5 The last Article is, whether thou canst find in thy heart to dye for Christ, as Christ died for thee: we are bid not only to follow him, but to bear his Cross: and therefore we are called Servants, to shew how we should obey; and we are called Souldiers, to shew how we should suffer. Luke 12. 38 2 Tim. 3 4

These are the receivers Articles, whereof his Conscience must be examined before he receive this Sacrament: happy is hee which can say, *All these have I kept*: for the Dove was not so welcome to *Noah*, as this man is to Christ. But if thou find not these affections within, but a nest of vices, leave thine offering at the Altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord, until thou have on this *Wedding garment*. Mat. 19. 20 Gen. 8. 11 Mat. 5. 24 Mat. 22. 12

How is it then, that some regard their other garments more than this? *Paul* saith, *Examine your selves*; and they examine their apparrel: if they have new clothes in the Country, then they are ready to receive. I have known many kept from the Sacrament a whole year together by their Masters, for nothing but for want of a new Sute to set them forth with their fellows. The preparation of the Country folk before they receive.

Others respect whether it be a fair day, that they may walk after service, making that day upon which they receive, like a Scholers thursday, which he loves better than all the days in the week, only because it is his play-day. Thus like the Jews, *they sit down to eat, and rise up to play*: that as Christ calleth the Pharisees prayer *Babbling*, Mat. 6. 7. so their receiving may bee called dallying.

When they have the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Levite in his house, thought that God loved him: but as the Levite did not profit him, because he received nothing but the Levite; so the bread and wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiveth comfort. Judg. 17. 7

Now it may be that the most which are here, have brought a mouth

mouth and not a heart, these go away from the Sacrament to despight Christ, as *Judas* went from the Sacrament to betray him.

Joh. 13. 30

The other go away like one which had received a cheerful countenance of the Prince, all his thoughts are joy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meat, hath a sweet breath: so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of Conscience, and joy of heart, and desire to do good, will tell them whether they have received bare signs, or the thing signified.

How a man shall know whether he have received well.

Every one which receiveth this Sacrament, shall feel himself better after it, like the Apostles: or else hee shall find himself worse after it, like *Judas*. Hereby ye shall know whether ye have received like the Apostles, or like *Judas*. Thus we have ended the doctrin of the Lords Supper. Now, if you cannot remember all that I have said, yet remember the text: that is, Examine your selves before you receive this Sacrament hereafter.

FINIS.

THE EXAMINATION OF USURY, IN TWO SERMONS.

To the Reader.

HEre thou hast the Sermons which have been often desired, because of the matter fit for the City. One saith, that he would never speak to Usurers and Bribe-mongers, but when they be upon their Death-beds: for he which liveth by sin, resolveth to sin that he may live: but when he goeth to hanging, Judas himself will say, I have sinned. If I speak not to Usurers upon their Death-bed,

Mat. 27. 4

yet I speak to Usurers which shall dye on their Death-bed. Three things do give me hope: One is, that all hearts are in the hands of God, to call them at what hour he list; and therefore Saul *may become an Apostle.*

Acts 9. 11

The next is, that the third Crow doth waken more than the former: and therefore after the crowing of other, this Crow may happily bee heard.

The

The last ill we have there is no sin but some may have been reclaimed from it, and so may Vsurers from their sin.

Therefore go my Book, like David against Goliah, and fight the Lords battle against Vsurers. The Lord give that success to his doctrine in these latter days, that it may confound Vsurers as Joshua did unto the Canaanites before him. If I could take but this one weed out of the Londoners garden, I were well sweeted for my health and my strength spent amongst them. Read with thy best mind, and thou shalt profit more.

Thine, *H. S.*

THE EXAMINATION OF VSURY.

The First Sermon.

Psal. 15. vers. 1. and 5.

1 *Lord, who shall dwell in thy Tabernacle? Who shall rest in thine holy mountain?*

5 *He that giveth not his money to Vsury.*

THese two verses must now be considered together, because one is the Question, and the other is the Answer: *David* demands who shall come to Heaven: and God resolves him that Vsurers shall not come thither, as if he should say, they go to Hell. Therefore as *Paul* taught *Timothy* to warn them which are rich, as though they had more need to be warned than other: so this sentence seemeth to be penned for the warning of the rich, because it strikes upon the rich mans vice. Vers. 1. 1 Tim. 6. 17.

I have well spoken of Bribery and Simony, and now I must speak of the third Sister, Vsury. Many times I have thought to speak of this Theam, but the Arguments which are alleaged for it, have made me doubtful what to say to it, because it hath gone as it were under protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any here have favoured this corruption before, let him now submit

submit his thoughts to Gods thoughts: for I will alledge nothing against it, but that which is built upon the rocks.

Usury is the sinne which God will try now, whether you love better than his word: that is, whether you will leave it, if he forbid it. For if he flatly forbid it, and yet you will fully retain it, then you love Usury better than Gods word. Therefore one saith well, that our Usurers are Hereticks, because after many admonitions, yet they maintain their error, and persist in it obstinately, as Papists do in Popery. For this cause, I am glad that I have an occasion to grapple with this sin, where it hath made so many spoyls, & where it hath so many patrons: for it is said, that there bee more of this profession in this City, than there be in all the land beside. There bee certain sinnes which are like an unreasonable enemy, which will not be reconciled to death: and this is one of those everlasting sinnes which live and dye with a man. For when he hath resigned his pride, and his envy, and his lust, yet Usury remaineth with him, and he saith as *Naaman* said, *Let the Lord be merciful unto me in this*, let me have a dispensation for this: as though this were a necessary sin, and hee could not live without it. There be three sinnes which are accounted no sinnes, and yet they do more hurt than all their fellows, and those are, Bribery, Non-residence, and Usury? these three (because they are gainfull) are turned from sin to occupations.

Usurers hereticks.

2 King. 5. 18

Three sinnes counted no sins.

Now many of this City for all they are Usurers, yet would be counted honest men, and would fain have Usury esteemed as a trade of life, whereas if it were not so gainful, it would be counted as great a sinne as any other, and so it is accounted of all but them which live by it. This is the nature of pleasure and profit, to make things seem no sinne, if wee gain any thing by them: but the more gainful a sinne is, the more dangerous it is: and the more gainful Usury is, the more dangerous it is. I will speak the more of it, because haply you shall not heat of this matter again.

1 Tim. 6. 17

The contents of this Treatise.

First, I will define what Usury is: secondly, I will shew you what Usury doth signifie: thirdly I will shew the unlawfulnesse of it: fourthly, I will shew the kinds of it: fifthly, I will shew the arguments which are alledged for it: sixthly, I will shew the punishment

punishment of it: seventhly, I will shew you what opinion we should hold of them, which do not lend upon Usury, but borrow upon Usury: Lastly, I will shew you what they should do which have got their riches by Usury.

Touching the first, Usury is that gain which is gotten by lending, for the use of the thing which a man lendeth, covenanting before with the borrower, to receive more than was borrowed; and therefore one calls the Usurer a legall theef, because before he steal, he tells the party how much he will steal, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more than should bee. Another defining Usury, calleth it the contrary to Charity: for *Paul* saith, *Love seeketh not her own*, but Usury seeketh anothers that is not her own; therefore Usury is far from love; but *God is Love*, saith *John*, therefore Usury is far from God too.

The definition of Usury.

Usurers steal by law.

1 John 4. 8

Now all the Commandements of God are fulfilled by love, which Christ noteth, when he draweth all the Commandements to one commandement, which is, *Love God above all things, and thy Neighbour as thy self*: as if he should say, he which loveth God, will keep all the commandements which respect God: and he which loveth his neighbour, will respect all the commandements which respect his neighbour: therefore to maintain love, God forbiddeth all things which hinder this love, and amongst the rest hee forbiddeth Usury as one of her deadliest enemies. For a man cannot love and be an Usurer, because Usury is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of love doth make Usurers: for if there were love, there would be no usury, no deceit, no extortion, no slaundring, no revenging, no oppression: but we should live in peace and joy, and contentment like the Angels; whereby you see that all our sinnes are against our selves: for if there were no deceit, then we should not be deceived: if there were no slaunder then we should not bee slaundered; if there were no envy, then wee should not be envied; if there were no extortion, then we should not be injured; if there were no Usury, then we should not be oppressed. Therefore Gods law had been better for us than our own

Mat. 22. 37.

lawe:

Law: for if his Law did ſtand, then we ſhould not be deceived, nor ſlandered, nor envied, nor injured, nor oppreſſed. God hath commanded every man to lend freely, and who would not borrow freely? Therefore they which brought in Uſury, brought in a Law againſt themſelves.

Luke 6. 35

The firſt Uſurers which we read of, were the *Jews*, which were forbidden to be Uſurers, yet for want of faith and love, *Ezekiel* and *Nehemiah* do ſhew, how the *Jews*, even the *Jews* which received this Law from God himſelf, did ſwerve from it as they did from the reſt. Firſt, they did lend upon Uſury to ſtrangers, after they began to lend upon Uſury to their Brethren: and now there be no ſuch Uſurers upon earth, as the *Jews* which were forbidden to be Uſurers: whereby you may ſee how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of men, Uſury hath turned it to the undoing of men: for they take when they ſeem to give, they hurt when they ſeem to help, they damage when they ſeem to advantage: therefore it is well noted, that Uſury hath her name of biting: and ſhe may well ſignifie biting; for many have not only been bitten by it, but devoured by it; that is, conſumed all that they have. Therefore as the Apoſtle ſaith, *If you bite one another, take heed yee be not devoured one of another*: ſo I may ſay, If you be Uſurers one to another, take heed you be not devoured one of another, for Uſurers are biters.

Ezek. 18. 12
Nehem. 2. 5
Deut. 15. 10
Gal. 5. 15

As the name of the Devil doth declare what an enemy he is: ſo the name of Uſury doth declare what an enemy ſhe is. That you may know Uſury for a biter, her name doth ſignifie biting. If there were one biting Uſury, and another healing Uſury, then Uſury ſhould have two names, one of biting, and another of healing: but all Uſury ſignifieth biting, to ſhew that all Uſury is unlawful.

Becauſe it ſignifieth an adverſary: *Neſhec.*

Now you have heard what Uſury is, and of what it is derived, you ſhall hear the unlawfulneſs of it.

1. The unlawfulneſs of Uſury.

Firſt, it is againſt the Law of charity, becauſe charity biddeth us to give every man his own, and to require no more than our own: but Uſury requireth more than our own, and giveth not to other their own. Charity rejoyceth to communicate

her

her goods to other, and Uſury rejoyceth to gather other mens goods to her ſelf.

Secondly, it is againſt the Law of Nations: for every Nation hath ſome Law againſt Uſury, and ſome reſtraint againſt Uſurers, as you ſhall hear when we ſpeak of the puniſhment. 2

Thirdly, as it is againſt the Law of Nations, ſo it is againſt the Law of Nature; that is, the natural compaſſion which ſhould be among men. You ſee a river when it goeth by an empty place, it will not paſs until it hath filled that empty place, and then it goeth forward to another empty place, and filleth it, and ſo to another empty place, and filleth it, always filling the places which are empty: ſo ſhould we, the rich ſhould fill the poor, the full ſhould fill the hungry, they which abound, ſhould fill them which want; for the rich are but Gods Almners, and their riches are committed to them of God, to diſtribute and do good, as God doth himſelf. As the water is charitable after a ſort, ſo is the air: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place ſhould bee empty; and therefore the air, though it be a light body, and ſo naturally aſcendeth upward, yet rather than any place in the earth ſhould be empty, the air will deſcend (as it were) from his Throne, and go into Caves, into Dens, and into Dungeons, to fill them. If the rich were ſo good to their empty brethren, as the air and water are to other empty things; as there is no empty place in the World, ſo there ſhould bee no empty perſon in the World: that is, the rich in *Iſrael* would fill the poor in *Iſrael*. But the rich make the poor to fill them: for Uſurers feed upon the poor, even as great fiſhes devour the ſmall. Therefore he which ſaid, *Let there not be a begger in Iſrael*, ſaid too, Let there not be an Uſurer in *Iſrael*; for if there be Uſurers in *Iſrael*, there will be beggers in *Iſrael*, for Uſurers make beggers, even as Lawyers make quarrellers. 3 A Similitude. Deut. 15. 4

4thly, It is againſt the Law of God. Firſt, it is forbidden in *Exo.* 22. where it is ſaid, *If thou lend mony unto my people*, that is, *to the poor with thee, thou ſhalt not oppreſs them with Uſury*: here is Uſury called oppreſſion; therefore if oppreſſion be a ſin, Uſury is a ſin too. Secondly, it is forbidden in *Lev.* 25. 26. where it is ſaid, *Thou ſhalt not give thy mony to Uſury, nor lend thy*

thou shalt for increase. Here you may see, that men may be Usurers of victuals, and other things, as well as of mony. Thirdly, it is forbidden in *Deut.* 23. where it is said, *Thou shalt not lend unto thy brother upon Usury.* And lest you should say that he meaneth but one kind of Usury, he sheweth that he meaneth all kinds of Usury: for after in the 19. verse he saith, *As Usury of mony, Usury of victuals, Usury of corn, or Usury of any thing that is given to Usury*: because some are no Usurers of mony, but some are Usurers of victuals, some are Usurers of cloth, some are Usurers of corn, some are Usurers of wine, some are Usurers of oyl, and some of one thing, and some of another, and none would be counted Usurers, but they which lend mony unto Usury: therefore God forbiddeth so precisely Usury of any thing, shewing that all Usury is unlawful.

It is a miserable occupation to live by sin: and a great comfort to a man when he looketh upon his gold and silver, and his heart telleth him, All this is well gotten; and when hee lieth upon his Death bed, and must leave all to his children, hee can say unto them, I leave you mine own: but the Usurer cannot say, I leave you mine own, but I leave you other mens: therefore the Usurer can never dye in peace; because if he dye before hee make restitution, he dyeth in his sin.

Joh. 11. 34 When Christ raised *Lazarus* from death, after he had lain four days in the Grave, he wept so over his Sepulchre, that the standers about said one to another, *See how he loved him!* As it may be said of Christ, See how he loveth us! So it should be said of us, See how they love one another! For Christ said to his Disciples, *Love one another, as I have loved you*: but it may be said of the Usurer, See how he hateth other, and loveth himself! for when he saith, that he lendeth for compassion, he meaneth for compassion of himself, that he may gain by his pity. The Usurer loveth the borrower, as the Ivie loveth the Oke: the Ivie loveth the Oke, to grow up by it; so the Usurer loveth the borrower, to grow rich by him. The Ivie claspeth the Oke like a Lover, but it claspeth out all the juyce and sap, that the Oke cannot thrive after: so the Usurer lendeth like a friend, but he covenanteth like an enemy; for he claspeth the borrower with such bonds, that ever after he diminisheth as fast as the Usurer increaseth.

Joh. 13. 34

A Simile.

Christ

Christ expounding the Commandement which forbiddeth to steal, saith, *Lend freely*, shewing that Usury, because she lendeth not freely, is a kind of Theft, and the Usurers a kind of Theeves, or else this exposition were not right. Therefore *Zachæus*, as though he had stolen other mens goods, when he began to repent, hee restored them again four-fold. Even as Theeves are injoyned to restore four-fold for that which they have stolen: so *Zachæus* restored four-fold, as though hee had stolen. It seemeth that *Zachæus* was no great Thief, because he restored four-fold for all that hee had gotten wrongfully: for hee got but the fourth part of his goods wrongfully at the most, or else hee could not have restored four-fold again. But now, if some should restore four-fold for all that they have gotten wrongfully, they should restore more than they have, because all which Usurers get, they get wrongfully: for their occupation is a sin; and therefore one saith, Because they cannot restore four-fold here, they shall suffer an hundred fold hereafter.

Understand that this Sermon upon the Mount, is an exposition of the Commandements, or else the text will not seem to imply this Luke 19. 8 In some kind of theft. Exod. 22.

Amaziah is forbidden to strengthen himself with the armies of *Israel*, only because *Israel* had offended God. If *Amaziah* might not joyn the Armies of *Israel* with his Armies to strengthen him, dareſt thou joyn the goods of the poor with thy goods to enrich thee? 2 Chron. 25.

When God set *Adam* his work, he said; *In the sweat of thy brows thou shalt live*: not in the sweat of his brows, but in the sweat of thy brows: but the Usurer liveth in the sweat of his brows, and her brows: that is, by the pains, and cares, and labours of another, for he taketh no pains himself, but only expecteth the time when his interest will come in, like the belly which doth no work, and yet eateth all the meat. Gen. 3. 19

When God had finished his Creation, he said unto man, and unto beasts, and unto fishes, *Increase and multiply*: but he never said unto mony, Increase and multiply, because it is a dead thing, which hath no seed; and therefore is not fit to ingender. Therefore he which saith to his mony, Increase and multiply, begetteth a monstrous birth like *Anah*, which devised a Creature which God had not created before. Christ saith to his Disciples, *If you love but them which love you, what are you better* Gen. 1. 28 Gen. 36. 42 Mat. 5. 46

than the Publicans? for they love their brethren: so may I say, if you will lend to none, but to them which will pay you Usury for it, what are you better than the *Jews*? for the *Jews* would lend for Usury; and if you be no better than the *Jews*, then you shall speed no better than they. For as Christ said, *Except your* Mat. 5. 20
righteousnesse do exceed the righteousnesse of the Pharisees, your reward shall not exceed the reward of the Pharisees: so except your charity do exceed the charity of the *Jews*, your reward shall not exceed the reward of the *Jews*. All this doth Mal. 1. 13.
shew, that the Usurer is like *Esau*, of whom God said, *Esau have I hated*. Now in *Psal.* 112. you shall see who is like *Jacob*, of whom God saith, *Jacob have I loved*: for there *David* saith, Psal. 112. 5.
A good man is merciful and lendeth: & straight upon it he setteth this crown, *He shall never be moved, but be had in perpetual remembrance*; as if he should say, This is the good mans Usury, this is his increase, even a good name, and everlasting joy. Again, in *Exod.* 22. it is said, *Lend unto him which wanteth, without Usury, that the Lord may bless thee*: as if he should say, Let the Lord pay the increase, fear not to bee losers by doing good, for God hath given his word to requite it himself. As he saith to them which were afraid to pay Tithes, and offer Sacrifice: *Try me, if I will not pour down a blessing upon you*: So Mal. 3. 10
he seemeth to say unto them which are afraid to lend, try me, if I Deut. 15. 10
will not pour down a blessing upon you. Whom will you trust, if you do not trust your Creator, your Father, your Redeemer, your Preserver, and your Saviour?

The kindes of Usury.

Now you have heard the unlawfulnes of Usury, you shall hear how many kinds there be of it. As other Crafts are called Mysteries, so I may fitly call it, The Mystery of Usury; for they have devised more sorts of Usury, than there be tricks at Cards: I cannot reckon half, and I am afraid to shew you all, lest I should teach you to be Usurers, while I dissuade you from Usury. Yet I will bring forth some; and the same reasons which are alledged against these, shall condemn all the rest.

1. Some will not take Usury, but they will have the use of your Pasture, or your Land, or your Orchard, or your Team, or your Kine, until you pay the mony again, which in that time will grow to a greater gain to the Usurer, and a great loss to the borrower,

borrower, than if he had paid more mony than other Vſurers are wont to take.

Some will not take Vſury, but they will take plate, and veſſel, and tapiſtry, and bedding, and other Houſholdſtuffe, to uſe and wear until their mony come home; which will loſe more in wearing, than the intereſt of the mony would come to. This Vſury is forbidden in the ſecond of *Amos*, where God complaineth, ſaying, *They lye down upon the clothes which are laid to pledge*: ſhewing, that wee ſhould not lye down upon ſuch clothes; that is, we ſhould not uſe or wear the thing which is laid to pledge. 2

Some will take no Vſury, but they will take a pawn, which is better than the mony which they lend, and then they will covenant, that if he bring not the mony again by ſuch a day, he forfeiteth his Pawn: which day the Vſurer knoweth that the poor man is not able to keep, and ſo he keepeth the Pawn for his mony, which is worth twice his mony. This Vſury is forbidden in *Levit.* 25. where it is ſaid, *Thou ſhalt not take Vſury or vantage.* As if he ſhould ſay, Thou ſhalt not take the forfeiture: for then thou takeſt vantage, when thou takeſt more than thou lendeſt. 3

Some will not take Vſury, but they will buy ſomething at a ſmall price, and then covenant with the borrower, that he buy the ſame again of the ſame price at ſuch a day: which day the Vſurer knoweth that the borrower is not able to keep, and ſo he getteth for a little, that which the other might have ſold for much more. This Vſury is condemned in the firſt Chapter to the *Theſſalonians*, the fourth verſe, where it is ſaid, *Let no man defraud, or circumvent his brethren in any thing.* 4

Some will not take Vſury, but they will lend out their mony to Occupiers, upon condition to be partakers in their gains, but not in their loſſes: So one takes all the paines, and abideth all the venture, and the other that takes no pains, reapeth half the profit. This Vſury is forbidden in 2 *Theſ.* 2. 10. where it is ſaid, *He which will not work, let him not eat.* 5

Some will not take Vſury, but if he be a Labourer, or a Maſon, or a Carpenter which borroweth of him, he will covenant with him for ſo many days work, he ſhall labour with him ſo many 6

days, or ſo many weeks, for no mony, but the lone of mony. This Uſury is condemned in *Luk.* 10. 7. where it is ſaid, *The labourer is worthy of his hire.*

7 Some will not take Uſury: but if you have not preſent mony to pay for their Wares, they will ſet a high price of them, for the forbearing of the time, and ſo they do not only ſell their wares, but they ſell time too: that is, they do not only ſell their own, but they ſell Gods own. Therefore one ſaith of theſe, When he ſelleth the day, he ſelleth the light; and when hee ſelleth the night, he ſelleth reſt: therefore when he would have the light of Heaven, and the reſt of Paradiſe, it ſhall be ſaid unto him, that he hath ſold both already. For he ſold light when he ſold the day, and he ſold reſt when he ſold the night: and therefore now hee can have neither light nor reſt. Hereafter let not the *Londoners* ſay that they give time, but that they ſell time.

8 There be other Uſurers, which will not lend themſelves, but give leave to their Wives, and they play like Huckſters; that is, every month a penny for a ſhilling, which is one hundred for another in the year.

9 But that I was informed of them ſince this Sermon was preached, I had left out our capital Uſurers, which will not lend any money, becauſe they dare not require ſo much gain as they would have; but if you would borrow an hundred pound, they will give you Wares worth threeſcore pound, and you ſhall anſwer them an hundred pound for it. Theſe are the Uſurers General, which luck about the City like Rats, and Weeſels, and Fulmers: of whom may bee ſaid the ſame which is ſaid of the Devils: *They ſeek whom they may devour.*

1 Pet. 5. 8, 10

Ulgrers Coſins

There be other Couſins to Uſurers, which are not counted Uſurers: ſuch as take mony for that which they ſhould give freely; ſuch as take as much for a counterfeit, as for the beſt; ſuch as take a Fee of a Client, and do him no pleaſure: ſuch as take mony for Maſſes, and Dirges, and Trentals, and Pardons, and ſuch like drugs, which do no more good than fire out of the chimney. This is a kind of Uſury, and deceit beſides, which one day they will caſt away, as *Judas* did his thirty pence.

Objections made by Uſurers.

Now you have heard the kindes of Uſury, you ſhall hear the Arguments which are deviſed for Uſury.

Sin

Sin is never compleat until it be excuſed: this is the vantage which the Devil geteth by every ſin, whenſoever he can faſten any tentation upon us, we give him a ſin for it, and an excuſe to boot, as *Adam* our father did. Firſt, he ſinned, and then he excuſed: ſo firſt we ſin, and then we excuſe: firſt an Uſurer, and then an excuſer: therefore every Uſurer will defend Uſury with his tongue, though he condemn it with his conſcience. If the Image-makers of *Epheſus* had not lived by Images, they would have ſpoken for Images no more than the reſt: for none ſtood for Images but the Image-makers: ſo if the Uſurers did not live by Uſury, they ſhould ſpeak for Uſury no more than the reſt: for none ſtand for Uſury, but Uſurers. Gen. 1. Act. 19. 25

It is an eaſie matter (if a man be diſpoſed) to ſpeak ſomething for every vice: and ſome defend the Stews, ſome defend Non-reſidency, ſome defend ſwearing, By my faith, ſome defend bowling upon the Sabbath, and ſome defend Uſury: but, *Will you plead for* Baal (ſaith *Joaſh*;) that is, will you plead for ſin, which will plead againſt you? A ſin is ſin when it is defended: nay a ſin is two ſins when it is defended: for, *He that breaketh one of the leaſt Commandements* (ſaith Chriſt) *and teacheth others to do ſo, is the leaſt in the Kingdom of Heaven.* A Squier of low degree, is a Squier of no degree: ſo the leaſt in the Kingdom of Heaven, is none of the Kingdom of Heaven. Who then is the leaſt in the Kingdom of Heaven? Not he which breaketh the leaſt of the Commandements, but he which teacheth others to do ſo: that is, he which by defending, and excuſing, and minſing, and extenuating his ſin, incourageth others to ſin too. Judg. 6. 13 Mat. 5. 19

To defend Uſury, they diſtinguiſh upon it, as they diſtinguiſh of Lying. As they ſay, there is a pernicious Lye, and an officious lye, & a merry lye, and a godly lye: ſo they ſay, there is the Merchants Uſury, and the ſtrangers Uſury, and the widows Uſury, and the Orphanes Uſury, and the poor mans Uſury, and the biting Uſury, and the charitable Uſury, and the neceſſary Uſury. As God ſaid, *Ye ſhall dye*; and the Woman ſaid, *Peradventure ye ſhall dye*; and the Serpent ſaid, *Ye ſhall not dye*: ſo there be three opinions of Uſury: ſome ſay like God, *Thou ſhalt dye*; they think that Uſury is utterly unlawfull, becauſe God hath utterly for- Gen. 2. 17 Three opinions of Uſury.

forbidden it: some say like to the woman, *Peradventure thou shalt dye*; they doubt whether Usury be utterly unlawful or no, because it is so much tolerated: some say like the Serpent, *Thou shalt not dye*; they think that Usury is lawful, because it is gainful, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the lean beasts: even so we are commanded to kill fat sins, as well as lean sins, gainful sins, as well as prodigal sins.

Gen. 3.

Sam. 15. 9

1 Objections for Usury.

They which plead for Usury, object these Arguments: First, they say, God doth allow some kind of Usury: for in *Deut.* 23. it is said, *Of a stranger thou maist take Usury.* I perceive no Scriptures speaketh for Usurers: *Of a stranger* (saith God) *thou maist take Usury*: but thou takest Usury of thy brother; therefore this condemneth thee, because thou usest thy brother like a stranger. Here *stranger* doth signifie the *Jews* enemies, whom they were commanded to destroy: therefore mark how much this maketh against Usury, which they object for Usury. God doth not license the *Jews* to take Usury of any but their enemies, whom they might kill. They might not be Usurers unto any, but to them of whom they might be destroyers, whom they might slay, of them only they might take Usury: shewing, that Usury is a kind of punishment; and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the *Jews* might take Usury of none but them whom they might kill. I hope Usurers will alledge this Scripture no more.

2 Secondly, they say they lend for compassion, and so make Usury a work of charity. This were charity, Not to be partakers in our gains, but to be partakers in our losses: but Usurers will bee partakers in our gains, but not in our losses; nay, though we lose, yet they will gain. Is this charity? It is Usurers charity.

3 Thirdly, they say, If he gain, and I gain too, is not this well? may he not consider my friendship, and be thankful? Yes, hee may be thankful: but no man is bound to bee thankful, but when he hath received a good turn, then he is tried whether he will be thankful or no; and if he requite thy courtesie, then he

he is thankful: but if thou binde him to requite it, then thou art covetous.

Fourthly, they ſay, Uſury is neceſſary for Orphans, and Widows, and ſtrangers, which have no other way to get their living, and therefore ſome Uſury muſt be tolerated. If Uſury be neceſſary for us, how did the *Jews* without it? Did God think it good for the ſtate of their Common-weal to be without Uſurers: and is it good for the ſtate of our Common-weal to have Uſurers? This is wiſdom againſt God. 4

Fifthly, they ſay, If I may not gain by the mony which I lend, I will lend no more, but keep my mony to my ſelf. Nay, that is as bad to keep thy mony from them which need, as to lend thy mony for Uſury: For Chriſt ſaith, *From him which borroweth, turn not away thy face*: therefore thou art bound to lend. As he hath a curſe in *Prov.* 11. which keepeth his Corn, when he ſhould ſell it unto them which hunger; ſo he hath a curſe in *Ezek.* 18. which keepeth his mony when he ſhould lend it unto them which want. 5 Mat. 5. 42.

Sixthly, they ſay, Becauſe Uſury comes of biting, the biting Uſury is only forbidden, and none but the biting Uſury. Why then all Uſury is forbidden, for all Uſury cometh of biting; ſo the wiſe God hath given it a name to condemn it. 6

Laſtly, they alledge the Law of the Land for it, and ſay, The Queens ſtatute doth allow us to take upon Uſury ten in the hundred. Theſe are like the Jews, wch ſaid, *We have a law, and by our law he ſhall dye*: when they could not ſay by Gods law he ſhal dye, then they ſay, *By our law he ſhal dye*: ſo when they cannot ſay by Gods Law we may take Uſury, they ſay by mans law we may take Uſury. This is the pooreſt defence of all the reſt: for if Gods Law forbid thee, can any law of man excuſe thee? As it would not ſerve *Adam* to ſay, *The woman bade me*, ſo it will not ſerve the Uſurer to ſay, the Law doth licenſe me: for though peradventure our law doth tolerate more than ſhould be tolerated, yet I would have you know, that our Law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor any Uſury at all: but there is a reſtraint in our Law, that no Uſurer take above ten in the hundred; it doth not allow ten in the hundred, but puniſheth that tyrant which exacteth 7 Joh. 19. 7. Gen. 3.

above:

above ten in the hundred. It is much like that toleration which we read of Divorces: For the hardneſs of mens hearts, Chriſt
Mat. 19. 7 ſaith, that *Moſes* did ſuffer the Man and Wife to part aſunder: ſo for the hardneſs of mens hearts, our *Moſes*, our Prince is fain to ſuffer as it were a kinde of Uſury, becauſe otherwiſe no man would lend.

Theſe are the beſt excuſes which our Uſurers have to plead for themſelves, againſt they come before the Tribunal Seat of God: and if their reaſons will not ſtand before men, nor their own Conſcience, how will they ſtand before the Lord? and yet he which ſpeaketh to theſe, maketh himſelf a mock. Chriſt Preached many Sermons, and never was ſcorned at any; but when
Luke 16. 14 he preached againſt Covetouſneſs, then it is ſaid, that he was mocked: ſhewing, that theſe kind of men are moſt incorrigible, and wedded to their ſin, till death make them part. Yet (for
Ezek. 2. 5 their greater Condemnation) we are commanded to ſpeak to them which will not hear: of which number is every Reader of this Sermon, if he be an Uſurer after.

What he Uſurer is like. Now you long to hear what the Uſurer is like. To what ſhall I liken this Generation? They are like a Butlers Box; for as all the Counters at laſt come to the Butler, ſo all the mony at laſt cometh to the Uſurer: ten after ten, and ten after ten, and ten to ten, till at laſt he receive not only ten for an hundred, but an hundred for ten: this is the only difference; that the Butler can receive no more than he delivered, but the Uſurer receiveth more than he delivereth. They are even like a moth that eateth a hole in Cloth: ſo Uſury eateth a hole in Silver. If you have a piece of Silver which is as much as an hundred pounds, in one year Uſury will eat a hole in it as big as ten pounds: in two years ſhe will eat a hole as big as twenty pounds: in three years ſhe will eat a hole as big as thirty pounds. Nay, now they ſay, He is but a bad husband, which cannot eat a hole as big as fifty pounds in a year: that is, which cannot gain half in half; how many holes have theſe moths eaten in poor mens Garments? they are like Non-reſidents, that is, ſuch bad members that no man ſpeaketh for, but themſelves: as no man ſtandeth for Non-reſidency, but he which is a Non-reſident, or he which will be a Non-reſident; ſo no man ſtandeth for Uſu-

ry,

ry, but he which is an Usurer, or he which would be an Usurer.

They are like *Jezabel*, which said, *Let me alone, I have a way.* If there be no way to live (saith the false Steward) I know what to do, I will deceive: so if there be no way to live (saith the Usurer) I know what to do, I will oppress. If I cannot live by buying, nor by selling, nor by flattering, nor by labouring, I will live by oppression. But as one in his Comment speaks to the false Steward; thou saist, I know what to do: but dost thou know what thou shalt suffer? So I say to Usurers, You say you know what to do: but do you know what ye shall suffer? Indeed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *That they knew not what they did.* Here I will end the first days examination. Now I may conclude with *Paul, I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul* that he persecuted him: so they which resist this doctrin, do contemn him, and not me. *The end of the first Sermon.*

1 King. 22. 7
Luke 16. 4
Luke 23. 34
1 Cor. 7. 10
Acts 9. 22

THE EXAMINATION OF USURY.

The Second Sermon.

IT remaineth that we speak of the Usurers punishment: then, what may be thought of them which do not take Usury, but give Usury. Lastly, what they should do, which have got their riches by Usury.

To begin with the punishment, not only Gods Law, but even the Canon Law doth so condemn Usury, that first it doth excommunicate him from the Church, as though he had no communion with Saints. 1 The punishments of Usurers.

Secondly, it doth detain him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, it doth deprive him of his Sepulchre, and will not suffer him to be buried, as though he were not worthy to lye in the earth, but to lye in Hell. 3

Lastly, it maketh his will to be no will, as though his goods 4

were

were not his own: For nothing is ours, but that which we have rightly got: and therefore we say, It is mine by right, as though it were not ours, unless it be ours by right. This is the judgement of mans law.

Now you shall hear the judgement of Gods Law. An Usurer doth receive two incomes; one of the borrower, and another of the revenger; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture propheseth evil unto him, as *Micaiah* did to *Ahab*. *Salomon* saith, Prov. 28. 8 *He which increaseth his riches by Usury, gathereth for them which will be merciful to the poor.* As if he should say, When he hath loden himself like a Cart, he shall be unloden like a Cart again, and they shall inherit his mony, for whom he did never gather it: For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Salomon* saith, That they shall be his heirs, which will be merciful, as he was unmerciful.

Now mark whether this Prophecy of *Salomon* be true; I know not how many in this City do increase by Usury: but this Prophecy seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not last so long, nor endure so well, as the riches and lands of other in the Country; and that their children do not prove so well as others, nor come to that place in the Commonweal, which for their wealth their Parents looked that they should come to. I can give no reason for it, but the reason of *Salomon*; *He which increaseth by Usury, gathereth for them which will be merciful to the poor*: that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of* Prov. 13. 13 *the sinner is laid up for the righteous*: that is, the righteous shall injoy that which the wicked gathereth.

All riches are uncertain, but the riches which are evil gotten are most uncertain: they may be called moveable goods, for they are very moveable, like the Clouds which never rest till they fall as they climed. God saith, that he will smite the Usurer Ezek. 22. 13 with his fist, not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him, that his punishment

niſhment may be like his ſin. But if you will hear their final Sentence, *David* ſaith here, *That they ſhall not dwell in Gods Temple, nor reſt in his holy mountain.* Then we will ſeek no more puniſhments; for this puniſhment is all puniſhments. If they ſhall not come to heaven, whoſe then ſhall thoſe riches be? Nay, whoſe then ſhall the honour be when that day cometh? If hee ſhall not reſt in heaven, then he ſhall reſt in hell, where no reſt is. Then, ſaith one, the Vſurer ſhall cry unto his Children, Curſed be you my Children, becauſe you were the cauſe of theſe torments, for leſt you ſhould be poor. I was an Vſurer, and robbed others, to leave riches unto you. To whom the Children ſhall reply again: Nay, curſed be you father, for you were the cauſe of our torments, for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another: curſe the Lord for Condemning them, curſe their ſins for accuſing them, curſe their Parents for begetting them, and curſe themſelves, becauſe they cannot help themſelves. As they which are bleſſed do nothing but bleſs, ſo they which are accurſed, do nothing but curſe. Note.

This is the ſecond Vſury, which the Vſurer ſhall receive of God, after he hath received Vſury of men: then the name of Vſury ſhall be fulfilled: as it ſignifieth biting; ſo when it hath bitten other, it ſhall bite the Vſurer too, and never reſt biting; then they ſhall wiſh that they could reſtore again as *Zacheus* did, and ſhall not reſtore, becauſe their mony is gone. Therefore if Chriſt be come to your hearts, as he came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this judgement. This is the end of the Vſurer and his mony: if they ſtay together till death, yet at laſt there ſhall be a diviſion. The Devil ſhall take his ſoul, the earth ſhall take his body, the ſtrangers ſhall take his goods, and the mourners ſhall rejoyce under their blacks, and ſay, Wickedneſs is come to the grave. Therefore if thou wouldeſt not be counted an Vſurer then, refrain to bee an Vſurer now: for they which are Vſurers now, ſhall be counted Vſurers then. Thus you have heard the Vſurers paiment. Luke 10. Note.

Now if you will know whether it be unlawful to give Vſury, as it is unlawful to take Vſury, I wiſh that you could reſolve your ſelves, that I might not ſpeak of it: for I have heard ſome Whether it be lawful to give Vſury.

Preachers

Preachers ſay, that there be ſome truths which they would be loth to preach: and ſo there be ſome truths which I would be loth to preach, becauſe many hear by halves, and ſome for malice or ignorance will take things otherwiſe than they are ſpoken; yet becauſe I have promiſed, I will ſpeak ſomething of it.

Jer. 15. 10. 1. Object. Anſwer.

Well then, may we neither take Uſury, nor give Uſury? I know that *Jeremy* ſaith, *I have not lent upon Uſury to others, neither have others lent upon Uſury to me*: as though both were unlawful, not only to take Uſury, but to give Uſury. But thereby *Jeremy* doth ſignifie that he was no medler in the world, whereby they ſhould envie him like other men, and therefore he cleereth himſelf chiefly from Uſury, becauſe Uſurers were moſt envied. And to ſhew that he was not an Uſurer, he ſaith, that he was not a borrower, which is more lawful than to be an Uſurer: like a man which ſaith, I do neither hate him, nor know him. Why, it was lawful to know him: but to prove that he did not hate him, he ſaith that he doth not know him.

2. Object. Anſwer.

So *Jeremy*, to prove that he had not lent upon Uſury, doth ſay, that he never borrowed upon Uſury, which many will do that will not lend. The beſt Expoſitors give this ſenſe of it. I know beſides, that Chriſt did caſt forth the buyers out of the Temple, as well as the ſellers. But that was not for buying, but for buying in the Temple, where they ſhould not buy, but pray: or elſe it was as lawful to buy any thing, as it is lawful to uſe it.

3. Object. Anſwer.

I know beſides, that it is a common ſaying, If there were no buyers, there would be no ſellers: if there were no bribe-givers, there would be no bribe-takers. But in this caſe it may be rather ſaid, If there were no takers, there would be no givers: for the giver doth not make the receiver to take, but the receiver doth make the giver to give, becauſe he will not lend, unleſs the other will give him for the loan: therefore, as we ſay, the receiver makes the thief: ſo I may ſay, The receiver of Uſury makes the giver of Uſury.

Therefore I would be loth to compare them which are conſtrained to borrow upon Uſury, unto them which did buy in the Temple, and were not conſtrained more than they which ſold in the Temple. Much leſs may I compare them which give Uſury, unto them which take Uſury: for there is as great odds

between

between them, as there is between giving and taking, or between covetouſneſs and neceſſity: for one is covetouſneſs, and the other is neceſſity. He which lendeth for Uſury, lendeth for covetouſneſs, but he which borroweth upon Uſury, borroweth for neceſſity.

Now, for neceſſity God hath allowed many things: as, for neceſſity it was lawful for *Adams* Sons to marry with *Adams* Daughters, becauſe there were no other women: for neceſſity it was lawful for *David* to eat the Shew-bread, becauſe he had no other food: for neceſſity it was lawful to work, and heal, and fight upon the Sabbath, which was not lawful but for neceſſity: therefore, for neceſſity, why may not a man pay more than he borrowed? Seeing no Scripture doth forbid us to pay more than we borrowed, but to requite more than wee lend: Some do think, that as God did uſe the ambition of *Abſalom*, and the malice of *Pharaoh*, and the trechery of *Judas* unto good; ſo men may uſe the covetouſneſs of Uſurers unto good; that is, to help at need, when a man is like to be undone, and his Children caſt away, and his Leaſe forfeited, and many inconveniences beſide like to enſue, which you know better than I, unleſs he have preſent mony at ſome time to prevent a miſchief. For example hereof, I may alledge how *Jacob* did uſe the fin of *Laban*. *Laban* did evil in ſweating by Idols, but *Jacob* did not evil in receiving ſuch an oath of him, though it was an unlawful oath: ſo though the Uſurer doth evil in taking Uſury, yet a man doth not evil in giving Uſury. Beſide, I may alledge the example of *Abraham* and *Abimelech*: *Abraham* made a covenant with *Abimelech* to confirm this covenant, *Abraham* ſware, and *Abimelech* ſware: *Abraham* ſware by the true God, but *Abimelech* ſware by his falſe gods, & yet *Abraham* did receive his oath and ſtined not. So if her Majeſty and the *Turk* ſhould make a covenant, the *Turk* would not ſwear as the Queen would ſwear: for the Queen would ſwear by the Lord, but the *Turk* would ſwear by *Mahomet*. If it be lawful then to receive ſuch an oath, though it be an unlawful oath, why may it not be lawful for me to give more than I borrowed, though it bee unlawful for the Uſurer to take more than hee lent? Beſide, a Prince may not lawfully pardon a murtherer, yet I think that no man will ſay in haſte,

1 Sam. 21. 6.

Luke 13. 10

Gen. 31. 53.

Gen. 21. 31.

haſte, that he which hath committed murther, may not take pardon. As this unlawful giving doth not make the taking unlawful: ſo the other unlawful taking doth not make the giving unlawful. Beſides, it is lawful to ſuffer injury, though it be unlawful to offer injury; it is lawful to ſuffer injury, as Chriſt paid tribute, which was injury: but it is not lawful to offer injury, becauſe there are ſix Commandements againſt it.

Mat. 17. 17

Now, to take Uſury, is (as it were) to offer injury; but to give Uſury, is (as it were) to ſuffer injury; therefore, though I may not take more than I lent, yet may I give more than I borrowed.

Moreover, I may compare giving of Uſury to ſwearing: if a man ſwear without a cauſe, hee ſinneth; but if he ſwear as the Word teacheth him to ſwear, he ſinneth not: ſo, if a man borrow upon Uſury, and borrow without cauſe, he ſinneth, becauſe he feedeth the Uſurer; but elſe, as a man may ſwear in ſome caſe, ſo in ſome caſe a man may borrow upon Uſury; that is, in caſe of neceſſity, when a man muſt needs borrow, and can borrow of none but Uſurers.

Laſtly, I may alledge, that Uſury and Uſurers are never read in the Scripture, but they ſignifie him that takes Uſury, not him which gives Uſury: and therefore the Scripture ſeemeth to forbid taking, but not giving.

Many reaſons more are alledged, which I cannot refute; and therefore I will not contradict them: yet I mean not to decide the queſtion, becauſe I will not be miſtaken. But if ſome ſhould come unto me in that neceſſity and extremity which I can imagine, and ask, May I borrow mony of theſe Uſurers to ſave my life, or my credit, or my living, ſeeing no man will lend me freely? I would anſwer him as the Prophet anſwered *Naaman*, Neither do, nor do not, but *go in peace*: I will not forbid thee, nor I will not condemn thee; but if thy Conſcience condemn thee not, I think thy ſin one of the leaſt ſins: and as *Naaman*

2 King. 5. 12

prayed, *Lord be merciful unto me in this*; ſo I think the Lord will be merciful unto thee in this. But if thy Conſcience go againſt it, then do it not; for it is ſin to thee, though it bee not for another, becauſe whatſoever is not done of faith, is ſin.

Rom. 14. 23

I charge you in the fear of God, that you do not miſtake that which is ſaid; for I know no learned Preacher, nor learned wri-

ter of other minde. Yet leſt I ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I will diſtinguiſh of borrowers.

If ſome may borrow upon Uſury, it doth not follow that all may borrow upon Uſury, becauſe all have not the like cauſe; therefore do not ſay that I teach you to borrow upon Uſury, for I think that the moſt in this City which borrow upon Uſury, ſhould not borrow as they do, becauſe they rather maintain Uſury than ſupply their neceſſity. Some I know borrow for meer neceſſity; if any may be allowed, thoſe are they: but there is a kinde of borrowers in this City, which feed Uſurers as the bellows kindle the fire, ſo they have no need to borrow, but becauſe they would be rich, and richer, and richeſt of all, therefore they will imploy all the money which they can borrow, thinking to get more by the uſe of it, than the Uſury of it doth come to. This maketh them ſell their wares ſo dear, becauſe they muſt not only gain the price, but the intereſt beſide, and more than the intereſt too; or elſe they gain nothing. Theſe borrowers are in another predicament than thoſe which borrow for neceſſity: and therefore if they be not old enough to anſwer for themſelves, I am too young to anſwer for them. There are other borrowers (as I have heard) which for ſome ſecret cauſe would ſeem barer and needier than they are, either becauſe they would not be charged deeply with Subſidies, or elſe becauſe they would compound with their Creditors for a little: therefore they will have always ſomething for Uſury, that their Creditors may think them bare of mony; or that others may pitty them in their charges: Theſe are like thoſe Foxes which have wealth enough to pay their debts, and yet lye in priſon becauſe they would defraud their Creditors. I doubt not but there be more ſorts than I know, I cannot hunt every corner, becauſe I want experience. But this is my concluſion, I would have no man pay intereſt unto Uſurers but for neceſſity, even as a Traveller giveth his Purſe unto a Thief, becauſe he cannot chuſe. Thus you have heard what I can ſay of them which take Uſury, and them which give Uſury.

Divers kinds of borrowers.

Note.

Now you would underſtand the laſt queſtion; if you have been Uſurers already, what you ſhould do with that money which you have gained by Uſury: ſurely even as *Zacheus* did, reſtore

What Uſurers ſhould do with their gains.

1 Sam. 12. 3. Luke 19. restore it again. If you cannot say as *Samuel* said, *Whose goods have I taken?* then you must say as *Zachæus* said, *Whose goods have I kept?* The best thing is, to do no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no unlawful thing stay in your hands, like the wedge of *Achan* which he had got by sin. The same Law serveth for all which is got wrongfully, which was instituted against Theeves, *Restore it again*: the reason of this Law is, because the sin is not remitted, until the debt be restored.

Josh. 6. 18.

Exod. 12.

For as humility is the repentance of pride, and abstinence is the repentance of surfet, and alms is the repentance of covetousness, and forgiveness is the repentance of malice: so restitution is the repentance of Usury. As he which is not humble, doth not repent his pride, he which doth not abstain, doth not repent his gluttony; he which doth not forgive, doth not repent his malice; so he which doth not restore, doth not repent his Usury: for how can he be said to repent for his Usury, which liveth by Usury still? therefore *Daniel* saith to *Nebuchadnezzar*, *Break off thy sins by righteousness*: shewing that nothing but righteousness can break unrighteousness. As Diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiveness, covetousness by alms, and Usury by restoring. This *Paul* calleth, *The revenge of a Christian*, when he takes revenge upon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would do. Therefore you must restore that which you have gotten by Usury, or else you do not repent of your Usury.

Dan. 4. 24.

2 Cor. 7. 3.

As a Camel when he comes home casteth off his burden at the door, that he may enter into his stable; so they which are laden with other mens goods, when they go to Heaven, must leave their burden where they had it, lest they be too gross to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech*: so to them which have got most that they have by unlawful means, this is a hard speech, to bid them restore it again: there be two great rubs in the way.

John 6. 60.

Two Objections.

First, the loss which they shall sustain, if they restore again all which they have got unjustly: Then the difficulty to restore it again.

again to the right parties. If you ask me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shall I live when all is gone that I have gotten wrongfully; I can say no more than the Prophet said to him, *The Lord is able to give thee more than this.* *Zacheus* did not fear how he should live, but *Zacheus* did fear to offend: so thou shouldest not fear to restore other mens goods, but thou shouldest fear to keep other mens goods: and as *Zacheus* lived when he had restored, so shalt thou live when thou hast restored. He which saith, *Try me if I will not pour down a blessing*; try him, whether he will not pour down a blessing; for he hath promised to bless the Lender as well as the Sacrificer. He which is the Lord of all, can give thee more wealth than thou needest: but if you cannot restore to the Owner, nor to his Heirs, then give it to the poor, for they are the next heirs, and repent that thou hast kept it so long: but in no wise thou maist keep it unto thy self, because it is none of thine.

2 Cor. 11. 9
Luke 16.
Malac. 3. 10
Deut. 15. 10

When *Hezekiah* was like to dye *Esay* said unto him, *Set thy things in order before thou dye.* That which he advised him, he adviseth all, set your things in order before you dye. What is this to set things in order, but to restore unto every one his own? When thou bequeathest thy body to the earth, then thy body is set in order: When thou bequeathest thy soul to God, then thy soul is set in order: When thou bequeathest thy goods to the Owners, then thy goods are set in order: Therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sins, and then no promise in all the Scripture appertaineth unto thee, because nothing is promised unto sinners, but unto penitent sinners.

Esay 38. 6

Therefore that you may not dye in your sins, it is necessary to make restitution before you dye, or else you dye in your sin, and are crossed out of all the joys of Heaven. Wherefore as *Abner* said to *Joab*; *Knowest thou not that it will be bitterness in the later end?* So remember whether this course will be sweet, or bitter in the end. If they bee Condemned which give not their own goods to them which need, like the rich Glutton; how can they bee saved which draw other

2 Sam. 2. 26

mens goods from them, that have more need of theirs?

Thus you have heard the definition of Usury, and the derivation of it, and the unlawfulnes of it, and the kindes of it, and the punishment of it, and the argumen:s which are alledged for it, and what may be thought of them which do not take Usury, but give Usury, and what they should do which have got their living by Usury.

Now seeing you may not be Usurers to men, let every man hereafter be an Usurer to God; which promiseth, If thou leave
Mat. 19. 29. father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life everlasting: that is, a thousand for one. That we may receive this Usury, let us pray that the words which we have heard out of this Psalm, may dwell with us till we dwell in heaven.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of *Clement Danes*, all the good will which I can wish.

BEloved in Christ Jesus, my first fruits, I have nothing but this mite to leave with you, which is the sum of all my Sermons: ye have heard it already, and as the Apostle calls the Corinthians *his Epistle, so ye should be my Sermon; that is, my Sermon should be print-*
2 Co. 3. 2. *ted in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now think that God hath sent for them again: and hear me writing, whom ye cannot hear speaking. Take not customs for religion, shun occasion as well as sin: seek the use of every thing, desire not to have your Kingdom here. And so I leave you all with Christ, (whom I have preached) to bring forth the fruit of that seed which is sown: beseeching you for all the love that you have of heaven, that yee would not count any thing in this world worthy to keep your hearts from God, but think of the day*

when yee ſhall give account for every Sermon which yee have heard, and he which hath called you in this priſon, will glorifie you in his palace: where yee ſhall ſee him to whom yee have given your hearts, and enjoy that bleſſing of bleſſings, which makes all the world to worſhip him. The Father of our Lord Jeſus Chriſt, which hath begun to draw you to his Kingdom, never leave you until you come unto it. Amen.

Your late unworthy Servant
for the Lord.

H. S.

THE CHRISTIANS SACRIFICE.

Prov. 23. 26.

My Son, give me thy heart.

TO binde all the Leſſons together which ye have learned since I came, this ſentence came unto my minde, *My Son, give me thy heart*: which is the ſum of all that yee have heard, and ſhews in what cheſt you ſhould lay up theſe treaſures in your heart, and then give that heart to God, and he will keep all ſafe. Job. 22. 22 Luke 2. 19 Pſal. 37. 32 Dan. 7. 28

A ſupplication is come (as it were) from God to man, that man would ſend God his heart, penned by *Solomon*, under the name of Wiſdom, and directed to her Sons; Wiſdom entreateth her ſons that they would give her their hearts; this Wiſdom is God, we by adoption are his ſons, and our heart is that which Chriſt calls Spirit and Truth, without hypocriſie; *Give me that heart*, ſaith God. He which gives any thing to another, conſiders before what he loves, and gives that which he thinks will be accepted, that he may be loved for the gift: therefore *David*, as though he were at a ſtand, and ſorrowed that he could not do enough for God, breaks forth to himſelf, *What ſhall I give unto the Lord, for all that he hath given me?* The Lord hearing (as it were) theſe ſighes of his Servants, which care and ſtudy what they may do to pleaſe him, comes in their ſuſpenſe, Prov. 9. 1 Rom. 8. 15 Gal. 4. 24 Joh. 4. 14 Pſal. 116. 12

and like a friend which desires nothing but good will, answers from heaven, *My son give me thy heart.* Under which sute he taxeth them beside which are suters always to him, and look still to receive like the Publicans, but never cast in their mind what they should give: therefore their tribute is set down by equal measure under the Kings Seal. Every man must *homage his heart.*

He which always gave, now craves, and he which craved always, now gives: Christ stands at the door like a poor man, and askes not bread, nor clothes, nor lodging, which we should give to his members; but our heart, that is even the continent of all, and governor of mans house, which sits on the bench like a Judge, to give the charge, and teacheth the tongue to speak, the hand to work, the foot to walk, the ear to attend, the eye to observe, the mind to chuse, & the flesh to obey. That we must present to God like a burnt Sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchful eye, an attentive ear, an humble minde, an obedient flesh, put all together, and it is but the heart; *My son* (saith God) *give me thy heart.* Here thou art a Giver, God the Petitioner; thy heart the gift, which he claimeth by the name of a Son: should God be a suppliant unto thee and me? but that our unthankfulness condemns us, that for all the things which he hath given unto us, we never considered yet what we should give unto him before he asketh. He is fain to put in his Petition like a Suter, and say, *Give me thy heart.*

Levit. 1. 9. & 13

Mark what God hath chosen for himself, not that which any other should lose by, like the demands of them which care for none but themselves; but that, which being given to God, moves us to give unto every man his due, as *Zacheus*, when he gave his heart to Christ, parted his goods to the poor, and restored to all, that which he had gotten by wrong.

Luke 19. 1

Once God required Offerings and Sacrifices, which men were unwilling to give, because it was a dear service of God: but now he saith, that the heart is more than all burnt offerings and sacrifices. *Jacob* loved *Joseph* more than all his brethren: so God loveth the heart more than all her fellows; this mite God will have for all his benefits, which we may best afford him. Thy

Mal. 1. 13. & 3. 13
Mark 12. 33
Gen. 28

alms

almes to the poor, thy counsel to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a Spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himself as in a Castle, which is always beseiged with the world, the flesh, and the devil. If the enemy get a thought, or a word, or a work, yet he hath but raced the walls; but if it take the heart, then the fortress is lost. For that time, all out thoughts, words, and works, are captive unto him: he bids them go, and they go; do, and they do it. Joh. 4. 24

That man is like *Esau*, which had an inheritance, which had a heart; but now he hath not possession of his own: therefore give God thy heart that he may keep it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart divided dyeth. God is not like the Mother which would have the childe divided: but like the Natural Mother, which said, Rather than it should be divided, let her take all. Let the Devil have all, if he which gave it be not worthy of it. God hath no Copesmate, therefore he will have no parting of stakes, but all or none; and therefore he which askes here thy heart, in the sixth of *Deutronomy*, and the fifth verse, asketh *all thy heart, all thy soul, all thy strength*; thrice he requireth *all*, lest we should keep a thought behind: yet it is thy heart, that is, *a vain heart, a barren heart, a sinful heart*, until thou give it unto God, and then it is the *Spouse of Christ, the temple of the holy Ghost*, and the *Image of God*, so changed, and formed, and refined, that God calls it, *a new heart*. Gen. 25. 29. Esay 57. 17 Eccles. 11. 9 1 Cor. 2. 16 2 Cor. 6. 16

Some have a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Give me thy heart*, not give thy hearts; declaring that a single heart is pleasing unto him, and that they which have a double heart, *a heart and a heart*, have never a good heart. Psal. 12. 2

God doth not require the heart, as though he required no more but the heart, like the Pope, which saith, give me thy heart, it sufficeth. To maintain his Papists pendant and crouchant, which live amongst Christians; he requireth nothing of such but their heart, that they may worship God with their lips, but dissemble their religion, and forswear their opinion, and come to Sermons, and subscribe to our Laws, and seem Protestants,

ſtants; as the Devil liceſeth Witches to ſeem Chriſtians, ſo they give him their heart, he diſpenceth with them to diſſemble, and give the reſt as they liſt: but God requireth the heart, becauſe we ſhould not diſſemble; for in the twelfth to the *Romans*, he commandeth the body too, *Offer up your bodies*; which we cannot do, unleſs we give the heart, and hand, and tongue, and eyes, and ears, and all; for the body is all: but the heart is chief in requeſt, becauſe if there be any goodneſs, it lies in the heart, and becauſe he which gives the heart, gives all; for out of the abundance of the heart the mouth ſpeaketh, the hand worketh, the eye looketh, the ear liſteneth, the foot walketh to do good or evil.

Rom. 12. 1

Luke 6. 45

Therefore there is ſuch ſtriſe for the heart, as there was for *Moſes* body: Give it me, ſaith the Lord; give it me, ſaith the Tempter; give it me, ſaith the Pope; give it me, ſaith riches; give it me, ſaith pleaſure; as though thou muſt needs give it now here is the choyce, whether thou wilt give it to God, or to the Devil; Gods heart, or the Devils heart, whoſe wilt thou be?

Thus doth man hang in a ballance, like a young Virgin which hath many Suters; ſome ſhe fancieth for parentage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after all, chuſeth the worſt of all: ſo the heart hath ſo many Suters beſide God, that ſometimes ſhe marrieth with one, ſometimes with another, the World keeps her, the Fleſh keeps her, the Devil keeps her; which have no more intereſt in her, than *Herod* to his Siſter, but ſeek her ſpoyl like them that marry for riches, are glad when one dyes, that another may come. Theſe Suters are like *Abſolon*, which did not ſeek the hearts of the people, like *David*, but ſtole them with flattery and lies: but God would have thee *give thy heart*.

Mat. 14. 14

2. Sam. 5. 6

As a man conſiders what he doth when he gives: ſo God liceſeth us to conſider of that which we do for him, whether he deſerves it, whether we owe it, whether he can require it, leſt it ſhould come againſt our will; therefore *give me*, ſaith God: as though he would not ſtrain upon us, or take from us: but if thou wilt give him thy heart, then he accepts it; it muſt come freely like a gift, as his bleſſings come to us, and then his demand is granted. Here is no reſpect of time, how long thou maiſt

ſtay

stay it, or how long he will keep it, but give it, in the present time, as though he would have it out of hand while he asketh, before yee go out of the Church: for what can we ask of him, while we deny him but one thing when he asks of us? therefore consider who is a Suter to you. Now I am a Collector for God, to gather hearts: either you must grant him or deny him, think who shall lose by it, if thou wilt not pay thy Landlord his rent. How many Subjects would rejoyce if they had any thing to give to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, I have given a Present to the Queen? So *Mary* rejoyced that she had a little Oyl to sprinkle upon Christ, but she would take no mony for it. Yea the widow of *Zarephah* was so joyfull that she had a little food for the Prophet, that she spared it from her childe, and herself, to serve him first. So they which love the Lord, like his Disciples, which left all to follow him, had rather that he should have their riches, their honours, their hearts, and their lives, than they themselves. Luke 5. 11.

Why is *David* called *a man after Gods own heart*, but because when God said, *Give me thy heart*, his spirit answered like an Eccho, I give thee my heart? Is God so desirous of my heart? What good can my heart do to God? it is not worthy to come under his roof. I would I had a better gift to send unto my Lord; go my heart to thy Maker: the Bridegroom hath sent for thee, put on thy Wedding garment, for the King himself will marry thee. Who is not sorry now that he did not give his heart before? Is he not worthy to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it; to give it unto him which will infect it, torment it, condemn it? Will a servant reach the Cup to a stranger, when his Master calls for it? or will a man sell his Coat if he have no more? What doest thou reserve for God when thou hast given Satan thy heart? Christ hath promised to come and dwell with thee: where shall hee stay, where shall he dine, if the chamber be taken up, and the heart let forth to another? Thou art but a Tenant, and yet thou takest his house over his head, and placest in it whom thou wilt, as if thou were Land-lord. 1 Sam. 13. 14. Revel. 3. 20.

Canst

Canſt thou poſſeſs another mans goods, but he will moleſt thee, and trouble thee, until he have his own? and doſt thou think to keep that which is Gods, and hold it in peace? No, he will never ſuffer thee to reſt, but cry upon thee day and night: as *Moſes* vexed *Pharaoh* until he let the people go; ſo thou ſhalt bee diſtracted with fears and thoughts, as one plague followed another, until thou let thy heart go, that it may ſerve God: for as if a man ſhould pull out thy heart, and take it from thee, ſo grievous is it to God to keep thy heart from him.

2 Sam. 3. 8
Exod. 8. 13 & 9. 28
Acts 16. 14
Exod. 8. & 9. & 10.

Therefore let all Sutors have their anſwer, that thy heart is married already. As *Iſaac* anſwered *Eſau*, Jacob *have I bleſſed and he ſhall be bleſſed*: ſo thou maiſt ſay, God hath my heart, and he ſhall have it; and them that crave it hereafter, ſend them to Chriſt for it, for it is not thine to give, if thou haſt given it to God already. But take heed thy heart do not lye to thy ſelf, and ſay it is Gods when it is the worlds; like *Jeroboams* Wife, which would not ſeem to be *Jeroboams* wife. By this thou ſhalt know whether thou haſt given it to him or no; if the heart bee gone, all will follow. As the Sun riſeth firſt, and then the Beaſts ariſe from their Dens, the Fowls from their Neſts, and Men from their Beds; ſo when the heart ſets forward to God, all the members will follow after it, the tongue will praiſe him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will ſerve him, nothing will ſtay after the heart, but every one goes like hand-maids after their miſtris: this Chriſt verified, ſaying, Make clean within, and all will bee clean: therefore the Publican did beat upon his heart, as though he were angry with it, becauſe it did not waken all the reſt: ſhewing that as the Father gave us all, when hee gave his Son: ſo we give him all when we give our hearts. This is the melody which *Paul* ſpeaketh of, *Epheſ.* 5. 19. *Make melody to the Lord in your hearts*: ſhewing, that there is a conſort of all the members, when the heart is in tune, and that it ſounds like a melody in the ears of God, and makes us rejoyce while we ſerve him. We have example hereof in Chriſt, which ſaid it was meat and drink unto him to do his Fathers will: and in *David*, which danced to ſee the Ark: and in the *Iſraelites*, of whom

2 King. 24. 8

Pſal. 123. 2
Mat. 13. 26

Rom. 8. 32

John 4. 34
2 Sam. 6. 14
1 Chron. 29. 9

whom it is ſaid, that they rejoyced, when they offered from their heart unto the Lord.

Therefore *Salomon* picking out the heart for God, ſpake as though he would ſet out the pleaſanteſt, and faireſt, and eaſieſt way to ſerve him, without any grudging, or toyl, or wearineſs. Touch but the firſt linke, all the reſt will follow: ſo ſet the heart a going, and it is like the poize of a Cloch, which turns all the Wheels one way; ſuch an oyl is upon the heart, which makes all nimble and currant about it: therefore it is almoſt as eaſie to ſpeak well, and do well, as to think well. If the heart indite a good matter, no marvel though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, ſo unapt, and untoward, that it cannot turn it ſelf to any good. Pſal. 45. 1.

Therefore Gods Suites have ſo hard paſſage in mens Counſels, Judgements, and Parliaments, becauſe they do not give him their hearts, which ſhould be the firſt offering of all; if they would give him their hearts before they ſit down to hear his cauſe, they could not deny him any thing that is for his honour, though it were againſt their profit: but as Chriſt ſaith, *Not my will but thy will*: ſo they would ſay, It is not our kingdom, but thy kingdom; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our diſcipline, but thy diſcipline reign in it; and all that give their hearts ſubſcribe to this: the reſt ſay, not thy will, but our will; not thy law, but our law; not thy diſcipline, but our diſcipline; becauſe as the Apoſtle ſaith, *They ſeek their own glory, and not Chriſts*, Phil. 2. 21. This hath been the rub ever ſince Antichriſt was firſt reſiſted. *Herod* could not ſee how he ſhould be King, if Chriſt ſhould reign: therefore as the Image-makers cried, and ſtormed, when Images ſhould go down, alledging that they lived by that Craft; ſo, if you mark what kind of men they were which did preach and write, and labour ſo hotly againſt religion, it is they that were like to loſe ſome of their dignities, or their commodities by it. Mat. 26. 39. Mat. 2. 3. Acts 19. 25.

The Scribes and Phariſees reſiſted Chriſt more than the people, becauſe he denounced wo to them, and miſliked that they ſhould be called Rabbi: how hard is it to follow Chriſt, when he ſaith, *Leave all*? nay, if he bid us leave any thing for him, though Joh. 11. 48. Mat. 23. 7. Mark 10. 22.

though we should leave our selves: Mat. 16. 24. The tongue will not praise, because the heart doth not love; the ear doth not hear, because the heart doth not minde; the hand doth not give, because the heart doth not pity: the foot will not go, because the Heart doth not stirre: all stay upon the heart, like the Captain that should give the onset. Thus to shew that hee deserveth all, the Lord requireth that which bringeth all.

Eccl. 1. 13 & 14

Secondly, God requireth the heart, shewing that all the things of this world are not worthy of it, nor a peece of it, nor a thought, unlesse it be to contemn them, as *Salomon* thought of vanity: for if the heart be the temple of God, he which giveth it to any thing else, committeth Sacriledge, and breaketh that commandement, *Give unto God that which is Gods*; Mat. 22. 21.

Psal. 4. 4 Job 22. 2

Thirdly, That all should consent so with the heart, that wee should speak as if our heart did speak, pray as if our heart did pray, hear as if our heart did hear, give as if our heart did give, remit as if our heart did remit, and counsel as if our heart did counsel, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if we could keep, nothing that we do should any way trouble us, because nothing is troublesome, but that which goeth against the Heart.

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart, doth all for love: this Christ requires, when hee cast off that Disciple that offered to follow him for advantage. *The birds have nests, and the Foxes have holes*, (saith Christ) *but the son of man hath not a place to abide his head*: shewing his Disciple, if he will follow him he must not look for a place to hide his head: we must leave all to follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Mat. 8. 19

Mat. 4. 20 John 6. 26

Fifthly, that we should not serve God by fits, as we use to pray when the night comes, to hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in 1 *Thes.* 5. 16 *rejoyce evermore, pray continually, in all things give thanks*. Who is this which rejoyceth, & prayeth, & thanketh continually The tongue prayeth but sometime, the ear attendeth but some-

1 Thes. 5. 16

time,

time, the hand giveth but some time: but the heart prayeth and praiseth, and worshippeth always: a man may serve God alway with his heart and never be weary, because the heart cannot serve him, unless it rejoyce in his service: and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the World, the hour of rediousness, like a long Sickness, he is tired before he begin, and thinketh himself in the Stocks, until the Sermon be ended, and until his Prayer be done, that he may be at liberty, and return to his old bias again. 1 Chro. 15. 16.

Lastly, this shews how God mislikes our coldness in hearing, or praying: if we cannot say with the Virgin in *Luke*, the first chapter, and fix and fortieth verse, *My soul doth magnifie the Lord*. All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Joseph* charged his brethren that they should not come to him for corn, unless they brought *Benjamin* unto him, whom they left at home: so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behinde. The tongue without the heart is a flattering tongue; the eye without the heart is a wicked eye; the ear without the heart is a vain ear; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand: which rejecteth a Sacrifice if it bee but lean, or b. used? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. vers. 1. *If I give all that I have, and not love*, that is, give not my heart, *it availeth me nothing*: hee saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: he which brings but a mite, and brings his heart, brings more than he which offers a talent, and he shall go away more justified than he which said, *All these have I kept from my youth upward*: for God is not mocked, but knows how much is behinde, though *Ananias* seem to bring all. Hee marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes up, like the smoke Luke 1. 46. Gen. 42. 15. Mark 15. 8 Luke 22. 22. 23, 24. 1 Cor. 13. 3 Mark 12. 42. Mat. 19. 20. Gal. 6. 7 Acts 5. 3.

which

which climbes towards Heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God when he hath the gift, calls for the heart still: the Pharisees
Psal. 73. 1 Prayer, the Harlots Vow, the Traytors Kiss, the Sacrifice of *Cain*, the feast of *Jezabel*, the Oblations of *Ananias*, the Tears of *Esau*, are nothing to him, but still he cries, Bring thy heart or bring nothing; like a jealous Husband, when he hath a Wife, yet he is jealous whether he hath her heart or no; so whatsoever thou do, yet God is jealous still, and respects not what thou doest, but whether thou do it from thy heart; that is, of meer love toward him. If *Pilate* had washed his heart when hee washed
Mat. 27. 42 his hands, he had been cleaner than *Naaman*, when he came out
2 King. 5. 13 of *Jordan*; if the *Sichemites* had Circumcised their hearts, when they Circumcised their flesh, they had saved their souls
Gen. 34. 22 when they lost their lives: if *Cain* had offered his heart when he offered the fruits, his Offering had been as acceptable as *Abels*. But as Swines-flesh was like Sheeps-flesh, yet was not
Gen. 4. 3 accepted, because it came from an unclean beast: so *Cains* Of-
Luke 10. 7 fering, *Pilates* washing, the *Sichemites* Circumcision, the *Pharisees* Prayer, and Fasts, and Almes, were as fair as the Apostles; yet they had no reward, but *Woe to you Hypocrites*, be-
Mat. 23. cause they wanted the heart; which is like the fire that kindleth
1 King. 18. 25 the Sacrifice. But will he require our prayers, and fasts, and
Mat. 5 20 almes, as he did theirs? yes, saith Christ, *Except your righteousness exceed the Pharisees*, that is, except we give our heart beside our lips, and our ears, and our almes which they gave, *we shall not enter into the Kingdom of heaven*; because our righteousness doth not exceed the righteousness of the Pharisees, but their righteousness very far exceedeth ours.

Micha 7. 18 Christ doth not bid them *woe*, because they were Pharisees, as
1 Cor. 9. 7 we are not, but because they were Hypocrites as we are. God delights himself in giving, and therefore he loveth a cheerful giver: but he cannot give cheerfully, which gives not his heart.
Mat. 26. 9 Therefore, as *Judas* thought the oyl spent which was poured upon Christ, & wished the price of it in his purse: so they grutch and grieve when they should do good, and think: Shall I give it? Can I spare? What will it bring? So the good work dyeth in the birth, like a bird which droupeth in the hand, while the head

considers

confiders whether he ſhall let her go, or hold her ſtill: as eaſie to wring *Hercules* club out of his fiſts, as to wring a penitent tear from their eyes, a faithful prayer from their lips, or a good thought from their heart, which cannot afford the heart it ſelf; all is too much, which they do, and they think God more beholding to them for bluring out a *Pater noſter*, or ſaying a Sermon, or faſting a Friday, than they to him for all his benefits: and when they have done, what is their reward? *Woe be unto you*, like the Scribes and Phariſees, becauſe you give not your hearts but your mouthes: therefore we do but vex our ſelves, and loſe our labour, thinking to make God beleeve that we pray, when indeed our lips do but pray: whereby it comes to paſs as wee ſerve him, ſo he ſerveth us, our peace is not in deed, but in word, our joy is not in heart but in countenance: a falſe comfort, like our falſe worſhip; for he which giveth God his lips inſtead of his heart, teacheth God to give him ſtones inſtead of bread, that is, a ſhadow of comfort for comfort it ſelf. Mat. 23. 1

Mat. 15. 8

Now when we have given God fair words, and long prayers, and ſolemn faſts, and mourning countenances, hee puts in but a word more to fill up the ſacrifice, *Give me thy heart*, and it ſufficeth. It is like the laſt ſute of *Abraham*, when he ſaid to God, *I will ſpeak but this once*: ſo if thou wilt hear him in this, hee will ask no more: therefore now conclude, whether God ſhall have thy heart or nothing: if thou conſider what right he hath to ask it, and what cauſe thou haſt to give it, thou canſt not keep it till I end my Sermon.

Of all the Suters which come unto you, it ſeems there is none which hath any title to claime the heart but God, which challengeth it by the name of a Son; as if he ſhould ſay, Thou ſhalt give it to thy Father, which gave it to thee: Art thou my Son? My Sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts; for the heart is the Temple of God; therefore if thou be his Son, thou wilt give him thy heart, becauſe thy Father deſires it, thy Maker deſires it, thy Redeemer deſires it, thy Saviour deſires it, thy Lord, and thy King, and thy Maſter deſires it, which hath given his Son for a Ranſome, his Spirit for a Pledge, his Word for a Guide, the World for a Walk, and reſerves a Kingdom for thine. Mal. 1. 6. 1 Cor. 4. 16. Rom. 8. 32.

thine inheritance. Canst thou deny him any thing which hath given the Heir for the Servant, his beloved for his enemy, the best for the worst? Canst thou deny him any thing, whose goodness Created us, whose favour Elected us, whose mercy Redeemed us, whose wisdom converteth us, whose grace preserved us, whose glory shall glorifie us! O, if thou knewest (as Christ said to the woman of *Samaria*, when she buckt to give him water) if thou knewest who it is which saith unto thee, *Give me thy heart*, thou wouldest say unto him as *Peter* did, when Christ would wash his feet, *Lord, not my feet only, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou hast given. For why should we not give him our hearts as well as our lips, unless we mean to deceive him with words for deeds? If *Abraham* gave *Lot* leave to chuse what part he did like, shall we not give God leave to chuse that which he liketh? If he did not love thee, he would not require thy heart; for they which love, require the heart. The Master requires labour, the Landlord requires service, the Captain requires fight: but he that requires the heart, requires it for love, for the heart is love. We will give him little, if we will not give him that which he askes for love toward our selves: though he say, give it, yet indeed hee hath bought it, and that dearly, with the deerest bloud that ever was shed. Hee gave thee his heart before he desired thy heart, but a heart for a heart, a living heart for a heart which dyed: thou doest not lose thy life, as he did for thee, but thou bestowest thy life to glorifie him: thou doest not part from thy heart when thou givest it, but he doth keep it for thee, lest the Serpent should steal it from thee, as he stole Paradise from *Adam*, when it was in his own custody. He can keep it better than we, and he will keep it if wee commit it to him, and lay it in a bed of peace, and lap it with joy, and none shall take it out of his hands. Therefore, if ye ask me why you should give your hearts to God? I do not answer like the Disciples which went for the Asse and Colt, *The Lord hath need*; but we we have need: for unless we give our souls, how can he have them? and unless we have them, how can hee save them? Therefore we have need. If ever the saying were

Joh. 4. 10

Joh. 13. 9

Gen. 13. 8. 9

Psal. 31. 5
1 Pet. 1. 18, 19

Gen. 3. 1.
Psal. 31. 5. 7
Joh. 10. 26

Mat. 21. 3

true

true (*It is more blessed to give than take*) more blessed are they Act. 20. 35
which do give their hearts to God, than they which take pos-
session of the world. *Abigail* did not gain so much by her gift 1 Sam. 25. 41
to *David*, as we for our gift to God: for she was married unto
David, but we are married unto Christ; of whom the Church
doth sing in the 5. of *Cant.* that *no well beloved is like her be-
loved*: what heart could not be loved of him, though it do not
love him? Who can assoil this riddle? We would have Christ
our Bridegroom, and yet we will not bee his spouse; I would
have him take my heart, and yet I will not give it. How should
he keep it, or save it, or glorify it, if I had it away, like the ser- Mat. 26. 24
vant that buried his talent in the earth? So much as I keep from
God, so much I keep from heaven, and will not suffer him to
glorify it; as if I did wish one part to be saved, and another
damned. Hee which would have his heart sanctifyed, and com-
forted, and enlightened, and will not give it to God which
should do it, is like a woman which would have her dough
leavened, and layeth her dough in one place, and the leaven in
another, where one cannot touch the other: then commeth the
tempter and takes them asunder, and seazeth upon the heart,
because hee finds her alone. This is his seed time, now he enters
into it, and fils it with his poyson, till the Temple of God be the
sink of sinne; and the heart which should be the seat of holinesse,
grace and wisdome, a heart of pride, a heart of envy, a heart of
lust, more like a belly than a heart. How many things lodge in
the heart, when God is not there? It is a world to think how
the divine soul, which descended from heaven to bring forth
fruit, is become a fit soil for every weed: whereby we may see
what hearts we have before we give them to God.

Therefore now ask your hearts, whose they are, and how
they are moved with these words? how many here will give to
this collection? whose heart is gone up unto him since I began
to speak? Here one, and there one runs up the ladder, like the
Angels that *Jacob* saw in his dream, and sing with *David*, *My* Gen. 28. 13
heart is prepared, my heart is prepared: & why not thou as well Psal. 108. 1
as he? Doth he not send for all alike? Wilt thou be the thorn,
or the stone, or the high-way, where the seed doth lose his Mat. 13
fruit? Why haddest thou rather be compelled than invited, Mat. 22

since thou art called to a Banquet? How many hearts more might we draw to God, if all that be here would go to him this day? But thus it stands, God hath sent unto us for our hearts,
Mat. 21. 23 and we answer him as the husbandman of the vineyard, when he
1 Sam. 25. 10 sent for fruits; or as *Nabal* answered *David* when he sent for food; *Who is David?* or who is the Lord, that I should take my heart from pleasure and sin, and give it unto him? Thus we demur upon the cause when we should give, whether we should give or no; and ask the flesh, and our lusts, and our pleasures: and if the devil will not give his assent, then we return an excuse, it is not mine to give: or if thou canst get the devils good will, I will not stand; or let sin and pleasure have it for a while, and when they have done with it, then God shall have it. Thus every thing which should bee thrown out, hath a place in our heart; and hee which should be received in, can have no room there, though he would open the doors of heaven, if we would
Psal. 24. 4 open the doors of our hearts, that the King of glory might come in.

What shall become of those hearts, when hee which craves them now, shall judge them hereafter? Then shall they stand
Gen. 27. 36 like *Esau*, and see them blessed like *Jacob* which gave their hearts; and cry themselves, as he did to his father *Isaac*, Hast thou not reserved a blessing for us? What a heavy heart will it bee then, when it may not joy any longer here, and the joys of
Mat. 25. 11 heaven are shut against it? and he which desired it, will not have it, because it comes like the foolish virgins, when the doors of mercy are shut.

Thus ye have heard what God requires for all that he hath given you, and how all your services are lost until you bring it. What shall I wish you now before my departure? I wish you would give all your hearts to God while I speak, that ye might have a Kingdome for them. Send for your hearts where they are wandring, one from the Bank, another from the Tavern, another from the Shop, another from the Theaters; call them home and give them all to God, and see how he will welcome
Luke 15. 22 them, as the father imbraceth the Son. If your hearts were with God, durst the devil fetch them? durst those sins come
Gen. 34. 2 at them? Even as *Dina* was deflowred when she strayed from home

home: ſo is the heart when it ſtraieth from God. Therefore call thy members together, and let them faſt like a queſt of twelve men, untill they conſent upon the law, before any more tearms paſſe, to give God his right; and let him take the heart which hee wooeth, which he would marry, which hee would endow with all his goods, and make it the heir of the Crown. When you pray, let your heart pray; when you hear, let your heart hear; when you give, let your heart give; whatſoever you do, ſet the heart to do it: and if it be not ſo perfect as it ſhould or ought to bee, yet it ſhall bee accepted for the friend that gives it. Prov. 3. 1 Dan. 10. 12

Now if you cannot command your hearts to turn unto God, becauſe the devil pleads cuſtome, and the fleſh will not agree to leave her poſſeſſions, then remember what Chriſt ſaith, *When you give alms, let not your left hand know what the right hand doth*: ſo the fleſh muſt not know what the ſpirit doth. Thou muſt not make thy luſt of counſel: but as *Abraham* when hee was bid to offer his ſon, roſe up betime, and left his wife at home, and never made *Sara* privy, leſt ſhe ſhould ſtop him, being more tender over her child (like women) than the father is: ſo thou muſt give thy heart to God, before the fleſh hear of it: for if *Abigail* had conſulted with *Nabal*, whether ſhee ſhould have ſupplied *David* with victuals or no, when he ſent: the miſer would never have conſented, which ſcolded ſo ſoon as he heard of it: therefore ſhee went alone, and gave that which he asked, and never told her husband what ſhee would do, leſt he ſhould hinder her, which ſought her welfare and his too: ſo wee ſhould ſteal our hearts from the world, as the world ſtole them from us, and tranſport them to God when the fleſh is aſleep. Mat. 6. 3 Gen. 22. 6 1 Sam. 25. 18

I have but one day more to teach you all that you muſt learn of mee: therefore I would hold you here until you aſſent to give all your hearts to God. If ye give them not now, where have I caſt the ſeed; and how have you heard all this year? If ye will give them now, ye ſhall bee adopted this day the ſonnes of God, and I ſhall leave you in the boſome of Chriſt, which will give you heaven for your hearts. The Lord Ieſus grant that my words be not the ſavour of death unto any ſoul here but that you may 1 Cor. 2. 16

go in ſtrength thereof, through proſperity and adverſity, till you hear that comfort from heaven, *Come ye bleſſed and receive the inheritance prepared for you.*

Mat. 25. 34

THE TRUE TRIALL OF THE SPIRITS.

1 Theſ. 5. 19, &c.

19 *Quench not the ſpirit.*
20 *Deſpiſe not prophecying.*
21 *Try all things, and keep that which is good.*
22 *Abſtain from all appearance of evil.*

AT the laſt time, when I ſpake of theſe words, *In all things give thanks*, and *Quench not the Spirit*: touching the firſt, I ſhewed you that it is an eaſier thing to obtain of God, than to be thankful to him: for more have gone away ſpeeders, than have gone away thankers. Then, how the wicked are beholden to God, as well as the juſt: and therefore it is ſaid, that the Sun doth ſhine upon the juſt and the unjuſt. Then how *Jacob* came not ſo barely to *Laban*, when he brought nothing with him but his ſtaffe in his hand; as man commeth into this world, without ſtrength or ſtaffe to ſuſtain him: which made the Apoſtle to ask, *What have you which you have not received?* Therefore, to teach man to be thankful unto his Maker he was not made in Paradiſe, the place of joy and happineſs: but being made out of Paradiſe, hee was brought into Paradiſe, to ſhew how all his joy and happineſſe came from God, and not from nature, that he might know where to beſtow his thanks. Therefore *David* to perſwade all men to thankfulneſſe, ſaith *It is a good and pleaſant thing to be thankful.* If he had ſaid no more but good, all which love goodneſſe are bound to be thankful: but when he ſaith not only good but pleaſant too, all which love pleaſure are bound to be thankful: and therefore as *Peters* mother in law ſo ſoon as Chriſt healed her of a fever, roſe up immediately to miniſter unto him; ſo we, ſo ſoon as Chriſt hath done any thing for

Luke 17. 17
Mat. 5. 45
Gen. 19. 13
1 Cor. 4. 4
Gen. 2. 8
Pſal. 147. 1
Mat. 8.

for us, ſhould riſe up immediately to ſerve him. And as *Anna*, when ſhee had received a ſon from God, did conſecrate him to God again: ſo whatſoever we receive of God, we muſt give it to God again; that is, uſe it to his glory, and make it one of our means to ſerve him: for all things which we receive in this life, are given unto us, leſt we ſhould want any means to ſerve God. Then becauſe the Apoſtle requireth *thanks* for all things, I ſhewed you, that he it not thankful before God, which thanks him only for his benefits; but hee is thankfull indeed, which thanks him for his chaſtiſement. It may be, while the Lord giveth, many will ſay, *Bleſſed be the name of the Lord.* But when the Lord taketh, who will ſay, *Bleſſed be the name of the Lord?* When the Lord did take, *Job* ſaid, *Bleſſed be the name of the Lord.* There is one example then of *Pauls* doctrin, which *in all things gave thanks*. The Prophet *David* ſaith, *Thy ſtaffe & thy rod have comforted me*: there is another example of *Pauls* doctrin, which gave thanks unto God for his rod; for an obedient child doth not only kiſſe the hand which giveth, but the rod which beateth.

1 Sam. 1

Job 1

Pſal. 23. 4

After ſpeaking of thoſe words *Quench not the ſpirit*; I ſhewed you, that the ſpirit doth ſignify the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire, and therefore *Paul* ſaith well, *Quench not the Spirit*, becauſe firſt be quenched.

Mat. 3

Here I took occaſion to ſpeak of zeal, which is the fire of the Spirit, ſhewing you, that God is pleaſed with zeal, as men are pleaſed with love: but as Chriſt did baptiſe with fire, ſo *John* did baptiſe with water, and as the holy Ghoſt deſcended with fire, ſo he did deſcend with wind, that cooleth fire: ſhewing, that our zeal ſhould be a temperate zeal, as our Maſters was. *Iſaiah* was commanded to cry, but not to roar: the Jews might not gather too much Manna, no more than they might gather too little. As there is a meaſure in knowledge, ſo there is a meaſure in zeal: that is, be zealous according to diſcretion, as *Paul* ſaith, *Be wiſe according to ſobriety*. The Diſciples were commended for their zeal, when they left all to follow Chriſt: but Chriſt reproved them for their zeal, when they would pray for fire from heaven to conſume the Samaritans. Therefore zeal and diſcretion united together, are like the two Lions which ſupported

Of zeal.

Mat. 3. 11

Act. 2

Eſay 6. 8

Exod. 16. 18

Rom. 12. 3

Mark 10. 28

Luke 9. 59

1 King. 20 the Throne of *Salomon*: and hee which hath them both, is like *Moſes* for his mildneſſe, and like *Phineas* for his fervency: therefore as is wine tempered with water, ſo let diſcretion temper zeal. But I need not bring water to quench that fire that is out already: I would rather I could ſay of you, You are too zealous, Act. 17. 22 as *Paul* told the *Athenians*, they were too ſuperſtitious. But our ſickneſs is not a hot ſickneſſe, but a cold ſickneſs: the hot body is diſtempered, but the cold body is dead. Zeal was never infamous before our days, the Papiſts are commended if they be zealous; but the Proteſtant, if he be zealous, is held in deriſion.

How the Spirit is quenched. Then I ſhewed you how the ſpirit is quenched; as a man doth quench his reaſon with over-much wine: and therefore we ſay, When the wine is in, the wit is out; becauſe before, he ſeems to have reaſon, and now he ſeems to have none: ſo our zeal, and our faith, and our love are quenched with ſinne. Every vain thought, and every idle word, and every wicked deed, is like ſo many drops to quench the ſpirit of God. Some quench it with the buſineſſe of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the minde; ſome quench it with long delays; that is, not plying the motion when it commeth, but croſſing the good thoughts with bad thoughts, and doing a thing, when the Spirit ſaith, Do it not; as *Ahab* went to battel after hee was forbidden. Sometime a man ſhall feel himſelf ſtirred to a good work, as though he were led to it by the hand; and again, he ſhall be frighted from ſome evill thing, as though he were reproved in his ear: then, if he reſiſt, hee ſhall ſtraight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he ſhall hardly recover his peace again. Therefore *Paul* ſaith, *Grieve not the Spirit*; ſhewing, that the ſpirit is often grieved, before it be quenched; and that when a man begins to grieve, and check, and perſecute the Spirit, lightly hee never ceaſeth untill hee have quenched it; that is, untill he ſeem to have no ſpirit at all, but walketh like a lump of fleſh.

Eph. 4. 30

After *Quench not the ſpirit*, followeth, *Deſpiſe not prophecying*: In the end of this Epiſtle, *Paul* ſpeaketh like a father which is come to the end of his life, who becauſe he hath but a while to ſpeak heapeth his leſſons together, which he would have his ſons

ſons remember when he is gone: ſo *Paul*, as though he were ſet to give good counſell, and had not leiſure to ſpeak that hee would, ſendeth the *Theſſalonians* a brief of his mind, which their meditation ſhould after amplify and expound unto them.

His firſt advice is, *Quench not the ſpirit*: that is, when a good motion commeth, welcome it like a friend, and croſſe it not with thy luſts. The ſecond admonition teacheth how the firſt ſhould be kept, *Deſpiſe not prophecying*, and the ſpirit will not quench, becauſe prophecying doth kindle it. The third admonition teacheth how to make fruit of the ſecond; Try the Doctrins of them which propheſy, and thou ſhalt not beleeve errour for truth, but hold the beſt. The fourth admonition is the ſumme of all, and it commeth laſt, becauſe it is longeſt in learning, that is, *Abſtain from all appearance of evil*. This is the ſum of all, for he which can abſtain not only from evil, but from the appearance of evil, is ſo perfect as a man can be in this ſinful life: put all theſe together, and it is as if *Paul* ſhould ſay, Quench not the ſpirit by deſpiſing of prophecying: neither deſpiſe prophecying, becauſe all do not propheſy alike: but rather when you hear ſome preach one way, and ſome another, when you ſee ſome follow him, and others follow him, do you try the doctrins by the Scripture, as the men of *Beræa* did, and chuſe that which is beſt, and ſoundeſt, and trueſt, having alway ſuch an eye to the truth, that you abſtain from all appearance of error: ſo jealous the Holy Ghoſt would have us of our faith, that wee ſet no article upon our Religion, but that which is an undoubted truth; as *Moſes* did nothing in the Tabernacle, but that which was ſhewed in his pattern. It ſeems that there were ſome among the Theſſalonians, as there be amongſt us, which did forſake all Religion, becauſe the Preachers did not agree, or becauſe the lives of profeſſors gave ſome offence: therefore *Paul* ſheweth, that there is no cauſe why they ſhould miſlike the Word for the Preacher, or why they ſhould deſpiſe Religion for the profeſſor, becauſe the word & the religion are not theirs which teach it, and profeſſe it, but Gods, and therefore cannot bee polluted by them no more than God. Then he concludeth, that ſeeing it is neceſſary, that there ſhall be always errors and hereſies to try us, we ſhould alſo try them, and thereby be provoked

Prophecying.

Act. 17. 11.

voked ſo much the more from error, or hereſy, or ſuperſtition, that we abſtain even from the appearance thereof: leſt we fall into the ſin; that is, the ſcope of theſe words.

Deſpiſe not prophecying. This admonition is as it were the keeper of the former; for by prophecying the ſpirit is kindled, and without prophecying the Spirit is quenched: and therefore after *Quench not the Spirit, Paul* ſaith *Deſpiſe not prophecying*: ſhewing, that as our ſin doth quench the Spirit, ſo prophecying, doth kindle it. This you may ſee in the Diſciples, that went to Emmaus, of whom it is ſaid, when Chriſt preached unto them
Luke 34. 32 out of the Law and the Prophets, the ſpirit was ſo kindled with his prophecying, that their hearts waxed hot within them. This
1 Sam. 19. 20 you ſee again in *Sauls* meſſengers, which were ſent for *David*, when they came among the Prophets, and heard them prophecy, their ſpirit was ſo kindled, that they could not chuſe but prophecy alſo; in ſo much that *Saul* came after himſelf, and hearing the Prophets (as they did) the Spirit came upon him like-
1 Sam. 9. 25 wiſe, and he propheſyed too: whereupon it was ſaid, *Is Saul alſo among the Prophets?* This is no marvel, that the ſpirit of man ſhould be ſo kindled, and revived, and refreſhed with the word: for the Word is called the food of the Soul, take away the word from the ſoul, and it hath no food to eat. As if you ſhould take food from the body, the body would pine. And therefore *Salo-*
Heb. 5
Prov. 26. 18 *mon* ſaith, *Without viſions the people periſh*: that is, without propheſying the people famiſh. Therefore he which loveth his ſoul, had not need to deſpiſe prophecying: for then he famiſheth his own ſoul, and is guilty of her death: therefore that Paſtor, or that Patron, which is the cauſe why any place doth want preaching, is guilty of their deſtruction, becauſe he which taketh, or keeperh away the food, doth famiſh the body. The Apoſtle might have ſaid, love prophecying, or honour prophecying: but he ſaith, *Deſpiſe not prophecying*. And why doth he
Mat. 11. 5 forbid to deſpiſe prophecying? why did Chriſt ſay, *The poor receive the Goſpel?* but to ſhew, that the rich did contemn it. Why
Rom. 1. 16 doth *Paul* ſay, *I am not aſhamed of the Goſpel?* but to ſhew that many are aſhamed of it. Even ſo he ſaith. *Deſpiſe not prophecying*: ſhewing, that the greateſt honour which we gave to prophets, is, not to deſpiſe them: and the greateſt love which we car-

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ry to the Word is, not to loathe it. If we do not deſpiſe the Preachers, then we think that we honour them enough: & if we do not loathe the word, then we think that we love it enough: therefore the Apoſtle ſaith, *Deſpiſe not prophecying*, but honour prophecying. *Prophecying* here doth ſignify preaching, as it doth in *Rom.* 12.6. Will you know why preaching is called *prophecying*? To add more honour and renown to the Preachers of the word, to make you receive them like Prophets, and then Chriſt ſaith, *You ſhall have a Prophets reward*: that is, not ſuch a reward as you give, but ſuch a reward as God giveth. Rom. 12. 6 Mat. 10. 41

Laſtly (if you mark) *Paul* ſaith not, Deſpiſe not Prophets, but *prophecying*; ſignifying, that from the contempt of the Prophets, as laſt wee come to deſpiſe prophecying too; like the Jews, who when they were offended with the Prophet, charged him to propheſy no more. Therefore as Chriſt warned his Diſciples to hear the Scribes and Phariſees, although they did not as they taught; ſo *Paul* warneth the Theſſalonians, that if any Prophets among them do not as they teach, and therefore ſeem worthy to be deſpiſed like the Scribes and Phariſees, yet that they take heed, that they do not deſpiſe prophecying for the Prophets. Becauſe the Preachers are deſpiſed, before the word be deſpiſed, therfore we will ſpeak firſt of their contempt. Ier. 11. 27 Mat. 23. 3

Chriſt asked his Diſciples, what they thought of him? ſo I would ask you, what ye think of Preachers? Is he a contemptible perſon, which bringeth the meſſage of God? which hath the name of an Angel? and all his words are meſſengers of life? prophets are of ſuch account with God; that it is ſaid, *God will do nothing, before he reveale it unto his Prophets*: ſo Prophets are (as it were) Gods counſellers. Again, Kings, and Prieſts, and Prophets were figures of Chriſt: all theſe three were annointed with oyle, to ſhew, that they had greater graces then the reſt: but eſpecially the Prophets are called *men of God*: to ſhew, that all which are of God, will make much of Prophets for Gods ſake. Therefore women are forbidden to take upon them to propheſy, leſt that noble calling ſhould become vile and deſpiſed, by ſuch unskilful handlers of it. Therefore when the Prophet *Eliſha* would ſend for *Naaman* the Leper to come unto him, theſe were his words, *Naaman ſhall know that there is a* Mat. 16. 13 1 Cor. 5. 20 Rev. 1. 20 Amos 3. 7 1 King. 13. 2 1 Cor. 14. 34 2 King. 5. 8

Pro-

Prophet in Israel: as though all the glory of *Israel* were chiefly in this, that they had Prophets, and other had none: as if one Parish should triumph over another, because they have a Preacher, and the other have none. Therefore when this Prophet was dead, *Joash* the King came unto his corps, and wept over
2 King. 13. 14 his face, and cryed; *O my Father, my Father, the Chariot of Israel, and the Horsemen of the same!* Shewing, that the Chariots, and Horses, and Souldiers, do not so safegard a City, as the Prophets which teach it, and pray for it. Therefore when God would mark the *Israelites* with a name of greatest reproach, he calleth them a people which rebuke their Priests: as if hee should say, Usurpers of the Priests office: for they rebuke their Priests, which are appointed to rebuke them.

Act. 16. 15 How joyful and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you think me to be faithful* (saith she) *come to my house:* shewing, that never any guests were so welcome to her house before. How tender was the *Shunamite* o-
2 King. 4. 10 ver *Elisha*, that she built an house to welcome him, and to keep him with her? thinking all the places in her house too bad for him, she built him a new room, to make him stay with her. How
Gal. 4. 15 much did the *Galatians* make of *Paul*, that he saith, they would pull out their own eyes to do him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bade you honour them before? No: *Paul* chargeth us to receive our Teachers, as he was received himself: saying,
1 Tim. 5. 14 *He which laboureth in the Word, is worthy of double honour:* that is, the Preacher (after a sort) is more to be honoured than the Ruler: for *Aaron* was the elder brother, but *Moses* was the younger brother: and therefore if there be any appendix, the
Exod. 28. 30 Magistrate is the appendix: for if *Aarons* Urim and Thummim would have served, *Moses* Rod and Staffe should not have needed: but when the tongue could not perswade, the rod did compel: and so came in the Magistrate. As *Paul* sheweth the *Thessalonians*, how the Preachers of the Word should be honoured: so he teacheth the *Philippians* how to honour their teach-
Phil. 2. 29 ers, saying, *Receive him in the Lord with great gladness, and make much of such:* that is, shew your selves so glad of him, that he may be glad of you. Have you need to be taught? why *Paul*

would

would have you make much of ſuch? Becauſe they are like Lamps, which conſume themſelves, to give light to other; ſo they conſume themſelves, to give light to you: becauſe they are like a Hen, which clocketh her Chickens together from the Kite: ſo they clock you together from the Serpent; becauſe they are like the ſhout, which did beat down the walls of *Jericho*; Joſh. 6. 20. ſo they beat down the walls of ſin: becauſe they are like the fiery pillar, which went before the Iſraelites to the Land of promiſe: So they go before you to the Land of Promiſe: becauſe they are like good *Andrew*, which called his brother to ſee the Meſſias, ſo they call upon you to ſee the Meſſias; and therefore make much of ſuch. John. 1. 41.

If wee ſhould make much of Prophets, how much ſhould we make of prophecying? If we ſhould love our inſtructers, how much ſhould we love inſtruction? *Simeon* keeping in the Temple, met with Chriſt: ſo, many hearing the Word, have met with knowledge, have met with comfort, have met with peace, have met with ſalvation: but without the word never any was converted to God. Therefore whenſoever the word is preached, every one may ſay to himſelf, as the Diſciples ſaid to the blind man, *Be of good comfort, he calleth thee*: be of good comfort, the Lord calleth thee: but when the word is not preached, then every man may ſay to himſelf; Beware, the Devil calleth thee. When the Prophets went from *Jeruſalem*, the ſword, and famine, and peſtilence, and all the plagues of God rained upon them: even as fire came upon *Sodom*, ſo ſoon as *Lot* was gone out: therefore what may thoſe Lands fear, which uſe their Prophets, as the Jews uſed thoſe which were ſent to them? *Amos* calleth it an evil time, wherein the prudent keep ſilence, ch. 5. v. 13. therfore this is an evil time, wherein the prudent are ſilent. Luke 2. 28. Mark. 10. 49. Gen. 19. 24.

There be two trades in this Land, without the which the Realm cannot ſtand: the one is the Kings ſouldiers, and the other is the Lords Souldiers: and the Lords Souldiers are handled like the Kings Souldiers: For from the Merchant to the Porter, no calling is ſo deſpiſed, ſo contemned, ſo derided, that they may beg for their ſervice; for their living is turned into an almes. One ſaith, that *Moſes* is *Quis*, that is, the Magiſtrate is ſome body; but *Aaron* is, *Quaſi quis*, that is, the Miniſter is no bo-

body becauſe no body is deſpiſed like him. Receive a Prophet, in the name of a Prophet: nay, receive a Prophet, in the name
1 King. 21. 20 of an enemy, as *Ahab* received *Elias*; *Art thou here, mine enemy?* If *Paul* had lived in our days, he would not have ſaid, *Deſpiſe not the Prophets*, but, perſecute not the Prophets; for he ſhould have ſeen not only deſpiſers of the Prophets, but mockers of them; not onely mockers of, but ſlanderers of them; not onely, ſlanderers, but hunters, and biters, and ſmiters of
Gen. 37. 4 them. *Joſeph* was troubled, ſo ſoon as he began to feed his fathers ſheep; ſo the Paſtors are troubled, ſo ſoon as they begin to feed their Fathers ſheep: every man thinks to find friends againſt them; and though there be no law to hurt them, yet no man fears to accuſe them, becauſe authority doth diſ-favour
1 King. 22. 13 them, they cannot tell how to preach, nor what to ſay, becauſe there be ſo many *Ahabs* which would have them ſay that which pleaſeth them, though it bee not true. Charm the charmer never ſo ſweetly, let his ſong be never ſo pleaſant, yet many Adders are ready to ſtop their ears, and ſtop his mouth, like a bird which is ſmitten in her Song, of the Archer, whom ſhe ſing-
1 Sam. 19. 20 eth unto; Even as *Saul* let his ſpear fly at *David*, while hee played upon the Harp to ſolace and comfort, and drive the evill ſpirit from him: ſo while we play upon *Davids* Harp to ſolace and comfort, and drive the evil ſpirit from you, many let the darts of reproach, and the arrows of ſlander fly at us; ſaying, as
1 King. 17. 18 the woman ſaid to *Eliah*, *If thou had'ſt not been my child had not died*: If we had not been, their peace had not died, if we had not been, their ſports had not died; if we had not been, their cuſtomes & their titles, and their honours had not died. And why
Mat. 2. 15 ſhould not *Herod* & *Archelaus* dye, which ſought the death of the child? why ſhould not any cuſtome or honour, or pleaſure dy
Jer. 15. 10 which ſeeketh the death of religion? *Alas* (ſaith *Ieremiah*) *what have I done, that all men ſhould curſe me?* If we do preach but the
1 King. 18. 3. 4 truth, you ſhould not hate us for the truth. Now *Obadiah* had need to hide the Prophets again to ſave them out of priſon: wher
Ioſh. 2. 1 is *Rahab*, that ſhee might convey away the ſervants of God?
1 King. 10. 18 Once *Baals* Prophets were puniſhed: but now Chriſts Prophets
1 Sam. 9. 9 are puniſhed: once they did ask, *where is the Seer that he may teach us?* but now they ask, where is the Seer, that we may take

him?

him? once they did build houses for the Prophets, like the Shunamite: but now they take their houses from them, and think they do God service, when they make them, and their wives, and their children, and their servants beggers: once *Paul* said to *Timothy*, *Let no man despise thy youth*; shewing that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honor turned to single honour? Nay, how is our honour turned to dishonor? *If I be a master* (saith God) *where is my fear?* so, if we be Prophets, where is our reverence? Doth not the contempt of the Prophets cry unto God, as well as the bloud of *Abel*? When the messengers which were sent unto the vineyard for fruit were beaten of them which should have laden them; then it is said, that the Lord of the vineyard waxed wroth, and said, that he would let out the vineyard to others, which should yeild him the fruits thereof. The meaning hereof is this, that when the Preachers and Teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of them, whom they call to the banquet, then he will remove their light and his Gospel to other, which will yeild him the fruits thereof. Therefore what may this land fear; which hath used Christs Ambassador, as *Ammon* used *Davids* Ambassadors? *Jerusalem* is left without one Prophet, because shee despised them. *Sodome* was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*: and are not these examples written for our warning? The time came that *Saul* sought for a propher, and God would not answer him *by* Prophets, because he had despised his Prophets before; so the time commeth when you shall ask, where is the Seer? and they shall say, he is rapt away like *Eliah*: a Prophet was amongst us, but when he was despised in *Jerusalem*, he was sent to *Nineveh*. Is not judgement begun already? Doth not the Gospel stand at the door, as if she were ready to take her leave? Are we not come from despising of Prophets, almost to the despising of Prophecying too? Do not many runne unto the Rulers, as young *Joshua* ran to *Moses*, and cry, Master, forbid them to prophesy? Do not many walk in the streets, while we preach in the Temple? The beasts came to the Ark to save themselves; and will not men come to the Church to save them-

2 King. 4. 10

1 Tim. 4. 12

Mal. 1. 6

Gen. 4. 10

Mark. 21. 43

2 Chron. 18. 4

1 Sam. 28. 6

2 King. 2. 11

Gen. 7. 9

themselves? but we may cry unto them as the children did to
Mat. 11, 17 their fellows in the market, *We have piped unto you, & ye would not dance: we have lamented for you, and ye would not mourn,*
2 King. 5. 11 Some come to hear us, as *Naaman* came to *Elisha*, when the Prophet had told him what he should do, he mocked him for it, he thought that he knew a better way than that, himself. So they come to hear us, but they think they can teach us: but
1 Cor. 1. 27 they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise:* therfore if they think themselves wise, let them think us those fools whom God hath chosen to confound them. For although at all other times we are plain, and simple as *Jacob*, yet at this time we have a promise, and it is given to us for your sake, to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as hee hath done some of
1 Sam. 11. 6 you before: therefore as the princely spirit came upon *Saul*, when he should reign, to teach him how he should rule; so the prophetical spirit commeth upon preachers when they should teach, to teach them how they should speak: therefore as Christ
Mat. 3. 18 was contented to be baptised of *John*, so be you contented to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

Of Nonresidency. Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophet, hath made the Prophets neglect prophesying. The Nonresident keeps himself away, because hee thinks the people like him better, because hee doth not trouble them. And the Drone never studieth to preach; for he saith, that an *Homily* is better liked of than a Sermon: and they which would study Divinity above all, when they look upon our contempt, and beggery, and vexation, turn to Law, to Physick, to trades, or any thing, rather than they will enter this contemptible calling. And is not the Ark then ready to depart from Israel?

Now if you will know what makes prophets and prophecying so despised, you may see first in *Jeroboams* Priests. It is said, that
1 King. 15. 26 *Jeroboam made Israel to sin:* that is, *Jeroboam* made Israel to
2 King. 13. 33 contemn Religion, because he made Priests of the basest of the people; therfore they which make Priests like *Jeroboams* Priests,

make

make the people contemn the Priests and Religion too. Why might none carry the Ark but the Levites? Was it not lest the Ark (which was a sign of God) should be despised? Therefore none should meddle with the word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can go, before they can speak: and send them to fight the Lords battels before they have one stone in their hand to sling at *Goliah*: that is, one scripture to resist the tempter. This is either because the Patrons, or the Bishops have lime upon their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10. 8

1 Sam. 1. 22.

Mat. 4

Gen. 27. 11

The second thing, which makes Prophets and Prophecying despised, is the lewdnesse and negligence of them that are able to do well in their Ministery, and yet do contrary. It is said of *Hophni* and *Phineas*, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so many by their slubbering of the word (for want of study and meditation) do make men think that there is no more wisdome in the word of God, than they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1 Sam. 2. 17

Of preaching and unworthy Preachers.

There is a kind of preachers risen up but of late, which shroud and cover every rustical and unsavory, and childish, and absurd Sermon, under the name of the simple kind of teaching, like the popish Priests, which makes ignorance the mother of devotion: but indeed to preach simply, is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many Preachers preach so barely and loosely, and simply, it is your own simplicity, which makes them think that if they go on and say something, all is one, and no fault will be found, because you are not able to judge in or out: & so because they give no attendance to doctrin, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot pick out one note more than he could gather himself. Wheat is good, but they which sell the refuse of wheat are reproved.

1 Tim. 4. 13

Amos

Amos the 8. cha. 6. verſ. ſo preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every ſound is not muſick, ſo every Sermon is not preaching, but worſe than if he ſhould read an Homily. In *Jer.* 48. there is a curſe upon them which do the buſineſſe of the Lord negligently. If this curſe do not touch them which do the chiefeſt buſineſſe of the Lord negligently, truly I cannot tell whom the Prophet meaneth. Theſe would not have propheſying deſpiſed, and yet they make it deſpiſed themſelves.

Note.

The laſt thing which makes *Prophets* and *propheſying* deſpiſed is the diverſity of minds: while one holdeth one way, and another another way, ſome leave all, and will be of no religion, until both parties agree: as if a patient ſhould pine himſelf, and eat no meat at all, becauſe one phyſitian ſaith, that this meat will hurt him; and another ſaith, that meat will hurt him. Theſe are the three enemies which make us and our labours deſpiſed.

Mich. 7

Now what ſhall wee anſwer to our deſpiſers? *Rejoyce not againſt me, O mine enemy* (ſaith the Church) *for I ſhall be raiſed*: ſo, Deſpiſe not the Prophets, O ye Iſraelites, for they ſhall be

Act. 5. 3

honored. *Peter* ſaith to *Ananias & Saphira, You have not lyed unto men, but unto God*; ſo you have not deſpiſed man but God; for Chriſt ſaith, *He which deſpiſeth you, deſpiſeth me.* When

Luke 10. 16
Job 1. 16
Mat. 10.

Satan ſlew *Jobs* ſervants, his malice was againſt *Job*: ſo when you deſpiſe Gods ſervants, your preſumption is againſt God: for *that which you do unto them* (ſaith Chriſt) *you do unto mee.* Why then, if they deſpiſe Chriſt, Chriſt will deſpiſe them: for he told *Saul* that hee ſpurned againſt the prick, that is, he ſpurned againſt that which would ſpurn againſt him. Therfore if you give unto Chriſt, when you give unto the poor; and if you honour Chriſt, when you honour his Prophets: then, as you give to the poor for Chriſts ſake, ſo deſpiſe not the prophets for Chriſts ſake. If for all this, we muſt be deſpiſed ſtill, then this is our remedy, *Paul* ſaith, *What ſoever we are to you, yet we are a ſweet*

2 Cor. 2. 15

ſavour to God, both in them which are ſaved, and them which periſh: that is, though we bring him word that you will not come to the Banquet, yet we ſhall be welcome without you. And ſo much of that.

After *Deſpiſe not propheſying*, followeth, *try all things*, as if he

ſhould

should say, Despise not Prophecying, but for all that try Prophecying, lest thou beleeve error for truth: for as among Rulers there be bad Rulers, so among Prophets there be false prophets. This made Christ warn his Disciples to beware of the leaven of the Pharisees, that is, of their false doctrin. This made *John* say, *Try the Spirits*. And therefore wee read in *Acts* 17. 11. how the men of *Berœa* would not receive *Pauls* Doctrin before they had tried it: and how did they try it? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to try other, whereby hee was tried himself: whereby we may see that if you use to read the Scriptures, you shall be able to try all Doctrines: for the Word of God is the touchstone of every thing, like the Light which God made to behold all his Creatures; so is the Scripture to decide all questions: every doubt must come to the Word, and all Controversies must be ended at this Tribunal: the Scripture must speak which is right, and which is wrong; which is truth, and which is error, and all tongues must keep silence to bear it: so God hath appointed that the Judge of our Controversies, which hee saith in the twelfth Chapter of *John*, and the eight and fortieth verse, *shall judge us in the last day*. Here a man may ask: If it be so that God would have us to try all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how then do the Papists say, wee must beleeve as the Church beleeveth? and never look in the Scripture, whether our Teachers say as God saith, but take it upon their credit, as a blinde man eateth his meat.

Mark 8. 15
1 Ioh. 4. 1

Gen. 1. 2

A man trieth his Horse which must bear him: and shall hee not try his faith which must save him? *Paul* saith, *Let every one be able to give a reason of his faith*. Is this a reason of our faith to say, I beleeve so, because *Rome* beleeveth so? or rather because that the Word doth teach me so. It will not answer for them which dye in Heresie, to say, the Priests taught us so; no more than it would excuse *Eve*, to say, the Serpent taught her so: for God saith, *Be not deceived*, neither by Serpent, nor by Prophet, nor by Angel. Therefore I conclude with *Paul*, *Despise not Prophecying*, lest the Gospel be taken from you: and yet, *try Prophecying*, lest you receive error for truth.

Gen 3. 13

As we are to try Doctrines, so *Paul* would have us to try our thoughts, and our speeches, and our actions: therefore he saith, *Try all things.* He doth not bid us take a taste of all sins and vanities as *Salomon* did to try them, for they are tried already: but that we should set the Word of God alway before us like a rule, and beleeve nothing, but that which it teacheth, love nothing, but that which it prescribeth; hate nothing, but that which it forbiddeth, do nothing, but that which it commandeth; and then we try all things by the Word. As the Eunuch said, *How should I understand without an Interpreter?* so thou mayest say: How should I try without the Word, which is the touchstone of good and evil?

Act. 8. 31

Now when we have tried by the Word which is truth, and which is error: what should we do then? *Keep that which is best:* that is, stay at the the truth, as the Wise men stayed when they came to Christ. We must keep and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintain it with thy purse, further it with thy labour, in danger and trouble, and loss and displeasure, come life, come death; think, as Christ did seal the truth with his bloud, so thou must seal it with thy bloud, or else thou doest not keep it, but let it go. Well doth *Paul* put *try* before *chuse*: for he which trieth may chuse the best: but he which chuseth before he try, takes the worse sooner than the best: and therefore the Popes Priests, because the people should take superstition before religion, will neuer let them have the touch-stone, but keep them from the Scripture, and lock it up in an unknown tongue, which they cannot skill of, lest they should try their doctrines, like the men of *Berœa*, making religion a craft, as men call their trades. Therefore, as *Josiah* rejoyced that the Book of God was found again: so we may rejoyce that the Book of God is found again: for when the people might not read it, it was all one as if they had lost it.

Mat. 22.

Act. 17.

After *Try all things*, and *keep the best*, followeth, *Abstain from all appearance of evil.* As if he should say, that is like to be best, which is so farre from evil, that it hath not the appearance of evil: and that is like to be the truth, which is so farre from error, that it hath not the shew of error: whereby he sheweth, that

nothing

nothing should be brought into the Church, or added to our religion, but that which is undoubted truth, without suspicion of error. It is not enough to be perswaded of our faith, but wee must be assured of it: for religion is not built upon doubts, but upon knowledge. Here we may marvel why *Paul* biddeth us, *Abstain from all appearance of evil:* because Sin, and Heresie, and Superstition are Hypocrites; that is, Sin hath the appearance of Vertue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the visor be taken away from it, it will appear to be a Sin, and Heresie, and Superstition, though at the first sight the visor do make it seem none, because it covereth the evil, like a painted Sepulcher upon wormes and rotten bones.

Hereby we are taught to judge of all things as they are, and not as they seem to be. As we draw aside the curtain before we behold the Picture: so we must remove our Prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church: As *Paul* saith, *Examine whether you be in the faith*: so examine whether you have the shew of error. Hath it not the shew of error, to broach a religion which was never heard of before? Hath it not the shew of error, to retain an opinion, which the Author himself hath recanted? as though yee would suck up that which the Dog hath vomited? Hath it not the shew of error, to affirm that those Preachers may not bee heard, which (by their own confessions) have converted them to the knowledge of God, and daily convert other? Hath it not the shew of error, to affirm that the Lords Prayer may not be used for a Prayer, which for any thing that we or they can read, was so used from the beginning?

Hath it not the shew of error, to say that no man may use any set Prayer? seeing there be many set Prayers, and Psalms, and blessings in the holy Scripture, which were used in the same form? Hath it not the shew of error, to affirm that wee have no Church, and yet to grant that our Martyrs, which died in Popery, were true members of the Church? Hath it not the shew of

error to affirm, that two or three may excommunicate all the reſt without a Miniſter, ſeeing the Paſtor is the mouth of the Church? Hath it not the ſhew of error to affirm, that the Church of Chriſt was ever inviſible before this age, and that it is ſuch a ſmall flock as their number is? and that it hath ſet foot no where but in *England*? Hath it not the ſhew of error, to hold that for good and ſound religion, which is altered every day, adding and detracting, as though a man ſhould make a religion of his own invention, ſo faſt as new conceits come into his brain? Let them think what *Paul* ſaith unto them, *Be wiſe unto ſobriety*, and ſuſpect that conſtruction which your ſelves deviſed: for *Salomon* ſaith, *There is an error upon the right hand, as well as upon the left*: that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Rom. 12. 3
Prov. 4. 27

Yet, ſhall I ſay that we have not the ſhew of error? Nay, I would wee were but in the ſhew of error. I may not call evil good, no more than I may call good evil: and therefore let us pull out the beam out of our own eyes, as we would pull the moat out of their eyes. If *Paul* would have us abſtain from every appearance of evil, ſure hee would have us abſtain from hereſy, and from Idolatry: for theſe are the greateſt evils. But if we be not Idolaters, yet we have the ſhew of Idolatry: if we be not of Antichriſts religion, yet we are of Antichriſts faſhion, ſo long as we have the ſame veſtures, and the ſame orders, and the ſame titles that Antichriſt knoweth his Miniſters by. It is ſaid that the Serpents ſting is in her tail, and ſo it ſeems: for this tail of Antichriſt (which the Pope hath left behind him, like an evil ſavour) is unto us as the remnant of the Canaanites were unto the Jews: they ſhould have deſtroied all the Canaanites, but becauſe they ſpared ſome, therefore they whom they left were goads in their ſides, and pricks in their eyes, that they could never be in quiet for them: ſo wee ſhould have expelled the head and the tail too of Antichriſt: but becauſe we did not, therefore the remnants of Popery are goads in our ſides, and pricks in our eyes, that wee cannot yet be in quiet for them. Therefore let us pray that he which hath taken away the evil, will make away the ſhew of evil too.

Of Ceremonies.

Num. 33. 55.

THE

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Jesus Christ.

I Have chosen a Text which is the sum of the Bible. For all Scripture runneth upon Christ like the title of a Book, because he is *Alpha* and *Omega*, the beginning & the end of mans salvation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Gospel. Some places point to his Divinity, some to his Humanity, some to his Kingdom, some to his Priesthood, some to his Prophecy, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorification; all point to the Saviour, like *John Baptist*, when he said, *This is the Lamb of God which taketh away the sins of the world.* Therefore learn Christ and learn all. Now to teach us how we should hear, and how we should love, and how we should fear, and how we should beleeve, and how we should follow Christ, that we may know when we have learned him; the Apostle saith, *Put yee on the Lord Jesus Christ*: as though this word did contain all our duties unto Christ, *to put him on*: which seems to be the level of this phrase, if you mark how it cometh in. For before, *Paul* saith, *Cast away the works of darkness, and put on the armour of light*: then he nameth the works of darkness which we should cast off: that is, Gluttony, Drunkenness, Strife, Envie, Chambering, Wantonness: after he nameth the Armour of Light, which we should put on, and calleth it by the name of the giver, *The Lord Jesus Christ*. In stead of Gluttony, and Drunkenness, and Strife, and Chambering, and Wantonness, and other patches of the Devil, wherewith man clotheth himself as with a garment; the Apostle giveth him another garment, which he calleth Jesus Christ. He doth not oppose vertue to vice, as one would think when he had said, Cast off Gluttony, he should have said, Put on sobriety: when he had said, Cast off

Revel. 1. 8

Joh. 1. 29

Vers. 12.

Vers. 13

Vers. 14

Psal. 109. 18

wantonnesse, he should have said, Put on continency: when hee said, Cast off envie, he should have said, Put on love: But instead of all vertues he commendeth the example of Christ for every vertue, & opposeth it to every vice: as if he should say, He which thinketh only to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what hee shall fly, better than all precepts in the world. Therefore this is the best thought in every action, for
1 Cor. 1. 30 a man to think, what Christ would do, which was made not only Redemption and Salvation to save us, but Wisdom and Example to guide us. Therefore he saith, *Learn of me, and follow me:*
Mat. 11. 29 Mark 10. 21 as though we should think before we speak, whether he would speak so, and consider before we do, whether he would do so; and do all by his example, as the Schollar writeth by his Copy: or else we do not learn of him, but of our selves; and then we go awry, like a childe which scribbleth without a rule. If thou resolvest to speak and do no otherwise than Christ would speak and do himself, thou shalt be sure to do all things well, because thou followest a straight pattern: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and
Joh. 3. 4 a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be born again, cannot tell what *Paul* meaneth, when he saith, *Put on Christ*, as if one should put on another. I think many here may go to the Apostle, as the Apostles went to Christ, and ask of him, Master, expound to us what is this Parable?

This phrase is read in none but *Paul*, which hath written most of Justification by Christ: and therefore he useth all fit phrases, to expresse how we should apply Christ unto us, and in no terms he
Gal. 3. 27 hath shewed it more lively than in this phrase, *Put on Christ*: for it signifieth that Christ doth cover us like a Garment, and de-
Rom. 4. 7 fend us also safely like an armour. He hideth our unrighteousnesse with his Righteousnesse, he covereth our disobedience with his Obedience, he shadoweth our death with his Death, that the Wrath of God cannot finde us, Judgement cannot spy us, the Curse cannot see us, for the Garment which covereth and hideth us. But as *Jacob* got a blessing in the name and apparrel of
Gen. 27. 2 *Esau* his elder brother: so in the name and apparrel of Christ

ous.

our elder Brother, we receive the bleſſing, and are received into favour like Chriſt himſelf. For God ſaith not, This is my beloved Son which pleaſeth me; *In whom I am pleaſed*: meaning, that not only Chriſt pleaſeth God, but we pleaſe God in Chriſt: for Chriſt is our head. Mat. 3. 17 1 Cor. 11. 3

Therefore as one looking in the face of a man, doth like him ſtraight if he like his face: ſo God, beholding us in the face of Chriſt, doth love us ſtraight, becauſe his face doth pleaſe him. But Chriſt is not our head unleſs we be his members, Chriſt is not our Garment, unleſs we put him on: as Chriſt did put on our Garment when he clothed himſelf with our fleſh, and took our infirmities, and bore our curſe; ſo wee muſt put on his Garment, that is, his Righteouſneſs, his Merits, and his Death, which is as ſtrange a veſture to us, as our fleſh was to him, and much ado we have to put it on; and when it is on, there is great cunning to wear it cleanly and comely from ſoyling and renting, that ſuch a precious garment be not taken from us again. Epheſ. 5. 23 Revel. 3. 4 Mat. 22. 11 Mat. 7. 23

Therefore many ſeem to wear this Garment which ſhall bee thruſt from the Banquet, becauſe they wear it not: as thoſe which will ſay, when the Lord ſhall come to judgement, We have ſeen thee in our ſtreets, we have heard thee in our Synagogues, we have Propheſied, we have caſt out Devils, we have wrought Miracles by thy name: as though if any had put him on, or born his marks, they were the men which were marked like his Servants: therefore who but they ſhal enter into Heaven? Yet Chriſt ſaith, *I know you not*: there is their reward, I know you not: as if he ſhould anſwer, You wear not my Livery, you bear not my Cogniſance for all your ſhews, therefore depart from me: ſo he put them off, becauſe they had not put him on: for though they had ſeen his Perſon, and heard of his Vertues, yet they had no faith to apply his Mercies, his Merits, his Death, and his Righteouſneſs unto them, without which no man can put on Chriſt, nor wear him. Faith is the hand which putteth him on. Faith taketh firſt his Righteouſneſs, and covereth her unrighteouſneſs; then ſhe taketh his Obedience, and covereth her diſobedience; then ſhe taketh his Patience, and covereth her impatience; then ſhe taketh his Temperancy, and covereth her intemperancy; then ſhe taketh his Continency, and covereth Luke 13. 26 Luke 13. 27

covereth her incontinency: then she taketh his constancy, and covereth her inconstancy: then she taketh his faith, and covereth her diffidence: then she taketh his humility, and covereth her pride: then she taketh his love, and covereth her rancour: and so taketh one robe after another, and tricketh her self, until she have put on Jesus Christ; that is, until she appear in the sight of God like Jesus Christ, clothed with his Merits and Graces; that God hath no power to be angry with her, because she cometh so like his Son. This is to put on Jesus Christ, as you shall see more lively, when you have taken a view of the Garment, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparel, but they are too light, or too heavie, or too sad, or too course, or too stale, and all wear out. At last the Apostle found a fashion that surpasseth them all: it is never out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worn, the fresher it is. What fashion have you seen comparable to this? It is not like the cloathes of *Davids* Ambassadours, 2 Sam. 10. 4 1 Sam. 17. 29 which covered their upper parts; nor like *Sauls* armour, which tired *David* when he should fight with it: nor like the counterfeit *Jeroboams* Wife, which disguised her self to go unknown: nor like the old rags of the *Gibeonites*, which deceived *Joshua*: nor like the paultry suit of *Micah*, which he gave once a year to his Levite: nor like the Gluttons flaunt, which jetted in purple every day: nor like the light cloathes which Christ said are in Kings Courts, and make them lighter that wear them: But it is like the garment of the High Priest, which had all the names of the Tribes of *Israel* written upon his brest; so all the names of the faithful are written in the brest of Christ, and registred in the Book of his Merits. It is like *Elias* mantle, which divided the waters: so he divided our sins and punishments, that they which are cloathed with Christ, are armed both against Sin and Death. It is like the garments of the *Israelites* in the Wildernes, which did not wear; forty years together they wandred in the Desart, and yet (saith *Moses*) their shooes were not worn, but their apparrel was as when they came out of *Ægypt*: so the Righteousnes of Christ doth last for ever, and his Merits are never worn out. As *Mordechens* shined in the Kings

robes.

robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured upon the Mount. *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royalty, nor the Lilies which are braver than *Salomon*, as he which is clothed with Christ, because the apparrel upon him is better than all the world about him. Therefore if *David* said, *Weep ye daughters of Israel, for* Saul *which cloathed you in purple*; I may say, rejoyce ye daughters of *Israel*, for Christ which hath clothed you with righteousnes as it were with a vesture, before you come to the banquet.

Mat. 17. 2. Psal. 136. 1 Mat. 5. 14 Mat. 6. 29 2 Sam. 1. 14.

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth us from all the assaults of the Devil, the Flesh, the World, the heat of Persecution, and the cold of defection. This Garment is called Light, because it is the beauty and glory of them which wear it. This Garment is called a Kingdom, because none but Kings do wear it: that is, they are inthroned in the Kingdom of Christ, and made Kings over the World, the Flesh, and Satan, which wear this Garment; like the hair of *Sampson*, which while he wore he was like a King, and all his enemies had no power to hurt him.

Mat. 22. 12 Ephes. 6. 11 Rom. 13. 2 Mat. 6. 3 Judg. 16. 6

This garment *Paul* hath sent unto you, to go before the King of Heaven and Earth, a holy garment, a royal garment, an immaculate garment, an everlasting garment: a garment whereof every hem is peace of Conscience, every plait is joy in the holy Ghost, every stitch is the remission of some sin, and saveth him which weareth it. If she which touched the hem of Christs Garment was healed; he which weares this garment, nay, he which wears Christ himself, shall not he be healed of all his sores, though hee were wounded from head to foot? You need not cloath him now which saith, *When I was naked you did not cloath me*; nor cast your garments in the way, as they did when he came to *Jerusalem*, but take his garment and suffer your selves to be cloathed, as *Noah* did, to cover your nakednesse. As the good

Mar. 13. 34 Mat. 2. 18 Gen. 9. 23 Luk. 10. 34

Samar-

This Samaritane doth not signifie Christ, but yet may be resembled to Christ. Gen. 3. 1

Samaritan put him upon his own Beast, which was spoyled with Theeves, and bound up his sores when he was wounded: so Christ Jesus mounteth the faithful upon his Righteousnes, and healeth their Sins: as though he should cover them with his garments; whom the World, the Flesh, and the Devil have robbed of their Garments, that is, the Righteousnes which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednes is covered: we are clothed with his Merits, whereby our sins are forgiven; we are clothed with his Spirit, whereby our hearts are mollified, and sanctified, and renewed, till we resemble Christ himself. This is the Apostles meaning, to put on Christ, as it is unfolded in *Col.* 3. 12. where he brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meekness, put on humility, put on patience, put on love: all which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, until we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleeve that Christs Righteousnes shall save them, have put on Christ as *Paul* would have them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himself, to cover our sins with their righteousnes, as the Papists do: but we are commanded to put on Christ, and cover our sins with his righteousnes. The Body hath many Garments, but the Soul hath one garment. Every clout will cover our sores, but the finest silk will not cover our sins. Therefore when wee seem brave to others, we seem foul to God, because his eye is upon our sins, which lye naked when all the rest is covered, until we put on Christ, and then we hear the voyce, *Thy sins are forgiven*: and then we have that blessing, *Blessed is the man whose sin is covered*: so we are cloathed and blessed together. Yet this garment is out of request, too rough for some, too grave for others, too base for others. And therefore instead of putting on Christ, they put him off; instead of welcomming him, they discharge him; like the Gaderens, that they may keep their Swine, that is, their beastly pleasures, which he would cast into the Sea. These are like the foolish Souldiers which should have made Christ their

Vers. 10.

Mat. 9. 2
Psal. 32. 1

garment,

garment, and they caſt lots upon his garments, and divided them, and ſo ſpoiled them: ſo do the Papiſts deal with this garment, they ſay it is not fit for them, and therefore they break it, and mangle it, and piece it with rags of their own inventions: they ſay it is too light, and not able to bear off the ſtorms of Death, and heat of Hell, and therefore chuſe rather to make themſelves garments of their Merits, and their Maſſes, and their penance, and their Pardons, and their Pilgrimages: like *Adam* and *Eve*, which made themſelves coats of Fig leaves, which God deſtroyed again, to ſhew that when men have patched all their leaves of Maſſes, of Pardons, of Pilgrimages, and ſatisfactions together, yet they will not cover their nakedneſs, nor keep off the heat of Gods wrath; but are like the curtald skirts of *Davids* Ambaſſadors, which hid not their ſhame. Therefore when we may go in our Maſters attire, ſhal we ſcrub like beggers patched in our rags? *Mine own garments defile me*, ſaith *Job*. Our own garments, our own righteouſneſs defileth us: for what garment, what righteouſneſs have we of our own, but that which is like a menſtruous cloth? which had more need to be waſhed it ſelf, than to wipe that which is foul. Therefore Chriſt muſt make us garments, or elſe when our backs flaunt it like Courtiers, our ſouls ſhall ſtrip like beggers; and the Devils wil ſport themſelves like *Cham*, to ſee our nakedneſs. Firſt, the Father made us garments in Paradiſe; now the Son makes us garments in the Wilderneſs; nay, the Son is made our garment, as *Paul* ſaith, *Chriſt is made unto us righteouſneſs*: that is, Chriſts righteouſneſs muſt be our garment, or elſe we ſhall be aſhamed when our righteouſneſs doth not reach to cover our nakedneſs, but ſtill ſome part will peep bare until hee caſt his righteouſneſs upon it, and then all is covered. As *David* needed no other armour againſt the Giant than a Sling: ſo we need no other garment againſt ſin than Chriſt. There wants nothing but this to put it on. Now let us ſee how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Chriſt like a precious head tire, which all day is worn, beautified with jewels, and beſet with gems, to make the face ſeem more amiable: but at night that riches is laid aſide, & the head muffled with ſome regardleſs tire. Thus do our curious women put on Chriſt, who when they

Gen. 3. 7. 21.

2 Sam. 10. 4.

Job 9. 31

Eſay 46. 6.

Gen. 9. 22
Gen. 3. 21

1 Cor. 1. 30.

1 Sam. 17. 42.

hear

hear the Messengers of Grace offering this garment, and preparing to make the body fit to be garnisht with so glorious a vesture, as *Paul* did the *Romans*, first washing away drunkennesse, and gluttony, then chambering and wantonnesse, then strife and envie, and so sin after sin, they seem like the stony ground to receive it with joy, and think to beautifie their heads with this precious ornament: but when he tells them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turn their day into darknesse, and reject Christ, that would be an eternal Crown of beauty to their heads, and wrap their Temples in the uncomly rags and refuse of every Nations pride: and in these toys they cause their servants to spend many hours on every day in the week, but especially on the Sabbath Day, to deck their bodies, as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a Cloke, which hangeth upon their shoulders, and covereth them: when they go abroad to be seen of men, they can cast on the cloke of holinesse, and seem for a while as holy as the best; but so soon as they come home, the cloke goeth off, and the man is as he was, whose vizard was better than his face. Thus hypocrites put on Christ, as many retain unto Noblemen, not to do them any service, but to have their countenance. Many put on Christ like a Hat, which goeth off to every one which meets them: so every tentation which meets them, makes them forget what they heard, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people (like your selves) put on Christ: they are zealous so long
Luke 18. 11 as they are in the Church, and beat their breasts, and cast up their eyes like the Publican, when they hear a sentence which moves them; as though they would do no more against that saying whiles they live: but the next businesse putteth all out of minde, till they come to the Church again. Some put on Christ as a Glove, which covereth but the hand; so they put on the face of Christ, or the tongue of Christ: but their hands work, and their feet walk, as they did before: So many professors of Religion put on Christ, which call but for Discipline and Reformation, that they might get a name of zeal, and sincerity

cerley to cover ſome fault, which they would not be ſuſpected of. Thus every man would cover himſelf with Chriſt, but they have not the skill, or they have not the will to put him on. What will you do then? Though the garment be never ſo good, yet it is not good to them that do not wear it: for what profit have wee of the garments which we do not wear? they neither keep us from heat, nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught us this, then you would hearken unto him. Well; you ſhall hear what *Paul* ſaith to the putting of it on.

Firſt, (ſaith *Paul*) you muſt caſt away the workes of darkneſs, and then put on the armour of light: firſt you muſt put off, and then put on. As the Eagles feathers will not lye with any other feathers, but conſume them which lye with them: ſo, the Wedding garment will not be worn with filthy garments, but ſcorns, like the Ark, that *Dagon* ſhould ſtand by it. If any man may not wear womens apparel for lightneſſe; may hee wear the devils apparel, and cloath himſelf with pride, with coveteouſneſſe, with envy, with hypocriſy, with uncleanneſs, and when he is like the devil, ſit at Gods table? No man (ſaith Chriſt) patched a new piece to an old garment? and wilt thou patch an old piece to a new Garment? God forbade the people to wear linſey wolſey, becauſe it was a ſign of inconſtancy: but this is inconſtancy it ſelf. Verſ. 12. 1 Sam. 5. 8. Mat. 9. 16. Lev. 19. 19.

Hee doth not put on Chriſt, but putteth off Chriſt, and putteth on *Belial*, which faſhions himſelf to God and the world too. As Chriſts coat was without ſeam, ſo they muſt be without ſtain that wear it. For when a man putteth on fair cloaths, hee maketh himſelf fair too, and avoideth every foul thing; leſt it ſhould foul his cloaths; ſo muſt hee which putteth on Chriſt: for the fineſt garment is ſooneſt ſtained. Therfore when thou haſt put on this garment, thou muſt waſh thy ſelf, and pick thy way, and chuſe thy works, and handle nothing that is foul, for marring thy cloaths: that is, thou muſt not think as thou diddeſt, nor ſpeak as thou diddeſt, nor live as thou diddeſt, but remember that thou haſt changed thy maſter, and ſerve him with whom thou art bound. For if God and the devil Job. 19. 23. Rev. 3. 15.

Jude 3 vel could not agree upon *Moses* body, for one to have one part, and the other another part, but God would have all: much leſs will God agree that the Devil ſhould have part of the ſoul, which would not yeeld him part of the body. Thus have you heard what you muſt put off: now here how Chriſt muſt bee
Revel. 10, 6 put on. As the Angel taught *John* to read the book, when hee bade him eat it: ſo we muſt put on Chriſt, as if we did eat him, not as the Papiſts do in their Maſſe; but as the meat is turned into the ſubſtance of the body, and goeth thorow every part of man: ſo Chriſt and his Word ſhould go from part to part, from ear to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they be the very ſub-
Eph. 3. 30 ſtance of our thoughts, and ſpeeches, and actions, as the meat is of our body. This is to eat Chriſt and his Word, or elſe we do not eat them, but chew them, and when our taſte is ſatisfied, ſpue them out again. Thus we muſt put on Chriſt: for the word ſignifieth ſo to put him on, as thou wouldeſt put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, ſo we muſt put on all his graces, not halfe on, but all on, and claſpe him to us, and gird him about us, and wear him, even as we wear our skin, which is alway about us. Then there ſhall be no need of wires, nor curles, nor periwigs: the Husbands ſhall not be forced to rack their rents, nor inhaunce their fines, nor ſell their lands to deck their Wives: but as the poor mantle of *Eliah* ſeemed
2. King. 2. 13 better to *Eliſha*, than all the robes of *Solomon*: ſo the Wedding Garment ſhall ſeem better, than all the flaunts of vanity, and put every faſhion out of faſhion, which is not modeſt, and comely like it ſelf. If you will know further how to put on Chriſt, you ſhall ſee how your Text will catechiſe you in his three names Lord, Jeſus, Chriſt. The Apoſtle ſeemeth to ſpell out the way unto us, how we ſhould wear this Garment: Firſt, we muſt put him on as Lord: then we muſt put him on as Jeſus: Laſtly, we muſt put him on as Chriſt. Thou muſt put him on as Lord, that is, thy Ruler to command thee, thy Tutor to govern thee, and thy Maſter to direct thee: thou muſt be no mans ſervant
Acts 4. 19 but his, take no mans part againſt him, but ſay with the Apoſtles, *Whether is it meet to obey God or thee?* Thou muſt put him

on

on as Jesus, that is, thy Saviour in whom thou trusteſt, thy protector on whom thou dependeſt, thy Redeemer on whom thou beleeveſt: thou muſt not look for thy ſalvation from Angel, nor Saint, nor any thing beſide him. For the name of Jeſus ſignifieth a Saviour, and is given to none but him, and he is not only called the Saviour, but the Salvation, in the Song of *Simeon*; to ſhew that he is the only Saviour: for there be many Saviours, but there can be but one Salvation: as there may be many tortures, and yet but one death. Therefore, when he is called the Salvation, it implieth that there is no Saviour beſide him. Thou muſt put him on as Chriſt, that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, and pacifie the wrath of God for thee. For this name Chriſt doth ſignifie that he was anointed a King, a Prieſt, and a Prophet for man: a King to rule him, a Prieſt to offer Sacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as Lord, which worſhippeth none but him: he putteth on Chriſt as Jeſus, which beleeveth in none but him; and he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeveth in none but him, and heareth none but him.

Joſhua hath the like name, but not from God, nor to that end. Luke 1. 69. Iudg. 3. 6. Luke 3. 3. 5. Acts 5. 22. Heb. 8. 3. Mat. 1. 16. Heb. 1. 8. Gal. 3. 17.

You put on Chriſt firſt, when you are baptized: then you were ſealed and conſecrated to his ſervice: ſo ſoon as you came into the World, you vowed to renounce the World, and follow God. How many have put on Chriſt thus, and ſince have put him off again? which have broken the firſt promiſe that ever they made, and were never faithful to God ſince. You put on Chriſt again when you are called and ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteouſneſs and holineſs to the Image of Chriſt, or likeneſs of *Adam* in his innocency: for to put on the New man, is to become a new man, as if thou were born again, and conceived of the Holy Ghoſt. Of this *Job* ſpeaketh, when he ſaith, *I put on juſtice and it covereth me.* You put on Chriſt again, when you receive his holy Sacrament, and are partakers of his body, and bloud, that is, the merits of his obedience and paſſion by faith, which heareth him as if ſhe did ſee him, and ſeeth him as if ſhe did feel him, and feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him, then

Rom. 6. 3. Ephes. 4. 22. Rom. 13. 2. Iob 29. 14. 1 Cor. 10. 16.

Chriſt

Phil. 3 21
1 Cor. 15. 49

Christ is become yours: and dwelleth in you, and feedeth you with his grace to eternal life, as the bread and wine sustaineth the life present. Lastly, when you have put on Christ in these three sorts, which is your garment for this world; after you shal put on Christ in heaven, and be clothed with his glory, and that shall be your last vesture which shall never wear out.

Thus have you heard what is meant by putting on Christ: first to clothe our selves with righteousnes and holines like Christ: and then because our own righteousnes is too short to cover our arms, and leggs, and thighes of sin, but still some bare place will peere out, and shame us in the sight of God, therefore we must borrow Christs Garments, as *Jacob* did his brothers; and cover our selves with his righteousnes, that is, beleeve that his righteousnes shall supply our unrighteousnes, and his Sufferings shall stand for our sufferings, because hee came to fulfill the Law, and bear the Curse, and satisfie his Father for us, that all which beleeve in him might not dye, but have life everlasting.

Gen. 27. 15

Joh. 3. 16

Now I have shewed you this goodly garment, you must go to another to help you to put it on; and none can put this garment upon you, but he which is the garment, the Lord Jesus Christ. Therefore to him let us pray.

FINIS.

THE WAY TO WALK IN.

Rom. 13. 13.

Let us walk honestly, as in the day, not in gluttony and drunkeness, neither in chambering and wantonness, nor in strife and envying, &c.

HAving already shewed you a Kingdom, now I will shew you wherein this Kingdom consisteth, and in what it doth not consist, as in *Rom.* 14. he sheweth that it consisteth not in meats, and drinks, &c. but in righteousnes, and peace, and joy in the holy Ghost. But because I am

am to ſpeak of ſome vices which this Text calleth me unto, I will proceed in them, beſeeching you, as you ſhall hear them to be condemned, ſo ſpeedily to proceed in execution to put them to death, and ſo to go forward with the reſt of your ſins.

Let us walk honeſtly as in the day, not in gluttony and drunkenneſs, &c. As if he ſhould ſay, Know you, that I bid you put away from you the works of darkneſs: he nameth not all the works of darkneſs, but chiefly thoſe that do reign and are cauſe of more wickedneſs; that is, gluttony, drunkenneſs, ſtrife, and envying, &c. three monſters come out of hell, and troubling the whole world; therefore caſt off theſe, and you have caſt off all.

Now to ſpeak of them I will begin where the vices beginne: and as I point them out unto you, ſo I pray you to ſlay them, as if you had marſhal law in your hands to put them to death. By this narration the Apoſtle ſheweth the chain of ſinne, how one ſinne will draw on another after it: for no ſinne is ſo baſe, that it will go alone, wherefore reſiſt all ſins or none; for if you entertain one ſinne, it will preſently draw another after it, and ſo the whole houſe will bee full of theeves: as *Gehezi* his pride made him to lye, and *Adams* fall made him to excuſe himſelf, and *Peters* denial made him ſwear, and after his ſwearing made him curſe himſelf, &c. for the ſinner cannot ſtay after he hath committed one ſin to commit another, nor till he hath come to the bottome of hell. If I ſhould ſtand to anatomize & paint out all vices in their kind, I ſhould crave a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the ſea is, yet one may taſte the ſaltneſſe of it in a drop, ſo in one ſin you may ſee how illfavoured all the reſt be; for there is no ſinne but weakneth the body, ſhorteneth the life, corrupteth and conſumeth the goods, perverteth grace, and maketh us odious to God and Angels. You are given to hate your enemies: theſe are they, therefore hate them: they keep you from repentance, leſt you ſhould be ſaved: wherefore I will ſhew you what is in this box, leſt the ſame go into your eyes and ſo blind you.

Walk not in gluttony, drunkenneſſe, and ſtrife, &c. Theſe come like fair ladies, with preſents in their hands, to wooe the unſtable ſoul of man, gluttony cometh with the pleaſure of the

 fleſh,

flesh, drunkennes, with the satisfying of the thirst. Strife, with the revenge of the enemy.

And first what gluttony and drunkennesse offereth, and how many have been deceived with their sweet meats and strong drinks, till all have been turned into a belly, and so turned the body into sin, daily experience teacheth us.

Now by the way, the Apostle (we must note) doth approve sobriety and vertue, that as a man may drink, and not be drunken, so he may eat that he loveth, and not glut himself: for hee forbiddeth not to eat meat, but not to eat too much, lest thou surfet: for the golden mean is good for all things. *Salomon* doth not forbid to eat hony, but eat not too much, lest thou surfet. As the body may not offend the soul, so the soul may not injure the body, lest it be unfit to serve the soul.

Many there be that think they have not sinned in gluttony till they surfet: but this is gluttony in excess, and punisheth it self with many diseases, and dulnes of wit, want of memory and shortnesse of life. Now that you may sinne in gluttony, and not surfet, appeareth by the rich man in the 16 of *Luke*, who fared deliciously every day and never surfeted, yet for all that, he is called Glutton, to teach us, that there bee Gluttons which do not surfet. This kind of sin much displeaseth God, when men eat and drink, and rise up to play, and remember not the afflictions of *Joseph*, and *Lazarus* lying at the door: many bee such barquets, where none do come with a wedding garment, and where Christ is never invited. Many things may perswade us to temperance, and we may learn it of the beasts, who desire no change, nor hoord not, and are content. God provided meat for all creatures as herbs, roots, and grasse, before he provided any for man; to teach and instruct us, what little care we should have for our belly: for wee live not by bread only, but by every word that proceedeth out of the mouth of God. Christ hath taught us to fast, when hee prepared himself thereunto in the wilderness, but hee never by any example taught us to feast: some there be which think hee did never eat flesh but in the Paschal Lamb. Which although it doth not teach, or debar us, from eating flesh, which *Peter* was willed to eat in the vision, yet it teacheth us to tame the flesh, lest *Hagar* should get the

upper

upper hand of her miſtreſſe. When the belly is full, the fleſh luſteth, the tongue prateth, the wit ſleepeth, and Satan carrieth away the minde, when the underſtanding is away. As the moiſt and wateriſh grounds bring forth nothing but frogs and toads: ſo the belly and wattiſh ſtomack that is ſtuffed like a tun, bringeth forth nothing but a drowſy minde, foggy thoughts, filthy ſpeeches and corrupt affections: therefore the Phyſician ſaith, Nothing better for the body than abſtinence: the Divine ſaith, Nothing better for the ſoul than abſtinence: the Lawyer ſaith; Nothing better for the wits than abſtinence: but becauſe there is no law for this vice, therefore it breaketh out ſo mightily. Whoredome hath a law, Theft hath a law, Murther hath a law, but this ſin is without a Law.

Now to the ſecond ſin, which is drunkenneſs: theſe are two ſiſters; betwixt whom there is little difference. In this ſin ſome are mad, ſome are merry, ſome do vomit, ſome do ſleep, and ſome do reel; and then there is no difference between a man and a beaſt, ſaving that the one can ſtand, and the other cannot: As every Scripture that maketh againſt Theft, maketh againſt Non-reſidency: ſo every reaſon which maketh againſt gluttony, maketh againſt drunkenneſſe.

Now after theſe commeth chambering and wantonneſs: and no marvel, ſaith one, though the imps do follow, when the devil goeth before: for fulneſſe of bread went before the ſinne of the *Sodomites*. So when *David* had dined and was full, walking upon his Palace, his eyes glanced, his fleſh luſted, his heart conſented, the fire burned, and there was no water to quench it. And therefore in that ſo great a champion as *David* did fall, let him that ſtandeth, take heed leſt he fall. And ſeeing that thou in thy ſelf art no ſtronger, or mightier, imitate and follow the example of thoſe that are cunning wraſtlers, who to caſt down others; will firſt fall down themſelves: ſo we, to overthrow our enemies, muſt ſubject our ſelves, and humble our ſelves firſt by faſting and prayer.

Sodome was burned, but the ſinnes have eſcaped. Sweet words, ſoft attire, wanton behaviour, and ſuch like, have conſpired and agreed all together, & ſet honeſty to ſale. And we uſe dayly to pray that we be not led into tentation: and yet wee do

lead our ſelves into temptation. For our fair words, wanton geſtures, and dainty fare, with many other pleaſures do becken unto ſin; and if there be no wine, why hangs the buſh? and if there be no wantons, why is there any wanton or unſeemly, or ungodly attire?

Let us not walk in gluttony, and drunkenneſs, neither in chambering and wantonneſſe, nor in ſtrife and envying. It is hard to ſay, which of theſe ſins is moſt in the world; haply ſome will ſay, I have been no glutton, no drunkard, no whoremonger, no murtherer; no falſe image-worſhipper &c. But who can come forth, and ſay he is free from ſtrife? for ſtrife hath compaſſed the whole world, ſtrife in Country, ſtrife in City, ſtrife in Court, ſtrife in common-weal, ſtrife in the Church; who can ſay that he is free from ſtrife, or that he hath not injured his brother? Surely that man ſhall ſtand alone, for it will light upon none but Chriſt.

I can but exhort you with the Apoſtle, that you would not walk in ſtrife and envying; therefore put away theſe amongſt the reſt: for he that hath not put off theſe, hath not put on Chriſt: and if he have not put on Chriſt, he is no Chriſtian. Envy is ſin, and it puniſheth it ſelf like gluttony: for it freteth the heart, ſhorteneth the life, and eateth the fleſh, as the fire conſumeth the wood: it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſſe, and death into the world, even the envy of the Serpent; and the devil; and it will condemn thee in thy conſcience, if thou be an envious man. Nothing reſembleth God more than love; for *God is love*: ſo if thou haſt love, thou reſembleſt God. But if thou haſt envy, and art an adverſary, thou reſembleſt the devil: for thou canſt not come neerer the devil any way, than to be envious. As the duſt commeth with the wind, ſo the devil commeth with envy, and he that is poſſeſſed with envy, is poſſeſſed with the devil. Why doth the Apoſtle ſay, in the third chapter of his epiſtle to the Coloſſians, *Above all things put on love*; Becauſe love is beſt of all. Why doth he call love *the band of perfection*? becauſe it bindeth all vertues together. If love be the band of perfection to binde all vertues together; then envy is the band of impiety, to bind all ſins together: therefore if we muſt caſt off all but

but love, wee muſt caſt off envy. Thou canſt not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and ſhall not Gods kingdome be at peace? Shall wee bee at peace with the fleſh, the world, and the devil, and be at variance with God, and at ſtrife one with another? *Fire is cruell wrath is raging, but who can ſtand before envy?* Pro. 27. And if there be none can ſtand before envy, how then can envy ſtand before God?

If thou canſt not forgive him that doth offend thee, thou prayeſt againſt thy ſelf, and askeſt vengeance upon thee: therefore the Apoſtle exhorteth thee not to let the Sunne go down upon thy wrath, *Eph* 4.26. Charity envieth not (ſaith S. *Paul*) therefore ſee thou have charity, leſt thou be counted an envious perſon. The beaſts of the field are armed with horns, with hooſes, with tuskes, and ſuch like, to take revenge: but nature hath left nothing for man to put him in mind of revenge: and yet man above all other creatures is moſt deſirous of revengement, for he hateth his own life; therefore it is againſt nature, to envy. *Iohn* ſaith, He that hateth his brother is a manſlayer and loveth not God, neither knoweth God: If an envious man (ſaith he) ſay he loveth God: he is a lyer, becauſe he hateth his image: if he ſay he knoweth God, he is a lier. How canſt thou love God, and hate good men: and how canſt thou love learning, when thou hateſt the learned? ſo doth the envious man all both good and bad: therefore this is the worſt ſin, becauſe it commeth neereſt the ſin againſt the holy Ghoſt.

Conſider therefore whom thou hateſt, even thine image. The devil was appointed to hate man, and not man to hate man: and if thou hateſt a good man, thou hateſt God: if thou hateſt an evil man, thou hateſt one like thy ſelf; and if thou hateſt one like thy ſelf, thou hateſt thine own ſoul: therefore as Saint *Paul* ſaith, *Have peace with all men.* Canſt thou not hate the ſin, and love the perſon? as the Phyſitian hateth the diſeaſe, and yet loveth the diſeaſed.

As a great many of Bees can lodge together in a hive; ſo a legion of devils can neſtle together in one man: but many, although they cannot live aſunder, yet they cannot live together.

Wherefore now conſider the pedigree of peace, God is the

God of peace, the holy Ghost is the spirit of peace, the Angels are the messengers of peace, the Ministers are the Preachers of peace, and the magistrate is the defender of peace: shall wee then that have the God of peace, the spirit of peace, the Messengers of peace, the Preachers of peace, the Magistrates of peace, and (as I may say) the Queen of peace, bee at envy and warre one with another? Marvel not though I am so long upon this sin, for there is none of you that hear me this day, but you can give me sufficient matter to speak hereof. Then can I want words, when ye bring matter? shall I not wrestle, and seek to overthrow this Giant, which challengeth every man?

As no man finding a Serpent leaveth him before he be dead: so let us slaughter this monster while he is under the axe, that he never rise any more. Consider of the wrong thou doest to thy self, when thou enviest another, for the stroke of envy redounds unto thee. It were better thou didst gratulate them with good things, as good men have done, and do daily: but instead of imitating their vertues, or commending their gifts, we envy them, & maligne them, and so their joy is our sorrow. But the envious man doth pay for his spight, for it recoils upon himself: and envy is punished with envy, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus hee is tormented for another, as *Herod* tormented himself for Christ: and the Jews troubled themselves for *Paul*: for envy is as gall to the heart, as pricks to the stomack, and as a canker in the mouth, and ever vexeth thee, as the evil spirit of *Saul* vexed him.

Love is so contrary to envy, as that it hath more joy of others welfare, then envy hath of his own. Therefore an envious man may be compared to *Cain*, who when he had killed his brother *Abel*, was so troubled, that he said, *Whosoever findeth me shall kill me*. The covetous man although he will not communicate his own goods, yet hee would have others to communicate their goods: the proud man, although he be proud himself, yet he would have others to be humble: but the envious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to look upon the Sun: so Christ doth account them bastards, which will not take him to be an example of lowlinesse.

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Every creature doth impart his good unto man, but the envious man: he hath ſeparated himſelf from doing good to any, even as an Apoſtate.

Every vice is the contrary of ſome vertue; as intemperance, to moderation; incontinency, to chaſtity; pride to humility: but envy is contrary to all. This is the cogniſance of the devil: for God ſaith, *By this ſhall all men know that ye are my diſciples: if you love one another.* So the devil he ſaith, by this ſhall men know that you are my diſciples, if you envy hate & one another. The proud, the prodigal, the covetous, the laſcivious, they are loved of ſome, but the envious man is hated of all. And this ſin is ſo loathſome unto him, that he cannot abide it in any but in himſelf.

Therefore, if we love our ſelves, let us love our neighbours; for nothing doth more pleaſe God than love: ſo that if the black-Moor could be clean, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When *Joſeph* had laden his brethren full of corn, and ſent them away, he bade them not to fall out by the way: ſo I would this leſſon, when we have plenty of all things, and are full, had deep impreſſion in our hearts, that we forget it not, *fall not out by the way.* *FINIS.*

To the Reader.

WHereas theſe Sermons of Nebuchadnezzar, *have heretofore been printed by an unperfect copy, & by means thereof have paſſed through the hands of divers, having in ſome places the mind of the Author obſcured, in other ſome the ſentences unskilfully patched together; whereby the Authors diſcredit might be furthered, and the ſale of the Sermons have been hindred: Now as I have cauſed them to bee examined by the beſt copies, and to be corrected accordingly, ſo I thought good to certify thee of the ſame, that the wants which were in the firſt impreſſion might not cauſe thee to ſuſpect this impreſſion alſo, & ſo diſcourage thee from acquainting thy ſelf with the excellent inſtructions offered in theſe Treatiſes.*

THE PRIDE OF NEBUCHADNEZZAR.

Dan. 4. 29.

29 *At the end of the twelve months he walked in the royall Palace of Babel.*

30 *And the King ſpake and ſaid; Is not this great Babel, that I have built for the houſe of my Kingdome, by the might of my power, and for the honour of my majeſty?*

I Have choſen this ſtory of *Nebuchadnezzar*, wherein is laid down his pride, his fall, and his reſtitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dream, and by *Daniel*, to amend his life; but all would not ſerve: he made many ſhewes, but be revolted againe therefore at the laſt God gave him over for a time, and hee became like a beaſt, untill he acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is above, which muſt be ſerved of them all, or elſe all their buildings, and treaſures and guard, will not ſhield them from judgement when the ſtroak commeth, no more than they could ſave *Nebuchadnezzar*. *At the end of twelve months* (ſaith *Daniel*) *this King walked in his royal Palace.* The Prophet ſhewed that he had deſerved this puniſhment before, and that his dream which he had, did tell him that his Kingdom ſhould depart from him for his pride; yet this reſpite of twelve months was granted him, like the forty days which were granted to the Ninivites, to try what he would do upon his warning, and whether he would repent as the Ninivites did. Therefore the Holy Ghoſt ſheweth how the time ran, and how he lived after: as if he would ſay, if he will return yet, and be warned by the dreams, or by the Prophets which I ſent him, I will ſtay my hand, and his Kingdome ſhall not depart from him. But here he ſheweth, that he forgot his dream like a dream, and was more deſirous to know what it meant, than to be warned by it. The twelve months ran, month after month, yet *Nebuchadnezzar* is all one: now his dreams are gone, he thinketh that all is ended; therefore he gets him up into

into his Palace amidst his delights, to bask himself as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When hee should have repented, as the Prophet *Daniel* willed him, & tipped up his sins, and bewailed his wicked life, and poured forth tears, and prevented his judgement with his prayer upon his knees, then was he stalking in his galleries, and thinking what sin should be next, to fill up the number of his rebellions, that God might not spare him when he judged: so the wicked will not suffer the prophecies of God against them to be vain, but they will put God in mind of their punishments, and sin till the punishment do come upon them, to fulfil the threatnings due unto them.

Some think that *Nebuchadnezzar* walked upon the roof of his palace, from whence he might see all parts of the City round about him, like the mountain whether the tempter led our Saviour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signify; that the King lived in ease as he lived before, and pleased himself in vanity still, for all his warnings, and turned his time of repentance to sinne again. Therefore God would defer the time no longer, but cut him down, like the barren and fruitlesse fig-tree: to teach us to take mercy when it is offered, and repent while we have time and space, and if God speak unto us but once, to lay it up in our hearts for ever, not looking or expecting to be spoken to again, because God is not bound to admonish, or give us any warning at all.

One would have thought that *Nebuchadnezzar* would have remembred his warning while he had lived, which had such a strange and fearfull dream, and after that another dream, being no lesse strange and fearful than the former dream, to confirm it; and after, such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and down-fall to himself.

One would have thought and beleeved that hee could never have forgotten it, nor put it out of his remembrance, although he had lived unto this day. But like a wonder which lasteth not above nine days, so is the repentance of them which sin by custome: for when sin is rooted it sticketh fast, and will hardly

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be weeded out, though God should send us dreams & visions, or should raise up Prophets. *Daniel* himself cannot make this black-moor white, which always hath been black before. And this wee may see in our selves: for why have we need to hear so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selves unto? If we be warned of any thing but of sin, one warning will serve; But we are so incorporate, and inured to sin, that a thousand Sermons will not serve: so custome hath made sin stronger in many, than the word of God. Well, remember or apply it how ye will. After twelve months God will come and take account of his dreams, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet which are long in comming, yet he hath iron hands, which when he cometh, will strike home.

Now the twelve months are expired, God comes and finds *Nebuchadnezzar* upon his towers: when he should have cast himself down to the ground, and thought upon his dream and *Daniel*, and so have humbled his pride; hee was perched upon his rooft, and there he begins to crow of his wealth; *Is not this great Babel, which I have built for the house of my kingdome by the might of my power, and for the honour of my majesty?* See how the man standeth in admiration of his vanity, like an Usurer which doteth on his mony, as though he had deserved immortal fame for spending his mony vainly. *Is not this great Babel* &c he should rather have said, Is not this *Nebuchadnezzars* folly, which he hath built for a mock to his name, and an impeachment to his wisdome, for men to say when they pass by, Look how our King hath bestowed his revenues, here lye our Subsides and tributes in this stone wall. But Nebuchadnezzar thinks that every one will praise him for his folly: therefore like a woman when she is pranked up in her bravery, thinks that all do admire her, and hath as goodly an opinion of her self, as the Peacock hath of his feathers, and frameth all her looks, & her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, and saw such shews about him, now saith pride, thou must frame thy looks, and gestures, and speeches accordingly, or else the Kings Palace will be braver than

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the King himself: for he beginneth to exalt his mind higher then his Palace, and to look and speak stouter then he did before. The imagination was no sooner in his heart, but the words were in his mouth, and he pleased himself therein so well, that he could not refrain being alone: but as a fool admires himself in a glasse, so when he was alone, and no body with him, he stroaked along, and bragged by himself, to think what a jolly fellow he was, and how men began to talk of his buildings. By this we may see how wealth and honour change manners, and how a gay coat, or a great hand, or a gold ring, can brave a mans mind, and make him look and speak after another manner, then he is accustomed when they are away from him.

It is a wonderful thing, to see what power these petty vain toys have over the mind, and alter and change a man suddenly, to make him think better of himself that day he wears them, than any other day besides.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, for the honour of my majesty? Before the holy Ghost lieth down *Nebuchadnezzars* words, mark how he cometh unto them, *The King spake and said: spake and said?* was not one enough, but he must say, spake and said? this doubling of the words sheweth, that here spake with a premeditate pride from his heart root, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches which he said, and no more: but here he saith, *Spake and said*, as though he spake twice, nor as he spake at other times, but like a man at defiance which would not recal any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I add, for the honour of my majesty? let it go for the honour of my majesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vain building, out of these words

words, *Is not this great Babel?* The second out of these words, *which I have built by the might of my power*: wherein he tearmeth himself the founder of it, as if he had done all without a helper. The third is, that in all his work he sought nothing but vain glory; out of these words; *For the honour of my majesty*. These three sins *Nebuchadnezzar* doth bewray in one brag, and in all these three wee are so like, that the beasts were not so like him, when he became like a beast.

First, We have not so wonderful an opinion of God, or of his word, or of his heaven, as we have of our own acts, although we be never able to do half that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selves whatsoever it be riches, honour, health, or knowledge; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these, then we think it fortune, although wee understand not what fortune is. If we did count our selves beholding unto God for them, then we would find sometime to be thankful unto him

Lastly, When we over-view these matters, this is our solace and comfort, to think these are the things which make mee famous and spoken of, and pointed at: and then wee end, as though it were enough to be pointed at, *Is not this great Babel?* That which one loves, seems greater and more precious above all which he loveth not, although they be better than it: so did these buildings seem to *Nebuchadnezzar*.

One would not think that a house were a matter to make a King proud, although it were never so fair; stone walls are not so precious, that he should repose all his honour upon lime and morter. But this is a just thing with God; vain hope, vain prosperity, vain comfort, and vain glory, that may deceive them when they trust unto it, Therefore as the faithful soul looketh up to God, or upon the word, or up to heaven, and saith to it self, is not this my hope, is not this my joy, is not this my inheritance? So the carnal man when he looketh upon his buildings, or his ground, or his money, saith to himself, is not this my joy, is not this my life, is not this my comfort? So while he pores and gapes upon it, by little and little, the love of it grows more and more in his heart, untill at last he hath minde on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second

was, *which I have built by the might of my power.* What a vaunt was this, to say, that he built *Babylon?* when all histories accord, that it was built by Semiramis, before Nebuchadnezzar was born: wherfore why doth he boast of that which another did?

The answer is easy, Why do other men so now? we see that every one doth labour to obscure the fame of others, that they may shine alone, and bear the name themselves, especially in great buildings: for if they do but adde or alter any thing in Schools, or Hospitals, or Colledges, they look straight to bee counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did add or alter somthing in this City, and therefore he took all to himself, as the fashion hath been ever since. But if none had built it, but he had been the founder of it (as some would seem) yet this had been a proud and arrogant speech, to say, *which I have built by the might of my power*: for it was not he which could build *Babel*, no more then *Nimrod* could finish *Babel*; but unlesse the Lord build the house, the builders build in vain. Therefore when he said, *by the might of my power*, hee should have said, by the might of Gods power. But by this you may plainly discern, how hard and difficult a thing it is to hit upon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruit will be sowr, counterfeit as cunningly as you can.

Lastly, when he putteth in, *for the honour of my majesty*, he sheweth that he was of *Absoloms* humor, who although hee had deserved shame, yet he would have fame, because he had no children to keep his name in remembrance, therefore he erected a pillar, which he called *Absaloms* place: so, many stately houses and places in *England*, bear the names of those Lords or others that do possess or owe them, for the like vanity.

Here *Absalom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace, but he was cast into a pit, as *Nebuchadnezzar* was turned into the wildernes. So *Shebna* made his Sepulchre in one country, and was buried in another: for why should pride have the reward of humility? Humility (saith *Solomon*) goeth before honour, that is to say, honour is the reward of humility; and yet *Nebuchadnezzar* would be honoured for

for his pride. What had he, or *Shebna*, or *Absolon* done, that they ſhould erect ſuch monuments, to be praiſed after death, which were not worthy to be praiſed in their life? Before the building, *Nebuchadnezzar* had done nothing worth ſpeaking of: for becauſe he lived always like a beaſt, therefore God puniſhed him like a beaſt: and did he deſerve now to be ſpoken of in all ages, for heaping of ſtones together? We may ſee that great men are proud of a ſmall matter, and they look to be praiſed for every thing that they do. But look how God overthwarteth them: for oftentimes in that they look to make their greateſt glory, they ſhame themſelves moſt of all; and that which they practiſe to exalt them, doth diſgrace them; and that which they do to win them love, getteth them hatred. Sin ſo deceiveth them, like the blind *Aramites*, that they take a clean contrary way to their deſires, as we may ſee in *Gen.* 11. they which built *Babel*, ſaid, they would build it to get them a name: but they got ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch ſort, that they knew not what they did; ſo ſuddainly they underſtood not what one another ſaid. So when *Nebuchadnezzar* came to himſelf again, he ſhewed that when he ſought his own honour, honour departed from him; and he was made like a beaſt; but when hee ſought Gods honor, honor came to him again, and he was made a king.

This would pull away many toys from womens backs, if they did conſider how God maketh them ridiculous, by that they wear to make themſelves amiable, if they did think that the apparel which they clog on to pleaſe the world, by the ſecret judgement of God did not pleaſe but diſpleaſe, they would be aſhamed of their attire, as *Eve* was of her nakedneſſe. Would they wear ſuch gards and paint their faces, but to pleaſe? ſee now how God doth mock them; for they are not liked but diſliked, and worſer thought of for it, than they that go in ruſſet coats, and ſeek no praiſe at all. They think, am I not brave? Others think, is ſhe not proud? They think, Am I not ſweet? Others think, Is ſhe not light? Yet they dream that every man praiſeth them for their bravery: as *Nebuchadnezzar* thought that every one would honour him for his Palace. If their bravery condemn them before men, how will it condemn them before God?

God? Therefore when *Nebuchadnezzar* ſaith, *For the honor of my majeſty*: he ſhould have ſaid, for the honor of Gods Majeſty; and then this had been recorded for his honor indeed, and his houſe had been the houſe of God: for as we ſhould ſpeak, and ſtudy, and labour to Gods glory, ſo we ſhould build alſo to Gods glory, that our houſes may be like Temples as *Obadiahs* was. But few ſeek glory that way, they had rather pull down than build in ſuch ſort.

Thus you have heard what *Nebuchadnezzar* ſpake in ſecret, as though God would diſplay the thoughts and pride of ſuch builders. Theſe are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or look upon their train ſwimming after them, they think as *Nebuchadnezzar* thought, Is not this great *Babel*? Is not this great glory? Is not this the train that maketh mee reverenced in the ſtreets? Are not theſe the things which ſhall make my children rich? Is not this the houſe that ſhall keep my name, and cauſe me to be remembred, and make them which are children now, to ſpeak of me hereafter? When they ſhall paſs by and look up, and ſee theſe antiks and knacks over their heads, they will ſay; Oh! he which built this was a great man, he bare a ſway both in Court and Country: who but he while he lived? Although this King be dead and buried: yet his pride is eſcaped and come to us. *Nebuchadnezzar* hath children yet alive, which build as high as he look as high as he, go as brave as he, ſpend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earls, nor Knights, nor yet good Eſquires: look upon their Palaces, and think whether they be of *Nebuchadnezzars* brood; *Is not this great Babel?* and is not *Nebuchadnezzar* Lord of it? Oh! if they might live to walk in theſe galleries ſtill, they would deſire no other heaven: but *Nebuchadnezzar* hath ſhewed the way before them, and they muſt all dance after him, though they were as mighty, though they were mightier than he, Death will not take his Kingdome for a ranſome: Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now *Babel* is deſtroied, and the King that built it laid in the duſt: had it not been better to have built an houſe in heaven, which might have received him when he died?

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The name of these Palaces may well be called *Babel*, that is, confusion, because they prophesy confusion to them that build them, because their foundation is pride, their walls extortion, their roof ambition, and all within them Usury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dream, and how loose he sate after in his Palace, me thinks I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dream; such inquiry, such diligence to know Gods will, that a man would have thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dream warned him to amend his life, he will then reclaim himself, and reform his realm, and become such a King as was never in the Land before.

But behold, no sooner resolved of his doubt, but he is ready to be warned again, and was not so attentive to the Prophet, as hee was to his dream, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dream after. Before the dream came, all would have said, that such a dream would have humbled his heart for ever. Before the Prophet came, all would have said, that such a Prophet would have converted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dream come more fearful than this, yet *Nebuchadnezzor* would be *Nebuchadnezzar*, and love his Palace better than Paradise.

So wee think, if God would send a famine upon this Land, that would make us fear him: but God hath sent a famine, and yet wee do not fear him. If God would send an earth-quake, upon this Land, that would make us fear him: but God hath sent an earth-quake, and yet we do not fear him. If God would send a pestilence upon this Land, that would make us fear him: but God hath sent a pestilence, and yet we do not fear him. If God would send war upon this Land, that would make us fear him: but God hath sent warre, and yet wee do not fear him: therefore what will make us fear him?

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There be many which dream upon religion, as *Nebuchadnezzar* dreamed upon his dream; and as he desired onely to know what it meant, so they desire onely to know. *Master*, (saith the young man to Christ) *what shall I do to come into heaven?* He would fain know the way to heaven, but when Christ shewed him the way, he would not take it: so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing: as the Jews came unto *Moses*, & this young man unto Christ: But when they have heard what they came for, they do like *Nebuchadnezzar*, as they did before; now they say it was but a dream, because the meaning doth not answer according unto their will. So *Ahab* enquired of the prophet, to hear what he would say, but it appears that he never meant to follow him, except he would answer as he would have him.

When it commeth to the act, which is every mans trial, then you shall see, who are like *Nebuchadnezzar*, that is, which affect onely to know, and who is like *Zacheus*, that is, which practise as they know: for as the truth is revealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what judgement will follow upon such neglecting.

Because he would not do as his dream warned him, and as the Prophet counselled him, therefore God forsook him, and his kingdome departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wilderness, where hee lived like a beast untill seven years were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder than it, like to the nine plagues of *Egypt*, which did exceed one another: for what is he that can weigh the wrath of God, or the grievousness of sin?

Some men would think, that *Nebuchadnezzar* might have spoken all this without any such great offence as was taken at it (for he said no more, but that it was a fair house, and that hee builded it, and that hee erected it for his honour) seeing many under Princes delight in worse vanities than fair buildings,

and ſpeak vainer often in a week. Therefore when you ſee how it diſpleaſeth God, to vaunt of theſe earthly things, or to impute any thing to our ſelves, think what ſhall bee the doom of great ſins, If *Nebuchadnezzar* became like a beaſt, and lodged in the wilderneſs for his pride, they which bear pride, and covetouſneſs, and luſt, and wrath, and malice in one breaſt, ſhall lodge in hell, and become like devils, becauſe they are like beaſts already. Therefore let this be inſtead of *Daniels* warning; If God did take ſuch ſtrait account of *Nebuchadnezzar* for his dream, what he had profited by it; what account will he take of us, what profit we have made by *Nebuchadnezzars* fall and puniſhment.

Thus you have heard what the voyce ſpake from earth; now you ſhall hear what the voice ſpake from heaven; for it followeth *While the word was in the Kings mouth, a voice came from heaven, & ſaid O King, to thee be it ſpoken, thy kingdom ſhall be taken from thee, &c.* God will warn him no more by dreams nor by Prophets, as he did: but his judgements ſhall ſpeak. Here is fulfilled that which *Elihu* ſaith to *Job*, *God ſpeaketh once, and twice by dreams, and viſions in the night, & man ſeeth it not: at the laſt God openeth his eyes, by the corrections which he had ſealed:* ſo God ſpake unto *Nebuchadnezzar*, firſt by dreams, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at laſt God openeth his eyes by corrections, which he had ſealed up, that they ſhould not touch him, if any other meſſenger could bring him. As the holy Ghoſt doth note the time when *Nebuchadnezzar* ſpake in his Palace: ſo hee noteth the time when God ſpake from heaven, *Even while the words were in the Kings mouth:* as though he ſhould ſay, God anſwered before he looked for it, when hee thought God had been as far from him, as he was all the year before. Thus God lay (as it were in his ſcout) to watch when he ſpake treaſon, and to apprehend him upon it: O *Nebuchadnezzar*, thou haſt vaunted theſe twelve months ſince I warned thee, I made as though I heard not, but ſuffered thee to do and ſpeak thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt ſcape me no longer, I will not hear one word more againſt my honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of judgement againſt him.

Iob 33. 14

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The firſt note in this verſe, is the time when God ſpake from heaven. *Pride* (ſaith *Salomon*) *goeth before the fall*: ſo when Pride hath ſpoken, then Judgement ſpake, even while the proud word was in his mouth. See how God ſhews that theſe brags offended him, and therefore he judges while he ſpeaks. How ſhort is the triumph of the wicked? When they begin to crow, God ſtoppeth their breath; and Judgement ſeizeth upon them, when they think no danger neer them. So when *Baltazar* was in his mirth with his nobles, the fearful hand wrote his doom upon the wall, & preſently his mirth was changed into ſadneſs, that he became as one that was ſtrucken with a palſy: ſo while *Herod* vaunted himſelf, and the people honoured him like a God, the Angel of God ſmote him upon his throne, and immediately hee was devoured of worms in the face of them which honoured him: ſo while the Philiſtims were triumphing and banqueting, *Sampſon* pulled the Temple upon their heads: ſo when the men of *Ziglag* were feaſting and danceing, *David* came upon them and ſlew them: when the *Iſraelites* were at their Manna and Quails, even while the meat (ſaith *David*) was yet in their mouths, God took away their lives: when *Jobs* children were making merry one with another, the wind came and blew down the houſe: while the old world was marrying and giving in marryage, the floud came and drowned them: while the Steward was recounting with himſelf, and thinking that his maſter knew not what policy was in his heart, ſuddainly his Lord called him to an account: while the churl was muſing of his barns full of corn and ſaying to himſelf, Be merry, my ſoul, that night his ſoul was taken from him: ſo while we ſin & think nothing of it, our ſins mount up to heaven, and ſtand at the bar, and call for vengeance againſt us? how ſoon *Abels* blood cried for vengeance of *Cain*! We cannot ſin ſo quickly, but God ſeeth us as quickly. How many have been ſtricken while the oath hath been in their mouths? as *Jeroboams* was ſtricken while he ſtruck, that they might ſee while they were ſtricken, & yet all this will not keep us from ſwearing. Though a man ſin often, and ſteal his ſins, as it were, without puniſhment, yet at laſt hee is taken napping, even while the wickedneſs is in his hand, and his day is ſet when he ſhall pay for all, whether it be after twelve months,

or twelve years, when it commeth it will ſeem too ſoon. Therefore once again let this be inſtead of *Daniels* warning: If God did take ſo ſtrait account of *Nebuchadnezzar*, how he had profited by his dream; what an account will he take of us, how we have profited by *Nebuchadnezzars* puniſhment? Here I end. *FINIS.*

THE FALL OF KING NEBUCHADNEZZAR.

Dan. 4 31, &c.

31 *While the word was in his mouth, a voice came from Heaven, ſaying, O King* Nebuchadnezzar; *to thee be it ſpoken, thy kingdome is departed from thee.*

32 *And they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, they ſhall make thee to eat graſs, with the Oxen, and ſeven times ſhall paſs over thee, untill thou knoweſt that the moſt High God beareth rule over the kingdome of men, & giveth it to whomſoever he will.*

33 *The very ſame hour was this thing fulfilled upon* Nebuchadnezzar, *and he was driven from men, and did eat graſs as the Oxen, and his body was wet with the dew of heaven, till his hairs were grown as Eagles feathers, and his nails as birds claws.*

FRom the 26 verſe, to the end of this Chapter, is laid down the pride, fall, and reſtitution of *Nebuchadnezzar*. The two firſt verſes are like a banner of his pride; which ſheweth him in his ruffling as it were in the Air, before he knew God or himſelf. The three next verſes are the diſcovery of his ſhame, which ſhew him in his miſery, as it were groveling on the ground, after God hath cooled his courage. The four laſt verſes are the celebration of his recovery, which ſhew him in holineſs as it were rapt into heaven, & ſinging with the Saints for joy, that God had brought him unto his knowledge, though it were thorow ſhame and trouble, and loſſe of all that he had ſeven years together. Of his pride wee have heard already: yet becauſe we are friends to vices, as we

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are to men, ſo long as they proſper and flouriſh; but when they decay and fall, then we ſhrink away, and are aſhamed of them; ſo it may be, If ye could ſee pride take a fall, though ye love her well, yet yee would forſake her like a bankrupt, when yee ſee that ſhe can pleaſure you no longer.

Therefore you ſhall ſee *Nebuchadnezzar* upon his feet again: before you beheld him upon his knees, that when you ſee what a King he was in his galleries, and after find his ſervants in his Palace, and his ſubjects in his throne, and himſelf like a beaſt in the wilderneſs; God may give you hearts to think a little of this ſin, what it is which coſt ſo dear, and is ſo common now in every houſe, as it was then in the Kings Court.

After twelve months (ſaith *Daniel*) that is, Twelve months after God had warned this King by dreams and by *Daniel*, to repent his ſinnes, hee was ſtrouting in his galleries, and thought what ſinne ſhould be next, as though hee had never heard of dream or prophet. By this computation of ſinne, wherein the months are obſerved ſo exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* ſhews what reckoning God keeps of our months, and weeks, and dayes, which hee gives us to repent as he did *Nebuchadnezzar*, and what an account we ſhall make of them, as *Nebuchadnezzar* did, though wee count no more of our age, than the child doth of his youth, and have done no more of our task at twenty, then when wee were but ten, nor at thirty, then when we were but twenty, nor at forty, than when we were but thirty, yet we ſhall give account of more hours in the day of judgement, and it ſhall be heavier to the old than young; to you which have the word, than they which want it: and there is great odds between *Nebuchadnezzar*, and us, for hee which challenged *Nebuchadnezzar* for 12 months, ſince he was warned, may challenge us of twelve years ſince wee were warned, and yet wee look not for ſo great puniſhment as fell upon *Nebuchadnezzar* for twelve months. *Daniel* names there 12 months, as though hee would ſpeak of a great matter, & ſhews how worthy *Nebuchadnezzar* was to be puniſhed, becauſe hee might have reformed his life ſince hee was warned: for there were twelve months between his dreams and his puniſhment. But that year wherein hee had ſo many

warnings and teachings was as vain as the reſt, and vainer than the years before: for now he ſhould have been a mourner like the King of *Niniveh*, when *Jonas* threatned deſtruction unto them. But like a victor of a country returned from battel to ſolemnize his triumph, firſt, he decked his Palace as brave as himſelf, and then he walks his ſtations in it, and when he hath ſet all things before him which might make him forget God, and like a Serpent that would burſt, unleſſe he diſcharged ſome of his poyſon, he breaketh out and ſaid, *Is not this great Babel, which I have built by the might of my power, for the honour of my majeſty?* Wherein obſerve firſt what a glorious opinion this vain King had of his vain buildings. Secondly, how that he names himſelf the founder of them, as though he had done all without an help. Thirdly, that in all his works he ſought nothing but vain-glory, as he witneſſeth againſt himſelf, ſaying: *Which I have built for the honour of my majeſty*: not for the honor of Gods majeſty, but for the honor of *my majeſty*. So firſt, that which he ſhould have contemned, as Chriſt did the beauty of the temple; he admired it: and nothing ſeemed ſo glorious to him, as that which made him ſhamefull to God. Secondly, that City which was built by *Semiramis*, he arrogateth to himſelf, and never joyned the chief workmaſter with him, but ſaith, *which I have built by the might of my power*, when he ſhould have ſaid, by the might of Gods power: *for unleſs God build the houſe, the builder* (ſaith *David*) *buildeth but in vain*. Laſtly, that which he ſhould have built for the honor of God, as the man built a chamber for the Prophet, he builded for his honor, as our *Nebuchadnezzars* do. Therefore when all his pleaſures were prepared like a feaſt, and hee came to ſit down at the banquet, it hapned to him as to the churl in the Goſpel, after he had filled his barns, when he came to ſing in his heart *Be merry my ſoul*, that night his ſoul was taken from him, and the devils made merry with it in hell: ſo he had feathered his neſt, and began to crow upon his rooſt, *Is not this great Babel*, &c? as if he ſhould ſay, now *Nebuchadnezzar* make thee merry: that hour his honour was taken from him; for a voice came down from heaven, like the terrible hand which wrote upon the wall when *Baltazar* ſate at his Banquet; and daſht his pride upon ſuch a rock,

rock, that within an hour all his pomp and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glory and buildings were admired of himself Thus all the joy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You have heard what the voice spake from earth, now ye shal hear what the voice sounds from heaven. These three verses following declare this Kings fall, when and how, and from whom it was. *While the words were yet, &c.* there is the time, *A voice, &c.* there is the judge. *O King, &c.* there is the arraignment. *Thy kingdome, &c.* there is the judgement. *Hee was driven from men, & lived with beasts in the wilderness, till his hairs were grown like Eagles feathers;* There is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* observed the time when *Nebuchadnezzar* sinned, so he observed the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the trip, even as he watched *Lots* wife when she looked back, and transformed her into a pillar of salt, so soon as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him upon it; *O Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee; and I made as though I heard not, but suffered thee to do and speak thy pleasure, and vaunteſt thou ſtill? Surely thou shalt escape me no longer, I will not hear a word more against mine honour. So hee cut him off while the words were in his mouth, and propoundeth the words of judgement against him. If you mark the time when the voice spake from heaven, you may see three wisdomes of God. First God takes him in his fault, that he might see his fault, as *Jeroboam* was striken when he struck the Prophet, that he might know why he was stricken. 1 King. 13.

Then he takes him suddainly, because hee contemneth his warning, as the fire came upon *Sodome* while they contemned *Lots* warning. Gen. 19. 24

Thirdly, God takes him where hee is pleasanteſt, and luſtieſt, and safeſt, in his Palace, which was like a castle, as he took *Herod* when his guard stood by him, that hee might see that nothing can guard him from God, but God must guard him from danger, or else Princes bee not safer than Act. 12. 23

ſubjects: ſo though a man ſinne often, and ſteal his ſinnes as it were without puniſhment, yet at the laſt hee is took napping, while the wickedneſs is in his hand, as the Jews were, while the Num. 11. 33 Quails were in their mouths, and his day is ſet when he ſhall pay for all, whether it be after twelve months, or twelve years, whenſoever it commeth it will ſeem too ſoon. Vengeance doth ſtay till ſinne bee ripe, and watch the time when they are moſt occupied, then judgement ſteps forth, like the Angel to ſtop *Balaam* in his way, becauſe the puniſhment is more grievous and terrible when they look not for it (for the worſt that Numb. 22 verſe 22 & 23. 10 is, wiſh like *Balaam, to dye the death of the righteous*) therfore God will croſs them in that: though they proſper alwayes before, yet their ends ſhall bee a kind of judgement upon all their life, and a propheſy of torment, for all men to ſee what become of the wicked after death, that they may fear to bee like unto them: As when wee ſee ſome fall down under the table while they ſit ſwilling at the wine: ſome ſtrucken dumb in the pulpit, while they preach untruths; even as the Philiſtims were ſlain Act. 12. 23 while they feaſted, and as *Herod* was aſhamed while he vaunted, 1 King. 13. 4. and as *Jeroboam* was ſtricken while he ſtruck. What doth this teach us, but that our ſinnes depart from us ſo ſoon as they are done, unto the Judge, and there they accuſe us, as *Cains* murther cryed out againſt him, ſo ſoon as he ſlew his brother; I Gen. 4 Rev. 3. 15 *know thy works*, ſaith God: he may ſay, I know thy works and Mat. 26. 14 15, 16 thy thoughts too; for *Judas* could not not go ſo cloſely about his treachery, but that Chriſt did know when the thought entred into his heart, and heard when he conferred alſo with the Scribes, and ſaw likewiſe when hee took the bribe, though he kept a time to puniſh him, as he ſaith, *Pſal.* 37. verſ. 2. *When I ſee a convenient time then will I execute judgement.*

Now the time was come when this King ſhould bee made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet commeth from God unto them, to tell them what they ſhould do. When dream and *Daniel* had done what they could, now God calls forth his judgements, and bids them ſee what they can do, and commands them to chaſe *Nebuchadnezzar*, until he have loſt his kingdome, until he be driven out of his Palace, until he be fled into

into the Wilderneſs, until he be degenerate like a beaſt until his Subjects, and Servants, and Pages, make their ſport, and gaze and wonder at him, like a fool which goeth unto the Stocks, or a treſpaſſer, which is gazed at upon the Pillory: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what ſort we ſpeak, and what words ſlip from us, leſt God take us in our lies, or oathes, or ſlaunders, or ribauldry, as he took *Nebuchadnezzar* when his tongue walked without a bit: for if he had ſuppoſed that God had been ſo near, and that hee would have anſwered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay ſo dear for a vain word, which did him no good when it was ſpoken.

The ſecond note is of the Judge, *A voyce came down from Heaven:* the controlling voyce came down from Heaven; God is moſt offended with our ſin: for *Nebuchadnezzar* might have ſpoken more than this, before any other man, and no man could controle him becauſe he was King; and Kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which repeateth a matter ſeparateth the Prince:* that is, he which tells Princes their faults, maketh them his enemies: therefore ſince *John Baptiſt* dyed, only God is left to reprove almoſt all that ſin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his ſubjects. When the voyce from earth ſpake vainly, the voyce from Heaven ſpake Judgement. Here is the King of Heaven againſt the King of earth, the voyce of God againſt the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of Hoſts is in arms againſt the Lord of *Babel*, and begins to lay hands on him, and to thruſt him out of his throne. Firſt, he rattles him like a thunder, *O King Nebuchadnezzar*: as if he ſhould ſay, for all thou art a King, thou ſhalt ſee whether another be above thee; now guard thy perſon, now defend thy honour, for he whom thou haſt deſpiſed, threatneth to take thy kingdom from thee; go now and walk in thy galleries, fetch one turn more before thou be turned out of door, and walk with the beaſts in the forreſt.

Now

Now he comes to the araignment, and calls him to the bar, *O King Nebuchadnezzar, to thee be it ſpoken.* He was never called King with leſs reverence, nor had ſuch pay for ſinne in all his reign. God gives him his title, and hee tels him his lot, he calls him King, but without a kingdome: as if he had ſaid, late King of *Babel*, hold up thy hand. Here a King is arraigned in his own Kingdome, and no evidence given againſt him, but as though he had witneſſed againſt himſelf, as all ſinners do, God condemneth him out of his own mouth; and to open his ears, hee calleth him by his own name, *O King Nebuchadnezzar*, as the priſoner is called when he holds up his hand at the bar. Then he pronounceth the judgement, *To thee be it ſpoken*, to thee which advanceſt thy ſelf like God; to thee which wouldeſt not take heed by thy dream; to thee which wouldeſt not be warned by the Prophet, to thee which didſt all for thine own honour. Now hearken to thy judgement, *Thy kingdom is departed from thee*; thou ſhalt be driven out of thy Palace; they which ſhould honour thee ſhall expulſe thee; thou ſhalt reign with the beaſts in the deſert, there ſhall be thy dwelling ſeven years, go now and ſtalk in the woods, as thou diddeſt in thy Palace, and when thou art among the Lyons, and Wolves, and Bears, look upon *Babel* which thou haſt built.

How doth this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words, but Gods words were, *He ſpake and it was done*, For in the ſame hour that which was ſpoken was done (ſaith *Daniel*) and whatſoever the voice threatneth unto our ſins, or unto the ſinner, ſhall be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy kingdome ſhall be taken from thee:* To us it is ſaid, thy life ſhall be taken from thee. To him it was ſaid; *Thou ſhalt be thruſt forth into the deſart:* To us it is ſaid, Thou ſhalt be thrown forth into darkneſs. To him it was ſaid, *Thou ſhalt be like beaſts:* To us it is ſaid, Thou ſhalt bee like the damned. Shall not the voice ſpoken to us be remembred with God, as well as the threatnings menaced to him?

This voice came from heaven, and therefore it ſpake home; not like them which glide by the faults of princes, and whiſper behind their backs, as though they would reprove them if they durſt, but for fear leſt the Prince, or Counſeller, or Judge,

or

or Magiſtrate ſhould take it as he means it, and think that hee aims at them: which makes them ſpeak in Parables, as though they would caſt a veil over their reproof, and eat their meſſage before they have ſpoken it. The Holy Ghoſt teacheth us here to reprove, ſo that whoſoever ſinneth may know that thou ſpeakeſt to him. Hee which ſpeaketh from heaven (as the voice did) muſt ſpeak like *John Baptiſt* among the Publicans and Harlots, and ſouldiers, as though he went from one to another, and ſaid, this is ſpoken to thee, this is ſpoken to thee, this is ſpoken to thee. For unleſſe wee come neer theſe mortal gods, and proud *Nebuchadnezzars*, as neer as *Elias* came to *Achab*, when he ſaid, *It is thou that troubleſt* Iſrael, they will poaſt it over, and think that thou ſpeakeſt not to them until thou ſpeakeſt plainly, as the voice ſpake from heaven, *To thee be it ſpoken.* And they muſt reform the matter, or elſe God will ſhew ſome judgement upon them, as he did here upon this great King *Nebuchadnezzar*.

Now the decree goeth forth, that *Nebuchadnezzar* ſhall be King no more, *Thy kingdome is departed from thee*. This is ſuch a ſaying as if *Nebuchadnezzar* had thought of it before, he would have wept when he vaunted, to think that his Honor was going from him, when he thought it was comming to him: and yet his Kingdome was not departed from him, and yet God ſaith, *Thy kingdom is departed from thee*, becauſe the decree was paſt, which ſhould as ſurely come to paſs; as if it were paſt already. Therefore becauſe we care not ſo long as the Prophet ſaith, wee ſhall dye, we ſhall ſuffer, we ſhall anſwer, he leaveth *Shall*, and ſaith *Now*, as God ſaid to *Abimelech*, *Thou art a dead man*, not *thou ſhalt dye but thou art dead*, which rouſed him more than if he had threatned him an hundred deaths, becauſe he thought that he ſhould dye preſently: So the Holy Ghoſt is forced, as it were, to exceed and ſpeak more than wee think he ſhould ſpeak, for the hardneſs of our hearts, which hear like ſtones, and go like ſnails. If we have but a week to repent, we will defer it to the laſt day, that we may ſin all the reſt.

Therefore it was meet to ſay, *Thy kingdom is departed from thee*. That ſeeing his judgement ſhould not ſtay, he ſhould not ſtay his repentance. If this voice had ſaid, *Thy* Babel *ſhall ſink as*

Nimrods,

Nimrods Babel did, it seemeth he would have thought his honour buried; but when he was stript, not onely of his Palace, but also of his Kingdome, what heavy news was this unto him, which thought himself equal with God, and now may not bee a King? But when he was thrust among beasts to eat grass with oxen, what a downfall was this to bee brought under all his subjects, which spake even now as though there were none but he: and now his servants servant would not be like unto him? So the King of Kings will be honoured of Kings, as they are of their subjects, or else he will tread upon their crowns, and they shall hear the same at last. *Thy Kingdome shall depart from thee.*

Now followeth the execution of his judgement: for *Daniel* saith, *The same hour all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibet, so the King was drawn from his throne, and turned into the wilderness, where hee abode among wild beasts so long, *till his hairs were grown like Eagles feathers, and his nails like birds claws.* When God began he made haste, as it was long before he spoke, but when he spoke he did it, and effected in an hour all that the dream and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low:* Even in the hour that *Nebuchadnezzar* advanced himself more than before, in the same hour he was brought under all his subjects, all his servants and Pages, so he which setteth up can pull down, hee which gave can take, hee which made can destroy. Therefore let no man vaunt though he were a King, of his house, or land, or farme, or children, but know that he should have nothing, if God did not regard him more than other: and think when thou doest read this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou bee not as proud of thy children, as *Nebuchadnezzar* was of his Kingdome; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honours; whether thou be not so proud of thy learning, as *Nebuchadnez.* was of his train. If thou be so proud, then God doth say no more, *O King to thee be it spoken,* but, O subject to thee be it spoken, these blessings shall bee taken from thee. For, hath God taken no mans king-

dom

dom from him but *Nebuchadnezzars*? Hath he taken no mans office from him but *Iudasses*? Hath he taken no mans riches from him but *Jobs*? How did *Antiochus*, and *Julian*, & *Herod*, and *Saul*, and *Athalia*, and *Jezabel*, and *Richard* the third go from their thrones, as if God had pulled them out by the ears? he had no respect to their persons, but used them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith unto them which turn back, *Remember Lots wife*: so I may say to them which bear high minds, & proud looks, & stout words, remember king *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolved, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altered, or his manhood removed, or that he put on horns and hoofs, as Poets feign of *Acteon*; for the voice doth not say, that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say, that his head, or arms, or legs were transformed: but that the hair of his head, and the nails of his fingers did grow like Eagles feathers, and like birds claws, as every mans hair and nails will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored unto him, but that his understanding was restored unto him, all which declare, that he was not changed in body, but in mind, not in shape, but in quality. A savage mind came on him, like that which drave *Cain* from the company of men, and hee became like a Satyre, or wild man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an hour, that his Nobles abhorred him, his subjects despised him, his servants forsook him, none would company with him, but the beasts. Consider this, all that advance your selves against God, and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which even now walkt in his galleries, and his Nobles served him in his Palace with all dishes that the Air, or sea, or Land could afford: now he is turned to graze and feed like an oxe with the beasts in the wilderness. This was to shew, that God makes no more account of the wicked than of beasts, and there- Gen. 4. 12

fore

fore the holy Ghoſt calleth them often by the name of beaſts, ſhewing how that ſin and pleaſure make them like beaſts: when they have abuſed their wits often, and perverted their reaſon at laſt God taketh their underſtanding from them, and they become like beaſts, lothſome to themſelves and others: many ſuch beaſts we have ſtill like *Nebuchadnezzar*, who were fitter to live in the deſert among Lyons, where they might not annoy others, than in towns amongſt men, where they infect more than the plague. Thus if you have not conſidered the beaſtlineſſe of ſin, look upon *Nebuchadnezzar* like a beaſt. If you would ſee the guilt of it, look upon wandring *Cain*. If you would ſee the frenzy of it, look upon frantick *Saul*. If thou wouldeſt ſee the fear of it, look upon trembling *Baltazar*. If thou wilt ſee the ſhame of it, look upon *Haman* hanging upon his owa gallows. If thou wilt ſee the end of it, look upon the Glutton frying in hell. Theſe are the pictures of ſin, which God hath ſet for a terror before us: like the pillar of ſalt, or *Achans* ſepulcher to ſpeak to us. Take heed by thoſe: when I have warned you, as I warned them, I will puniſh you, as I puniſhed them. This is the Epitaph, as it were, which God ingraveth upon *Nebuchadnezzars* Sepulcher.

en. 4. 14
2 Sam. 16. 14
Dan. 5. 6
Heſt. 7. 10
Luke 16. 23
Gen. 19. 20
Joſh. 7. 29

Be thou an example to Kings and Rulers for all the children of pride to beware how they ſet themſelves againſt him, who advanced them.

Thus he which ſets up, can pull down. Did not I ſend thee dreams to warn thee? Did not I ſend a Prophet to warn thee? If either of them would have ſerved, thou mighteſt have ruled ſtill, and walked in thy galleries, and feaſted in thy Palace, and judged upon thy throne, and died a King: but now thy Kingdome is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beaſt? If this Heathen was thus challenged for his warning, which had heard but one Propher; wee may tremble to think what wee ſhall anſwer for our warnings, which have been threatned as often as the Iſraelites, and yet provoke the Lord while he ſerveth us, like thoſe which curſe the Sun, while it ſhineth upon them.

Thus you have ſeen the fall of Pride. Even now he ſaid, *Is not this great Babel?* Now he may ſay, is not this unhappy Babel?

bell even now he said, *which I have built by the might of my power*; and now he may say, which I have built by the vanity of my pride: even now he said *for the honour of my majesty*; now he may say, for the ruine of my Kingdome. Yet after this hee rose again and came to himself; and received his Kingdome, and honoured him which punished him so. But the time will prevent me to speak of his restitution, therefore here I end.

THE RESTITUTION OF NEBUCHADNEZZAR.

Daniel 4. 34. &c.

34 *And at the end of those days, I* Nebuchadnezzar *lift up mine eyes unto heaven, & my understanding was restored unto me, and I gave thanks unto the most High, & I praised & honoured him that liveth for ever, whose power is an everlasting power, and his kingdome is from generation to generation.*

35 *And all the Inhabitants are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, or say unto him, Why doest thou so?*

36 *At the same time I had my understanding restored unto me, and I returned to the honour of my kingdome; My glory, and my beauty was restored unto me, and my Counsellers, and my Princes sought unto me, and I was established in my kingdome, and my glory was augmented towards me.*

37 *Now therefore I* Nebuchadnezzar *praise and extol and magnify the King of heaven, whose works are all truth, & his ways judgment & those that walk in pride, he is able to abase*

NOw are we come to his restitution: first, *Nebuchadnezzar* was humbled, as God humbleth his enemyes: now he is humbled as God humbleth his children; that although he had more honor than he had before, yet he is not proud of it as he was before, but crieth with the Prophet *David, Not unto me, O Lord, not unto me, but unto thy name give the glory.* So he which said, not onely with Psal. 115. 2

heart

heart, but almoſt with mouth too, There is no God; now with heart and mouth honoreth none but God: his pride and his fall *Daniel* declared, but when he came to his reſtitution, he makes *Nebuchadnezzar* to ſpeak himſelf, and give thanks in his own perſon, like a witneſs brought in to teſtify the truth of this wonderful ſtory.

When the Prophet had ſhewed how this King vaunted and how he was debaſed for it: preſently after he had ſpoken it, hee calls in as it were the King himſelf, to witneſs his report, and declares how he was raiſed again, like a man which having received grace from a Prince or great perſon, is brought in before him to give thanks for his favour received, and then is diſmiſſed.

In theſe verſes two things ſhew themſelves at the firſt view, that is, *Nebuchadnezzars* reſtitution, and his thankfulneſſe in his reſtitution. Firſt, he ſheweth the time when he was reſtored, in theſe words, *At the end of theſe dayes*: then he ſheweth the manner how he was reſtored, in theſe words, *I Nebuchadnezzar lift up my eyes to heaven, and mine underſtanding was reſtored to me.* In his thankfulneſs, firſt, he extolleth Gods power, in ſetting him up, and pulling him down, and raiſing him again: then he commendeth Gods juſtice and truth, which deſerves to be praiſed for his judgements, as much as for his mercy: as though he rejoyced that God hath made him like a beaſt that he might dye like a man.

At the end of theſe dayes. As *Daniel* noted the time of his pride, when he walked in his Palace, to ſhew how pride grows out of buildings, and wealth, and apparel, and ſuch roots: ſo he noteth the time of his fall, while the words were in his mouth; to ſhew that he was puniſhed for his pride and ignorance, that hee might know where to begin his converſion, and abate his pride: and when he had taken away the cauſe, then God would take away the puniſhment: ſo likewiſe he noteth the time of his reſtitution, *At the end of theſe dayes*, that is, after ſeven years were expired, to ſhew how long the ſickneſs of pride is in curing, and to ſhew how every thing was fulfilled which was propheſied, even to the point of time: for it was told him by *Daniel*, that hee ſhould be like a beaſt ſeven years: therefore *Nebuchadnezzar* is prompt as it were to confeſſe the truth, and ſay, as the Prophet ſaid, *At the end of theſe daies*, that is, at the

end of ſeven years, I *Nebuchadnezzar* was reſtored to my kingdom, as *Daniel* told me. Yet another note is ſet upon this beaſt: Leſt we ſhould think that God only regardeth the ſeaſon, and thinks ſeven years puniſhment enough for ſuch a ſin; he ſaith not barely, that his underſtanding and honour was reſtored unto him when ſeven years were ended, but that they were reſtored unto him when he began to lift up his eyes to Heaven: to ſhew that this bleſſing came from above, and that he which had humbled him, had reſtored him again; as if he ſhould ſay to all that are caſt down with ſickneſs, or poverty, or infamy, or any trouble whatſoever in body or mind; He which hath humbled you will raiſe you, as he hath done me: but you muſt look up unto Heaven, and lift up your hearts unto him, and then your underſtanding, and comfort, and wealth, and pleaſure, and health, and liberty, and good name, and all, ſhall return unto you again: like *Jobs* Sheep, and Camels, and Oxen, in greater number than he had before. As all the bleſſings of God returned to *Nebuchadnezzar* when he looked up to Heaven: ſo they ſhall come back like a river upon you, when your eyes can go by theſe vanities, and look upon him, which looks upon you: or elſe ſeven and ſeven years ſhall paſs over you, and you ſhall be never the better, but worſe and worſe: like *Saul*, which was vexed more and more, till he had killed himſelf.

Therefore as the *Jews* looked up to the braſen Serpent, which was a figure of Chriſt, when they would be healed, *Num.* 21. 8 ſo all that would recover that which they have loſt, or obtain that which they want, *Nebuchadnezzar* doth teach them here to lift up their eyes to Heaven, from whence (ſaith Chriſt) cometh every bleſſing of man; *At the end of theſe days, I Nebuchadnezzar lift up mine eyes, &c:* Like a man which is wakened out of a long trance, now hee began to ſtir and lift up his eyes: When the heart is once lift up, it will lift up the eyes, and the hand, and voyce, and all to Heaven: he which never looked up to Heaven ſo long as his comfort was upon the earth, now his mind is changed, his looks, and geſtures, and ſpeeches, and all are changed with it: As though God would ſhew a viſible difference between the Spiritual and Carnal, even in their looks and geſtures, as there is between a Childe and an old

men. The Spiritual mindes are heavenly, and look up, becauſe their joy is above: the Carnal mindes are earthly, and look down like beaſts, becauſe their treaſure is below. As the Serpent grovels upon the ground: ſo doth the Serpents ſeed, and hath not ſo much as the countenance of grace.

Gen. 3. 14

Therefore by lifting up his eyes to Heaven, is ſignified that the time was come, which the Lord had ſet down, that hee ſhould be like a beaſt, until hē had learned that leſſon. *That the moſt High beareth rule over the ſons of men.* Therefore *Nebuchadnezzar* ſheweth that he hath learned his leſſon. For he looked not up to Heaven to behold the Sun, the Moon, or the Stars, like an Aſtronomer: but thinking how he had ſet himſelf againſt Heaven, from whence came all his honour; in a godly ſhame, and holy anger toward himſelf, hee turns his face from Earth to Heaven; to magnifie him which had humbled him, that ſo contemned him, which advanced him. Now hee talks no more of his Palace, nor his Power, nor his Majeſty; though it be greater than it was: but he looked above his own Palace, to another Palace; from whence that terrible voyce came down unto him, *Thy kingdom is departed from thee.* Which expreſſeth his contrite heart, and wounded ſpirit, how many paſſions battelled within: as if he ſhould chide himſelf, and ſay, Unthankful man, my power ever deſcended from above, and I ever looked upon the earth; and mine honour came down from Heaven, and I never lift up mine eyes before: But now, ſaith he, go up my voyce, and my hands, and my eyes: how long will yee pore upon the earth, like a beaſt? ſo he lifted up his eyes unto Heaven. After he had lifted up his eyes, he beginneth to pray, and praiſe, and give thanks to God: which ſheweth that he did not only lift up his eyes, but his heart too. Forunleſs we can ſay with *David, I lift up my heart*, Pſa. 25. 1. it is in vain to lift up eyes, or hands, or voyce, as the hypocrites do; becauſe he which is a Spirit, will be worſhipped in ſpirit, *Joh.* 4. Therefore *Mary* ſaith, *My heart doth magnifie the Lord*, Luk. 11 46. As for the Infidels, and Idolaters, they have no hearty ſervice; but their religion is like an Occupation, which is done with the body. For when we read of the ſacrifice or prayers of the Idolaters and Infidels, we do not finde, that they lift up their hearts to their

Idols,

Idols; but their hands, or their eyes, or their voyce, as the *Baalites* roared to *Baal*, 1 King. 18. 28. and the Mariners cried to their Sea-gods, *Jonas* 1. 5. and the *Ephesians* shouted to *Diana*, *Acts* 19. 28. but the lifting up of the heart is the holy service, and alway appropriate unto God, which saith, *My son, give me thy heart*, Prov. 23. 26. Therefore now *Nebuchadnezzar* lifts up his heart to God; shewing that he had learned that lesson which God gave him seven years to study, that, *The most High beareth rule over the sons of men, &c.*

Now God thinks the time long enough: and as he reformed the ground after the Floud, with Fruit and Herbs, and Flowers again; so he reformeth *Nebuchadnezzar* with understanding, and beauty, and honour again. As when he repented himself, and said, I will drown the earth no more, *Gen.* 8. 21. so, I will chase *Nebuchadnezzar* no more; now he knows a King above him, he shall be a King again: now he seeks my honour, I will give him honour: now he magnifieth him which debased him, I will return to exalt him. So the voyce which thundred from heaven, *Thy kingdom is departed from thee*; sounds again, *Thy kingdom is restored to thee.* For it was not told that he should be like a beast until he died; but *until he knew that the most high beareth rule over the sons of men.* Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, until we know something that we should know, and then *Nebuchadnezzar* shall be King again; then the sick man shall be whole again: then the bond-man shall be free again; then the poor man shall be rich again. His mercies are called everlasting, because they endure for ever, *Psal.* 36. 1, 2. But his anger is compared to the Clouds, because it lasteth but a season. Whom he loveth he loveth to the end: but whom he scourgeth he scourgeth to repent; as *Hezekias* was sick, until hee wept; *Nebuchadnezzar* was banished, but until hee repented. Now the first cure of the Kings restitution was of his mind: *Mine understanding* (saith *Nebuchadnezzar*) *was restored unto me.* To shew what an inestimable gift our understanding and reason is, whereby we differ from beasts, for which we cannot be thankful enough; therefore he records it twice, as though

his heart did flow with gladneſs, and his tongue could not chuſe but ſpeak often of it, as a man thinketh and ſpeaketh of that which he loveth. *Mine underſtanding was reſtored unto me, &c* That which was firſt taken away was firſt reſtored again; which ſo ſoon as it was gone, he was counted a man no more, but a beaſt As *David* ſaith, *Like Horſe and Mule which have no underſtanding*, Pſal. 32. 9. counting them which are voyd of underſtanding no better than Horſe and Mule. Therefore they which have loſt their underſtanding at the Taverns, as many here have done ſometimes, & they which underſtand not yet what is the book of God, are but Horſe and Mule, though they bear the viſors of men. After he had ſaid, *Mine underſtanding was reſtored to me*, he annexeth, *Mine honor was reſtored to me*, ſo he grew to a King again. As he was wont to put on one robe after another, when he was a King; ſo when God would make him a King again, firſt he puts upon him the robe of underſtanding, as it were the foundation of a King, like the princely ſpirit which came upon *Saul*, 1 *Sam.* 10. 9. And when he had a Princes heart, then God gave him a Princes power, & proclaimed like a voyce from heaven, Nebuchadnezzar *King of Babel*: ſo glorioufly he roſe again like the Sun, with a triumph of his reſtitution, & welcome of his ſubjects, like the ſhout which went before *Salomon*, 1 King. 1. 34. One would think when *Nebuchadnezzar* was a King, God would never have made him like a beaſt, nor after have made him a King again: for who would ſuffer a beaſt to rule over them ſeeing ſuch ſtomacks are in men, that they wil hardly endure any Rulers? Therefore it is ſtrange, that theſe men would ſuffer one to rule over them that had been ſeven years like a beaſt; it is even as if one had lien ſeven years in the grave, & after came to challenge his houſe & goods from them which have it in poſſeſſion, and count it their own: I think ſuch a one ſhould have ſo cold a ſuit, that unleſs it were ſome few that loved him while he lived; he might go again to his grave for a houſe to dwell in: ſo no body looketh now for *Nebuchadnezzar* to come out of the Wilderneſs; he was the unlikelieſt man in the world to be a King, after ſuch a change: but ſee what God can do, though all be againſt it, he which made a King like a beaſt, raiſed a King of a beaſt.

Mine underſtanding (ſaith Nebuchadnezzar) *was reſtored to*

me

me, and more than that, *mine honour was augmented*, more than it was when I was so proud of it. As God turned his heart so he turned the hearts of his Nobles and people, that they received him for their King again, and sought unto him, and reverenced him, for all the disgrace which they had seen, which made them before to contemn him like a beast.

Here a wise man may study, and wonder, like *Elisha*, when his Master was rapt to Heaven. For as though a snuffe had been taken from the ground, and set in the candlestick again, and shined brighter than it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: even now no man cared for him, and now no man dare displease him: that which *Salomon* saith in *Pro.* 16. 17. *When the ways of a man please the Lord, he will make all his enemies at peace with him*: so when *Nebuchadnezzar* pleased the Lord, God gave him grace with men, and his glory was augmented. *My glory was increased &c.* that is, he received not only his kingdom, and power, and honour again, but he received Usury of them. For this seven years banishment they had been put out seven years to the bank, for him to receive more when he came again; so when he sought his own honour, honour departed from him, his Palace could not hold it, his treasures could not redeem it, his guard could not stay it, but pride chased it away whilst he followed after it. But when hee sought Gods honour, and cared not for his own, honour was increased, according to that, *I will honour them that honour me.* 1 Sam. 2. 30

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were living) which think it against their honour to seek Christs honour, and that if his kingdom went up, their kingdom should go down, like *Herod*, which thought he could not be King if Christ should reign; and the Pharisees, which thought they should be despised, if Christ were regarded?

If *Nebuchadnezzars* honour came unto him for the honour which he gave to God: how long will their honour last, which eat and drink, give and take, set up and pull down, and do all that they do to honour themselves? as *Nebuchadnezzar* built Babel, until that voyce came thundring from Heaven, *Thy Kingdom is departed from thee*, thy Office is departed from thee, thy Life is departed from thee. Some have exalted them-

ſelves like *Nebuchadnezzar*, and are not fallen yet: ſome mounted up have fallen lower and lower, like *Balaam*, but they are not yet at the ground: they have ruled like beaſts, longer than *Nebuchadnezzar*, and yet look not up to heaven, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne again.

Now he hath received grace, let us examine his thankfulneſs: If you mark how every thing comes in his order, you ſhall ſee a marvellous conſequence obſerved both in his Fall, and Reſtitution. When he looked upon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God baniſhed him; when hee was baniſhed, then he lift up his eyes to heaven; when he lift up his eyes to heaven, his underſtanding came unto him; when his underſtanding came unto him, then he gave thanks to God: ſhewing us the uſe of our underſtanding, why God hath given reaſon unto men, *viz.* to ſerve him, and praiſe him upon earth. As *Nebuchadnezzar* worſhipped God ſo ſoon as he came to his underſtanding, ſo we, as ſoon as we come to years of diſcretion, and begin to underſtand, we ſhould begin a new life, and ſerve him whom all Creatures do ſerve with us, or elſe our underſtanding is in vain, and we are beaſts ſtill: for by this *Nebuchadnezzar* ſhews that he had underſtanding, and was like a man; becauſe he gave praiſe to God, and was moved in heart to worſhip him which made him, according to that definition that *David* maketh of underſtanding, *Pſal.* 111. *verſ.* 10. *They which obſerve them have a good underſtanding.* They which obſerve the Commandements, have a good underſtanding; not they which ſpeak of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keep the Commandements, have a good underſtanding. The reſt have a falſe underſtanding, a vain underſtanding, an underſtanding like that of the Scribes and Phariſees, which was enough to condemn them, but not to ſave them.

True underſtanding.

Know and doe.

By this every man ſhould try his Wiſdom: for ſo ſoon as underſtanding cometh to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him whether he will or no: therefore our *Nebuchadnezzars* are Beaſts ſtill,

ſtill, for this is no part of their underſtanding.

But he which can go beyond all in ſhifts and policy, is counted the wiſeſt man in Court and City. Oh, if *Machiavel* had lived in our Country, what a Monarch ſhould he be? to what honour and wealth, and power, and credit, might he have riſen unto in ſhort time, whether he had been a Lawyer, or a Courtier, or a Prelate? me thinks I ſee how many fingers would point at him in the ſtreets, as they do at his Apes, and ſay, there goeth a deep fellow, he hath more wit in his little finger than the reſt in their whole body. You talk of Sectaries how faſt they grow, and how faſt they breed; I warrant you where any Sectary hath one Son, *Machiavel* hath a ſcore; and thoſe not the brats, but the fatlings of the Land; which if they had but a dram of religion for an ounce of their policy, they might go like Saints among men. But we ſpeak to the belly that hath no ears.

Now let us ſee the parts of this Kings Confeſſion, that we may ſee how his thankfulneſs did anſwer to his ſin. Before he had robbed God of his honour: now as though he came to make reſtitution, he brings praiſe, and thanks, and glory in his mouth. Firſt, he advanceth Gods Power, and ſaith, that *his kingdom is an everlaſting kingdom*: in which words he confeſſeth that God was above him, becauſe that his kingdom was not an everlaſting kingdom, but a momentany kingdom, like a ſpark which riſeth from the fire, and falleth into the fire again. Therefore he ſheweth what a fool he was to vaunt of his kingdom, as though it were like Gods Kingdom, which laſteth for ever.

Secondly, he magnifieth the power of God, and ſaith, that *God doth what he liſteth both in heaven and earth*, and nothing can hinder him, or ſay unto him, *what doſt thou?* under which words he confeſſeth again, that God was above him, becauſe he could not reign as he liſted: for when he thought to live at his pleaſure, he was thruſt out at doors, and God ſaid not to him, what doeſt thou? but, *Thy kingdom ſhall depart from thee*: therefore he ſheweth what a fool he was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, he commendeth the Juſtice of God, and ſaith, that his Works were all truth, and his ways were all Judgement. Under which words, he confeſſeth again, that God was above

him: for his ways were all errors, and his works were all ſins, as the end proved. Therefore hee ſhews what a foole he was, to vaunt of his works, as though they had been like Gods Works, which cannot be blamed: therefore he concludes, *I* Nebuchadnezzar, *praiſe, and extol, and magnifie the King of Heaven.* When he lighted upon the right ſtring, mark how he harps upon it, and doubles it, and trebles it, like a Bond which is ratified with many words of like ſenſe; ſo he ratifieth his Bond to God with many words of like meaning, *I will praiſe, and extol, and magnifie the King of Heaven*: as if he would praiſe him, and more than praiſe him. They which love with the heart, and repent from the bottom, praiſe and praiſe, pray and pray, give and give, ſerve and ſerve, that is, when they have ſerved him, they are ready to ſerve him again.

Here is a Glaſs for all the children of Pride. Firſt, look upon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, becauſe they ſhould be examples to others. Many wicked men died in *Jury*, and ſcarce a man was by to ſee their end; but *Herod* was ſtricken before the people, that all might ſee, becauſe he was a wicked King. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beaſt, becauſe he was a proud King: ſo God doth ſtomack ſin in thoſe that bear his own perſon. As Princes uſe to pick thoſe that are principall and chief in Rebellion, to make them examples of terror to others, which were ring-leaders in the Treaſon: ſo God doth bend his ſhot againſt the Captains of his enemies, like the King of *Aram*, which charged his Souldiers, that they ſhould fight with none but againſt *Achab* the King, as it is written in 2 *Chro.* 18. 30. For as *Salomon* ſaith in *Prov.* 19. 25. *Strike the ſtrong, and the reſt will beware*: ſo juſtice ſhewed upon a Ruler or great Perſonage, doth terrifie many. If we could ſee but one of our *Nebuchadnezzars* ſo degraded, it would make all the reſt better in their office, and think when they ſit in their Majeſties, as Queen *Heſter* did, that their power is given them for the Church, and not againſt the Church. *Paul* being before *Feſtus* and *Agrippa*, wiſhed not unto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion.

gion, which is the greateſt want of Princes and Magiſtrates. They ſit in Gods Chair, and are called gods, but are not like God, but like Mammon, except their names and their crowns; peradventure a *David*, or a *Salomon*, a *Joſhua*, that is, a few that remember whoſe perſon they bear: the reſt are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their Kingdoms come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* ſought after his pleaſure, and they ſeek after their pleaſure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wiſh them beaſts to do them good, like *Nebuchadnezzar*; becauſe it is a queſtion, whether they are worſe than beaſts already: but if we drive them out of their Palaces to live like beaſts in the Wilderneſs, it were a good riddance, for there they ſhould do leſs harm: where now their proud Horns do gore others, and their hoof is up to ſtrike every one that is better than themſelves, which maketh many fly into the Wilderneſs, from their Houſe, and Church, and Calling, leſt they ſhould fall into their clutches: The Lord which reſtored *Nebuchadnezzar* from the likeneſs of a beaſt, reſtore them to the likeneſs of men, or elſe fright them like *Nebuchadnezzar* to run from their rooms, that better may have their places.

Thus you ſee *Nebuchadnezzar* was made like a beaſt, that he might dye like a man, for he could never learn from whence his kingdom came, until he had been apprentice ſeven years unto the Croſs; and when hee perceived who took his kingdom from him, then he perceived alſo who gave his kingdom to him, and learned his thankfulneſs in the Wilderneſs, when all the bleſſings were gone, which he ſhould have been thankful for. He thought that God was no body, until he became like no body himſelf; and then who but God? no power but of him, no honour but from him, his firſt honour came from God, as well as his laſt: but then he was like a beaſt which knew not his owner, like a babe which knew not his father, like an Image which knows not his maker, but now he knoweth from whom Kings

reign

reign, and hath learned to ſay thy Kingdom, as well as my kingdom, and is like to the Elders in the *Revelation*, which caſt down their Crowns before the Lamb.

Such a School-maſter is Affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his Dream had told him as much before, yet he could never ſay, the Lord hath given, before he did ſee how the Lord had taken. They ſay a friend is never known before he be loſt: ſo when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things hee is unthankful, and when he hath nothing he beginneth to be thankfull.

So we muſt learn Gods Love out of his Wrath, and ſpell his Goodneſs out of his Juſtice: therefore we preach Judgement unto you, to make you fly unto Mercy; we denounce the Law againſt you, to make you love the Goſpel; we ſhew you Hell, to make you ſeek Heaven. Becauſe we are like *Pharaoh* his Sorcerers, though we receive never ſo much, yet we never ſay, the finger of God hath done this: but when he begins to plague us, then we cry, the finger of God hath done this: therefore if we will not be invited, it is good to be compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a Beaſt, is he which makes them rich which were poor, and he which makes them free which were bound, and he which makes them beloved which were hated, and he which makes them wiſe which were rude, and he which makes them whole which were ſick: they muſt ſtay a time, ſeven days, or ſeven weeks, or ſeven months, or ſeven years, as *Nebuchadnezzar* did, and when they are ready for it, it will come ſuddenly, as the Angels came to refreſh Chriſt ſo ſoon as he was hungry: yet a little while, a little longer, comfort is on foot, and that goodneſs which is coming will come, as the Sun which was riſing is riſen: for as *Nebuchadnezzar* ſaid, mine honour was reſtored to me; ſo I am ſure many here may ſay, my right was reſtored to me, my liberty was reſtored to me, my health was reſtored to me, my good name was reſtored to me, in leſs time than *Nebuchadnezzars* honour was. And what then? *Therefore I* Nebuchadnezzar *praiſe, and extol, and magnifie the King of heaven, whoſe works are*

all

all truth, and his ways judgement, and those that walk in pride he is able to abase. This is the conclusion of all Gods benefits; they which do not praise and extol the King of Heaven, are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the House which I have built? Is not this the Land which I have purchased? Is not this the Money which I have gathered? Are not these the Children which I have begotten? say now with *Nebuchadnezzar*, for all, I praise, and extol, and magnifie the King of Heaven, which can take all again, as he did from *Nebuchadnezzar*.

Thus you have seen Pride, and Humility, one pulling *Nebuchadnezzar* out of his throne, the other lifting him unto his throne, whereby they which stand, may take heed lest they fall; and they which are fallen, may learn to rise again.

FINIS.

A dissuasion from Pride, and an Exhortation to Humility.

1 PET. 5. 5.

God resisteth the proud, and giveth grace to the humble.

SAint *Peter* teaching every man his duty, how one should behave himself to another, exhorteth all men to be humble, and abstain from Pride: as though Humility were the Bond of all Duties, like a list, which holdeth men in a compass; and Pride were the make-bate over all the world: to which *Salomon* giveth witness, *Prov.* 13. 10. saying, *Only by pride man maketh contention:* because pride maketh every one think better of himself than of others, whereby hee scorneth to give place to the other, and therefore when neither Party will yeeld as *Abraham* did to *Lot*, how should there be any peace? Thus Pride doth break the peace, and Humility doth set it again: therefore to toll men from Pride to Humility, as it were from the Concubine to the right Wife, the Gen. 13. 8.

Apostle

Apoſtle ſheweth how God is affected to pride, and what mind he beareth to humility: *God reſiſteth the proud, and giveth grace to the humble:* as if he ſhould wiſper men in the ears, and ſay, Take heed how you company with pride, or give entertainment to her, for ſhe is not *Caſars* friend, the King counteth her his enemy, and all that take her part: ſhe hath been ſuſpected ever ſince the Angels rebelled in Heaven, and *Adam* ſought to be equal with God: therefore his Majeſty hath a ſtitch againſt her, as *Salomon* had to *Shemei*, and would not have her Favourites come in his Court, unleſs they hold down their Mace, ſtoop when they enter. But if you can get in with Humility, and wear the colours of lowlineſs, then you may go boldly, and ſtand in the Kings ſight, and ſtep to his Chamber of Preſence, and put up your Petitions, and come to honour. For Humility is very gracious with him, and ſo near of his Councel, that as *David* and *Salomon* ſay, he committeth all his ſecrets to her. This is *Peters* meaning, that the humble ſhall finde grace with God and men: as we read of *David* and *John Baptiſt*, according to that in *Pſal. 1. verſ. 4. All things which he doth ſhall proſper:* but the proud ſhall be troubled and croſſed, and when they would do beſt they ſhall do worſt, when they would grace themſelves, they ſhall ſhame themſelves: and God will bee to them like the ſpirit of *Saul*, which tormented him whereſoever he went. This ſentence is repeated again, *Jam. 4. 6.* The like ſentence to this is in *Prov. 3. 34.* where he ſaith *With the ſcornful he ſcorneth: but he giveth grace to the humble.* The like ſentence is again in *Prov. 16. 18.* where he ſaith, *Pride goeth before deſtruction.* And in *Prov. 15. 32. Before honour goeth humility.* The like ſentence is again in *Prov. 29. 23.* where he ſaith, *The pride of man ſhall bring him low but the humble in ſpirit ſhall enjoy glory.*

Gen. 3.

1. King. 2. 35

Prov. 3. 34
Pſal. 25.

The like ſentence is again in *Luke 1. 46.* where the Virgin ſings, *He hath put down the mighty from their ſeat, and hath exalted the humble and meek*; that as it were by two or three witneſſes, pride might be condemned, and humility acquainted. One is to God like *Jacob*, of whom he ſaith, *Jacob have I loved:* the other is to God like *Eſau* of whom he ſaith, *Eſau have I hated. Iſaac* loved *Eſau* becauſe he loved veniſon, but *Rebecca* loved

Rom. 4. 13
Mal. 1. 3
Gen. 5. 8

loved *Jacob*, becauſe he was loved of God. So the proud are in the Kings Court, becauſe they ſeek honour; but the humble are in Gods Courts, becauſe they contemn honour. As he ſaith in *Prov.* 3. 34. *With the froward he will ſhew himſelf froward*: So he threatneth here, that with the proud he will ſhew himſelf proud, that is, if they challenge, he wil defend: if they wil provoke him, he will reſiſt them: if they will climb higher than their compaſs, he will pull them lower than their will.

Peter ſpeaks of the proud, as if they did challenge God like champions, and provoke him like rebels, ſo that, unleſs he did reſiſt them, they would go about to deprive him of his rule, as *Corah*, *Dathan*, and *Abiram* undermined *Moſes*. For ſo the proud man ſaith, I will be like the higheſt, and if he could above the higheſt too. This is the creature that was taken out of the duſt, and ſo ſoon as he was made, he oppoſeth himſelf againſt that Majeſty, which the Angels adore, the thrones worſhip, the Devils fear, and the heavens obey. How many ſinnes are in this ſinful world? and yet as *Salomon* ſaith of the good wife, Prov. 31. 29. *Many daughters have done vertuouſly; but thou ſurmounteſt them all*: So I may ſay of pride, many ſins have done wickedly; but thou ſurmounteſt them all: for the wrathfull man, the prodigal man, the laſcivious man, the ſurfetting man, the ſloathful man, is rather an enemy to himſelf than to God; the envious man, the covetous man, the deceitful man, the ungrateful man, is rather an enemy to men than to God: but the proud man ſets himſelf againſt God, becauſe he doth againſt his laws, he maketh himſelf equal with God, becauſe he doth all without God, and craves no help of him: hee exalteth himſelf above God, becauſe he will have his own will, though it bee contrary to Gods will. As the humble man ſaith; *Not unto us Lord, not unto us, but to thy name give the glory*, Pſal. 115. 1 ſo the proud man ſaith, Not unto him, not unto him, but unto us give the glory: like unto *Herod*, which took the name of God, and was honoured of all but the worms, and they ſhewed that he was not a God but a man, Act. 12. 21. Therfore the proud men may be called Gods enemies, becauſe as the covetous pull riches from men, ſo the proud pull honour from God. Beſide, the proud man hath no cauſe to bee proud, as other ſinners

Numb. 16. 2. Eſay 14.

Gen. 2. 7

have

have the covetous for riches, the ambitious for honour, the voluptuous for pleasure, the envious for wrong, the sloathful for ease: but the proud man hath no cause to be proud, but pride it self, which saith like *Pharoah, I will not obey*, *Exodus* 5.2. Therefore God is specially said to resist the proud; because the proud resist him. Here is heaven against earth, the Creator against the creature, the father against the son, the Lord against the servant, the Prince against the Subject: who is like to win the field? *If the Lord justify* (saith *Paul*) *who shall condemn*? so if the Lord resist, who shall defend? If his law come with thunder, and lightning, and tempest, with what terror will he come himself? It was but a brag, when the King of *Juda* proclaimed
2 King. 1. 19 war against the King of *Aram*, and said, *No man shall deliver them out of my hands*: but it is true when God saith, No man shall deliver them out of my hands. Therefore the author to the
Heb. 10 Hebrews saith, *It is a fearful thing to fall into the hands of God*: for he ever overcometh. Therefore when the *Egyptians* perceived that God fought against them, they cryed, *We will fly, we will fly, for God fighteth against us*, *Exo.* 14.25. So the proud may cry, I will fly, I will fly: for God fighteth against us. When the King of *Juda* proclaimed warre against the King of *Israel*, the King of *Israel* returned answer, that the Thistle rebelled against the *Cedar*, 2 *King.* 14. 9. and yet there was but King against King: a man against a man: how much rather may the King of heaven answer this proud earth, the thistle rebelleth against the Cedar? The Giant durst challenge but one of the host
1 Sam. 17. 2 of *Israel*: but the Lord challengeth all the host of Pride. Even as he giveth grace to all that are humble: so he resisteth all that are proud. It had bin too heavy for them, if he had said, the Lord doth not care for them: for Gods care preserveth us, and our own care doth but trouble us: but to say that the Lord doth re-
Rev. 12. 7 sist them; is as if *Michael* should denounce war with the dragon, till he hath cast him into the pit: this is a marshal word, & comes with arms and weapons upon them. If a man should see a Lyon come upon him, would he not start? If he should see a Gyant, come against him: would hee not fear? But now the Lord of hosts, the Lyon of *Juda*, which destroyed the Giants, is up in arms to resist the proud: and the proud fear not so much as

the

the humble, *God resisteth the proud, and giveth grace to the humble:* but the world resisteth the humble, and giveth grace to the proud, as *David* notes. Men will praise thee, not when thou reformest thy self to God, but when thou doest form thy self to thy lusts, that is, they which will be strouters, shall not want flatterers, which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair; that it becomes them well to wear bellied doublets: that it becomes them well to jet in their going; that it becomes them well to swear in their talking. Now, when they hear men sooth them in their follies, then think they, we have nothing else to commend us, if men will praise us; for our vanities, we will have friends enow; so the humor swelleth, and thinks with it self, if they will look upon mee when I do set but a stout face upon it, how would they behold mee if I were in apparel? If they do so admire me in silks, how would they cap me and courtesy me, and worship me, if I were in velvets? If I be so brave in plain velvet, what if my velvet were pinkt, or cut, or printed? So they study for fashions, as Lawyers do for delays, and count that part naked which is not as gaudy as the rest; till all their body be covered over with pride, as their mind with folly. Therefore *David* saith, that pride is as a chain unto them, that is, it goeth round about them like a chain, and makes them think that all men love them, and praise them, and admire them, and worship them for their bravery. Therefore as *Saul* said to *Samuel*, *Honor me before this people:* so the proud man saith to his chain, and his ruffs, and his pinks, and his cuts, Honour me before this people. All that he speaketh, or doth, or weareth, is like *Nebuchadnezzars* Palace, which he built for his honor. This is their work so soon as they rise, to put a pedlers shop upon their backs, and colour their faces, and prick their ruffes, and frisle their hair: and then their days work is done: as though their office were to paint a fair image every morning, and at night to Blot it out again. From that day that pride is born in the heart of man, as the false Prophets were schooled to speak as the King would have them: so their eyes, and feet and tongues are bound to speak, and look, and walk, as the proud heart doth prompt

Psal. 49. 18

Psal. 37. 8

Dan. 4.

2 King. 21. 3

prompt them. If God were in love with fashions, he were never better ſerved than in this age: for our World is like a Pageant,
Mat. 11. 6 where every mans apparrel is better than himſelf. Once Chriſt
Luke 16 ſaid, that ſoft clothing is in Kings Courts: but now it is crept into every houſe: then the rich Glutton jetted in Purple every day, but now the poor unthrift jets as brave as the Glutton, with ſo many circumſtances about him, that if yee could ſee how Pride would walk her ſelf, if ſhe did wear apparrel, ſhe would even go like many in the ſtreets: for ſhe could not go braver, nor look ſtouter, nor mince finer, nor ſet on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How farre are theſe
Gen. 3. 21 faſhions altered from thoſe Leather Coats which God made in Paradiſe? If their bodies did change forms ſo often as their apparrel changeth faſhions, they ſhould have more ſhapes than
2 King. 14. 2 they have fingers and toes. As *Jeroboams* Wife diſguiſed her ſelf, that the Prophet might not know her; ſo wee may think that they diſguiſe themſelves, that God might not know them: nay they diſguiſe their bodies ſo, till they know not themſelves; for the Servant goeth like the Maſter, the Hand-maid like her Miſtris, the Subject like the Prince, as though he had forgotten his Calling, and miſtook himſelf, like a man in the dark, which puts on another mans Coat for his own, that is too wide, or too ſide for his body: ſo their attires are ſo unfit for their bodies, ſo unmeet for their Calling, ſo contrary to Nature, that I cannot call
Gen. 6. them fitter, than the monſters of apparrel. For the Giants were not ſo monſtrous in nature, as their attires are in faſhion; that if they could ſee their apparrel but with the glance of a Spiritual eye, how monſtrous it makes them (like Apes and Puppets, and
1 Sam. 17. 39 Vices) they would fling away their attire, as *David* flung away *Sauls* armour; and be as much aſhamed of their clothes, as *Adams*
Gen. 3. 9 was of his nakedneſs.

Pride hath been the deviſer of all theſe vanities, which now neither ſhame, nor laws, nor preaching can take away: Therefore had we not need to ſhew you, how God reſiſteth this vice, that careth not for any elſe? Who can tell how this weed groweth? ſeeing we have nothing to be proud of, but more cauſe to be aſhamed of our ſelves, and fly from the face of God and man

too,

too, than *Adam* our Father had? we are earth, we are fleſh, and we ſhall be worms meat: what cauſe hath earth, or fleſh, or worms meat to be proud? We are born in Sin, we live in Miſery, we ſhall dye in Corruption; what cauſe hath ſin, or miſery, or corruption to puffe us, but to humble us? There is nothing good which we are proud of: but a wiſe man is aſhamed of the ſame things whereof we boaſt. It is a wonder to ſee, how a gay coat, or a gold ring, or a wrought handkerchief can brave a mans mind, that he thinks better of himſelf that day when he weareth them than any day elſe, and ſpeaks, and walks, and looks after another faſhion than he did before. Gen. 3. 13

If you could ſay, as the Diſciples ſaid *Luk.* 10. 17. *Lord, the Devils are ſubject unto us: Yet* (ſaith the Lord) *glory not in this.* How many things do we glory in, which we ſhould not, if we may not glory in the gift of Miracles? even as a covetous man is greedy of a half peny, and an envious man is angry for a word, ſo the proud man is proud of a feather. Therefore ſhall not God reſiſt them which glory in all things but himſelf, and ſhould glory in nothing but him? As he did emulate that lofty *Babel*, ſo he doth reſiſt theſe lofty mindes. But for pride the Angels which are in Hell ſhould be in Heaven: but for pride we which are in earth ſhould be in Paradiſe: but for pride *Nebuchadnezzar* which is in the Forreſt ſhould be in his Palace: but for pride *Pharaoh* which lyes with the fiſhes, ſhould be with his Nobles: no ſin hath pulled ſo many down, as this which promiſed to ſet them up. Of all the children of pride, the Pope is the father, which ſitteth in the Temple of God, and is worſhipped as God. The Lords Miniſters are called *Servants*, and his Miniſters are called *Lords*. But for pride the Phariſees would have received Chriſt as gently as his Diſciples: but for pride *Herod* would have worſhipped Chriſt as humbly as the Shepherds: but for pride our men would goe like *Abraham*, and our women like *Sarah*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproof, as well as ſervants: but for pride thou wouldeſt forgive thy brother, and thy brother would forgive thee, and the Lawyers ſhould have no work. But when thou thinkeſt of theſe things, Pride comes in, and ſaith, Wilt Gen. 11. Jude 1. Gen. 3. Dan. 4. Exod. 14 2 Theſ. 2. 4 Note. Matth 4. 2 1 Pet. 1. 9

thou go like a Haggler? Wilt thou follow Sermons? wilt thou take the check? wilt thou put up wrong? what will men say? that thou art a mome, and a coward, and a fool, and no man will reverence thee, but every man will contemn and abuse thee. Thus men are fain to put on the livery of Pride, as they put on the liveries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these counsails in his heart, which would not beleeve that any pride was in him? Yet as *Absalon* was a worse son than *Adonijah*, because *Adonijah* rebelled against his brother, but *Absolon* rebelled against his Father; so Pride hath worse children than Vanity of apparel. Tyranny in Princes, ambition in Nobles, rebellion in Subjects, disobedience in Children, stubbornness in Servants; name Pride, and thou hast named their Mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *David*, *I am not high minded*, Psal. 131. 1. Give me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *James* saith, *The heart of man lusteth after envie*: so the heart of man lusteth after pride: though he have many heart-breaks and puldowns, and many times no countenance to shew it; yet if a little spark be put to the tow, you shall see how soon this flax will flame: therefore *Salomon* saith, Eccl 3. 10. that all the troubles that God layeth upon a man, have this purpose, *to humble him*, as though all troubles were little enough to humble Pride, and that but for pride there were no need almost of our troubles. For the avoyding of this vice, God suffereth men to fall into other vices, which men abhor and punish, as theft and fornication, and drunkenness, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame us, lest we should be proud. Again, pride hath this property and sleight, that it mixeth it self with our good works, and follows vertue: as from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good works ariseth pride. When the Devil cannot stay us from a good work, then he laboureth by all means to make us proud of it, and so he staineth our work, and stealeth our reward. For though a man do never so

1 King. 1. 5

Jam. 4. 5

ſo much good, yet if he be proud of it he loſeth his reward, as the Phariſees did: therefore the beſt, and the wiſeſt, and the holieſt men had need to watch this vice: for if they take not great heed it will make them proud of their wiſdom, and of their zeal, and of their goodneſs. *Paul* was almoſt puffed up with revelations; 2 Cor. 12.
Aaron and *Miriam* began to rebel, becauſe they thought themſelves as good as *Moſes*; and all the fathers of any Hereſie, began their Hereſie at this, a magnificate opinion of themſelves, and an over-weening of their own gifts. So pride ſetteth upon the beſt, even as the Tempter ſet upon Chriſt. Again, a man had need to take heed of pride, for ſhe will not keep counſel: but if he bee proud, ſhe will tell that he is proud, and therefore is called an impudent ſin, becauſe ſhe deſcryeth her ſelf in the eye, in the ſpeech, in the geſture, in the look, in the gate, like the Drunkard; ſo that a man cannot be proud, and ſeem humble. Numb. 19. Matth. 4.

Thus God hath tied a juſt puniſhment to this vice, that hee which entertaineth the vice which he loveth, ſhould not avoyd the name which he abhorreth, but he ſhall be eſteemed proud, and called proud of all that know him; and many that know him not, ſhall point at him with their fingers in the ſtreets, and ſay, There goes a proud fellow: which they pronounce of no vice elſe, but the Drunkard, becauſe theſe two bewray themſelves. Thus you ſee how the proud reſiſt God: now you ſhall ſee how God reſiſteth the proud: they are ſo heady, that almoſt none dare reſiſt them but God: *I will reſiſt them*, ſaith God. Therefore when he heard the proud man ſay, in *Eſa.* 14. *I will aſcend up into heaven*, he anſwered himſelf; *Thou ſhalt be brought down to the grave.* This is he which reſiſteth the proud. When *Hamans* Wife heard her Husband ſay, that *Mordecai* was againſt him, becauſe he was an *Iſraelite*, ſhe ſaid that her Husband ſhould take the foyl, and *Mordecai* ſhould prevail. What if ſhe had heard her Husband ſay, that the Lord of *Mordecai* was againſt him? If the Servant be ſo terrible, who dare encounter with his Maſter? God hated *Eſau*, and how did *Eſau* proſper? though he was the elder brother, yet he miſſed the birth-right: and though his father loved him, yet hee could not bleſs him, becauſe God hated him. God was wroth with the Angels, and drove them out of Heaven, God was wroth with *Adam*, and Heſt. 6. 13 Rom. 9. Gen. 27. 28 Jude 1.

Gen. 3. Dan. 4. Gen. 4. 12

thruſt him out of Paradiſe; God was wroth with *Nebuchadnezzar*, and turned him out of his Palace: God was wroth with *Cain*, and though he were the firſt man that was born of a woman, yet God made him a vagabond upon his own Land; God

1 Sam. 31. 4 Gen. 6

was wroth with *Saul*, and though he was the firſt King that ever was anointed, yet God made his own hand his Executioner; God was wroth with the old World, and though the Earth was naked when they were drowned, yet he regarded nothing, but deſtroyed a world of men together. This is he which reſiſted the proud: what ſhall we do if the World be againſt us, and the Fleſh againſt us, and the Devil againſt us, and God againſt us too, which ſhould defend us? In Heaven, in Earth, and in the Sea he findes us out. And as the diſpleaſure of a King draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his Creatures againſt us: therefore he is called the Lord of Hoſts, as

Eſa. 1. 14 Joſh. 4. 20 Gen. 16 Exod. 14 Numb. 16. Dan. 3.

though he came with an Army againſt us. When he fought with the *Aramites*, the Sun took his part: when he fought againſt the *Sodomites*, the Fire took his part: when he fought againſt the *Ægyptians*, the Water took his part; when he fought againſt the Murmurers, the Earth took his part: when he fought againſt the Idolaters, the Lions took his part: when he fought

2 King. 2. 24

againſt the Mockers, the Bears took his part: this is he which reſiſteth the proud. What can he hope, which remembreth that God is ſet againſt him, and that the Lord of Heaven and of Earth is his enemy? This thought made the Philiſtims fly and ſay,

1 Sam. 4. 7

God is come into the Hoſt. No enemy is like this enemy, he ever overcometh, and when he hath overcome, he can caſt into Hell, and make the Devils torment them again: therefore well

Matth. 4.

might *Salomon* propheſie, *Pro.* 29. 23. *The pride of man ſhall bring him low:* for God hath overcome him who brought pride into the world; and as pride brought him low, ſo *Salomon* ſaith it ſhall bring men low too. What a turn is this, that that

Pſal. 73. 6

which he took like a chaine (as *David* ſaith) to adorn him, doth hang him? that which he took to exalt him, doth debaſe him? that which he took to win love getteth hatred? that which he took to obtain glory, procureth ſhame? as if God did take

1 Sam. 17. 51

the ſword out of his hand, as *David* took the ſword of *Goliah*, and ſlew him with his own weapon.

When.

When the Phariſee ſaid he was not like the Publican, *Luke* 19. 11. he ſaid true: for then he was not like the Publican indeed, becauſe the Publican was better than he: So, when a proud man thinks beſt of himſelf, then God and men think worſt of him; all his glory is but like a vapour, which climbeth as though it would go up to Heaven, but when it comes to a little height, it falls down again, and never aſcends more. So *Adam* thought that the fair apple ſhould make him like his Maker, *Gen.* 3. but God reſiſted his pride, and that apple made him like the Serpent that tempted him with it. *Abſolon* thought that rebellion would make him a King, 2 *Sam.* 15. 2. but God reſiſted his pride, and his rebellion hanged him on a tree.

Nimrod thought that *Babel* ſhould get him a name, *Gen.* 11. but God reſiſted his pride, and the name of his building was called confuſion ever ſince. *Nebuchadnezzar* built his Palace for his honour, *Dan.* 4. but God reſiſted his pride, and his Palace ſpued him out when his ſervants remained in it. *Shebna* builded a Sepulcher for his memorial, *Eſa.* 22. but God reſiſted his pride, and buried him in another Country, where he had no Sepulcher provided. *Herod* hoped when the people cried at his words, *It is the voyce of God*, that he ſhould be worſhipped ever after as God, but God reſiſted his pride, and before he deſcended from his throne, the Worms ſo defaced his pomp, that none which called him God, would be like unto him: ſo when Women take more pains to dreſs themſelves than they do all the year after, and pay dearer to maintain one Vice, than they need to learn all vertues, they think to pleaſe them by it; but God reſiſteth their pride, and all that ſee them, though they cap and curſie to them, yet they judge worſe of them, and think that they would not wear theſe ſigns of lightneſs and pride, unleſs they were light and proud indeed. Thus if their apparrel condemn them before men, how will it condemn them before God? If ſin did not blinde them, would they ſo deceive themſelves to take the contrary way, and think that ſhould honour them which diſgraceth other? But as *Balaam* was ſtopped and knew not who ſtopped him: ſo they are reſiſted, and know not who reſiſteth them. Though they do all to pleaſe, yet they can pleaſe none, they pleaſe not God, for God reſiſteth them: they pleaſe not the Numb. 22.

humble, for the humble are contrary to them, they please not the proud, for the proud do envie them which strive to be as proud as they: they please not themselves, because they cannot be so proud and brave as they would be: only they content and please the Devil, because their pride doth intitle him to them.

Thus much of Gods battels against the proud. Here *Peter* leaveth the proud with this brand in their fore-head, *This is the man whom God resisteth:* then he turneth to the lowly, and comforteth them: *But he giveth grace to the humble:* as if he should say, you are like *John* the beloved Disciple which leaned on Christs bosom, *Joh.* 13. 23, though God resisted the proud, yet he will not frown upon you: but when he resisteth them, he will give grace unto you, as if he should say, the proud are without grace, for God giveth not grace unto the proud, but to the humble, according to that of *Esa.* 66. 2. *To him will I look, even to him that is poor, and of a contrite heart, and trembleth at my words:* therefore, *Learn of me* (saith Christ) *to be humble and meek,* as though the humble and meek were his scholars. Therefore God must needs love the humble, because they are like his Son: they shall have his best gifts, of which he saith, 2 *Cor.* 12. 9. *My grace is sufficient:* as if he should say, he which hath given you his grace, can he deny you any thing? as *Paul* saith, *Hee which hath given us his Son, will he not give us all things with him?* Therefore grace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queen. Therefore fear not to be humble, lest you be contemned: for all the promises of God are made to humility, and yet men fear to be humble lest they should be contemned. Humility did not make *John* contemptible, but when he refused the name of a Prophet. Christ saith, that he was more than a Prophet, *Mat.* 11. 2. Humility did not make *Moses* contemptible, but as he was the mildest man upon earth, so he was the greatest upon earth, *Numb.* 12. Humility did not make *David* contemptible, but when he humbled himself, he said unto *Michol*, I will bee more humble ye, and lowly in my own sight, yet thou and thy maids shall honour me, 2 *Sam.* 6. 22. As Christ ceased not to be a King because he was like a Servant, nor to be a Lion because he was like a Lamb, nor to be God because he was made man, nor

Matth. 11.

to be a Judge because he was judged: so a man doth not lose his honour by humility; but he shall be honoured for his humility, as the Son was honoured when he was humbled, *Luk.* 15.8. Thus humility hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victory: yea, when no man durst encounter with the Giant, 1 *Sam.* 17.28 This is the ladder whereby we must ascend, *Gen.* 28. 12. Pride did cast us down, and Humility must raise us up. As the way to Heaven is narrow, *Mat.* 12. 13. so the Gate is low, and he had need to stoop which entreth in at it: therefore be not proud lest God oppose himself against you; but be humble, and the grace of God belongeth to you. So long as thou art proud and readest this sentence, *God giveth grace to the humble*, thou maist say to thy soul, Soul, thou hast no part herein: for grace is the portion of the humble, and the downie of the meek, and the treasure of the lowly: but to thee it is said, *The Lord resisteth the proud*: as if he should say, *Avoyd Satan*, Mat. 4. or, *Depart from me yee wicked*, Mat. 25. 45. Thus you see, how you may have God your friend or your enemy: *He resisteth the proud, and giveth grace to the humble.* If thou disdain to learn humility of man, learn it of God, who humbled himself from heaven to earth, to exalt thee from earth to heaven: to which kingdom (when the proud shall be shut out) the Lord Jesus bring us, for his mercies sake.

FINIS.

THE YOUNG MANS TASK.

Ecclesiastes 12. 1.

Remember thy Creator in the days of thy youth.

IF it be so, as they say, that none but young men do hear our Doctrin, then this text is well chosen for the auditory, to teach young men that, which if they learn, they may say with *David*, *I have more understanding than the ancient*, Psal. 119. 100. All Scripture is mans duty, and answers like *John Baptist* to, What shall we do. In the

first of *John*, the second and twelfth, *John* saith, *I write unto*
1 Joh. 2. 12 *you babes, I write unto you children, I write unto you fathers, I write unto you young men, I write unto you old men.* So the word which is called *a flying Book*, flyeth from one Age to another, from one Sex to another, from one Calling to another, till like a Judge it hath given every man his charge. Among the rest, I may call this Scripture, *The young-mans task*. Wherein the wiseman sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to dye. Let him remember his Creator in the days of his youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toyling her self about many things; at last he bringeth him to that one thing necessary, which Christ taught *Mary*: and shews him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many years since than he is now; Therefore to them which are young, *Salomon* shews what a vantage they have above the aged, like a ship which seeing another ship sink before her, looks about her, pulls down her sail, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the World, or the issues and effects of Sin, which Old men have tried before them, but take the trial and experience of others, and go a nearer way to obtain their wished desires. That is this (saith *Salomon*) If thou wouldest have any setled peace, or hearty joy in this vain or transitory World, which thou hast been seeking all the time since thou were born, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserveth thee, which will for ever glorifie thee: and as the kind remembrance of a friend doth recreate the mind; so to think and meditate upon God, will supple thy thoughts, dispell thy grief, and make thee cheerful, as the sight of the Ark comforted *David*: for joy, and comfort, and pleasure is where as God is, as light, and cheerfulness, and beauty is, where as the

Sun,

Sun is. Now if thou wouldeſt have this joy, and comfort, and pleaſure to be long, and wouldeſt eſcape thoſe thouſand miſeries, vexations, and vanities, which *Salomon* by many weary and tedious trials ſought to make naked before thee, and yet held all but vanity when he had found the way, thou muſt *Remember thy Creator in the days of thy youth*, at the firſt ſpring time, and then thy happineſs ſhall be as long as thy life; and all thy thoughts while thou remaineſt on earth, a fore-taſte of the glory of heaven. This is the ſum of *Salomons* counſel.

Salomon findes man ſeeking happineſs out of the way, as *Eſau* hunted long for a bleſſing, and yet went without it: he pities to ſee him ſeek and not find, to run and not obtain: therefore hee ſetteth him in the way like a guide ſent from Heaven, which often had ſtrayed himſelf before, and being now recovered to his right way, ſtands like a mark of knowledge in the turnings that lead unto blinde by-ways, to direct all thoſe that paſs by, that they may follow the ready path that leadeth to eternal happineſs. And becauſe the Traveller marcheth cheerfully, which knoweth his way before he ſetteth forth: therefore from the firſt ſetting forth, even from the time of youth, when a man beginneth to run his Pilgrimage, *Salomon* tells him how he ſhall therein prepare himſelf to walk, and ſets him in a fair high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if hee ſhould ſay, Walk with God as *Enoch* did, and remember well, that hee which ſhall be thy Judge, doth ſee all that thou doeſt, and heareth thee at every word: and this thought ſhall keep thee in the way at all times, like the Cloud and Pillar of Fire which went before the Children of *Iſrael* as well by day as by night, when they travelled in the Wilderneſs.

In the next Chapter before, and verſ. 9, *Salomon* ſaid, *Rejoyce O young man in thy youth*: now he hath changed his note, to Remember O young man in thy youth. No more *Rejoyce*, but *Remember*. *Salomon* mocked before, and ſhewed what they did remember: here he ſhews what they ſhould remember, leſt any Libertine ſhould miſconſter him, and ſay, *Salomon* taught to rejoyce, *Salomon* gave us leave to ſin; *Salomon* ſaid, do as ye liſt, for you are young men, and have a priviledge to be laſci-

vious.

vious and vain: he recants with a breath, and denies forth-with his word, even where he ſpake it.

What ſaid I? *Rejoyce O young man in thy youth!* I would ſay, Remember O young man in thy youth. So God mocks us while we ſin, like *Micaiah*, which bid *Achab* fight againſt *Aram*, and then forbad him again; ſo he bids them rejoyce, and forbids them again. Rejoyce not in thy youth, but repent in thy youth. One would think that *Salomon* ſhould have given this *Memorandum* rather to old men than to young men, let them repent which look to dye. Oh, ſaith *Jeremy*, it is good for a man to bear the yoke in his youth: if it bee good to ſuffer in youth, it is better to learn in youth. Therefore if *David* wiſht that his tongue might cleave to the roof of his mouth if hee forgot *Jeruſalem*: what are they worthy which forget God the King of *Jeruſalem*? Can a childe forget his father? Is not God our Father? therefore who is too young to remember him, ſeeing the child doth know his father? As the deepeſt wounds had need to be firſt tented: ſo the unſtableſt mindes have need to be firſt confirmed. In this extremity is youth, as *Salomon* ſhews them before he teacheth them. For in the laſt verſe of the former Chapter he calleth youth *vanity*, as if he ſhould ſpeak all evil in a word, and ſay, that *youth is even the age of ſin.* Therefore when he had ſhewed young men their folly under the name of vanity, like a good Tutor he taketh them to School, and teacheth them their duty: *Remember thy Creator*; as though all ſin were the forgetfulneſs of God, and all our obedience came from this remembrance, that God created us after his own Image, in righteouſneſs and holineſs, to ſerve him here for a while, and after to inherit the joys which hee hath himſelf. Which if we did remember, doubtleſs it would make us aſhamed to think, and ſpeak, and do as we are wont. For what man doth remember his Creator, or why he was created, while he ſweareth and forſweareth, and maketh his trade of ſin, as though there were no God to judge, nor Hell to puniſh? This is becauſe the remembrance of God which would wake Sinners, is ſo chaſed from men, for fear it ſhould curb them of their pleaſures, that they dare not think of them, but ſtrive to forget him, that they may ſin without fear. Therefore hee becommeth

Lam. 3. 27

Pſal. 137. 6

meth a School-master for God, and calleth Children unto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords; the short flight of their youth, and the infinite infirmities of age. To shew how soon our youth is gone, which we think will never have end; *Solomon* doth not reckon it by years but by days, *in the days of thy youth*: so the Scripture numbers our life by days, and hours, and minutes, to teach us to make use of all our time, and every day to think upon the end. Yet lest they should poste over this remembrance unto age, which is the general day that all set to repent, after this verse *Salomon* brings in the Old man deaf, and blinde, and lame, and stammering, for the young man to behold, as if he should say: Look my Son, is this man fit to learn? which cannot hear, nor see, nor speak, nor go: Therefore remember thou thy Creator in the days of thy youth, before this dotage come. This then is the level of our Message, to hasten them forward which travel towards Heaven, because there is a great space between God and us, and much adoe to aspire the top of Mount *Sion*, but more adoe to aspire the top of the mount of heaven.

Therefore as *Abraham* rose early to sacrifice his Son in the morning: so in the morning of thy life sacrifice thy self to God, and let him which is *Alpha* in every thing, bee *Alpha* in thy conversion, that is, the beginning as well as the end. Because we are given to set the best last, that we may have a longer time for our sins and pleasures, like the *Jews* in the first of *Haggai* and second, which said alway, the time was not yet come when they should build the Temple. Therefore the holy Ghost crieth so often: *This is the acceptable time, This is the day of salvation, To day hear his voyce*, like *Rebecca*, which taught her Son the neatest way to get the blessing. When Christ went about to cast out Devils, they said, that he tormented them before the time; so whensoever thou goest about to dismiss thy sins and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Devil saith, the time is not yet, for the Devil is a Lyar, and knoweth that with what liquor our vessels

Gen. 22. 3

2 Cor. 6. 2

Gen. 27. 9

Mat. 8. 29

ſels be ſeaſoned at firſt, they will taſte of the ſame ever after, whether it be good or bad. Therefore as God ſueth to have us begin at goodneſs, ſo the Devil wooes us to begin at wickedneſs: alleaging either that we are not reſolved yet to leave our pleaſures, or elſe that God is exceeding merciful to ſinners, or elſe that we ſhall have ſpace enough to ſerve him hereafter. So he ſtands as it were at the Ladder foot, and keeps us off with theſe weapons, that we cannot get upon the firſt ſtaffe, but one thought or other pulleth us back, when the foot is in the ſtirrop ready to ride away from all our ſins at once. Thus we have long purpoſed to ſerve God, and every man thinketh that he ſhould be ſerved, but wee cannot accord of the time when to begin: one ſaith, when I am rich; another ſaith, when I am free; another ſaith, when I am ſetled; another ſaith, when I am old, then my pleaſure will leave me, and I ſhall be fitter to faſt and pray, and ſequeſter my ſelf, but now I ſhall be mocked if I be not like others. Thus like bad borrowers when our day is paſt already, we crave a longer, and a longer, and yet a longer, till we be arreſted with death: ſo the Prince of Creatures dyeth before he conſidered why he lived: for as no Diſcipline is uſed where Chriſts Diſcipline is neglected; ſo no time is obſerved, where Gods time is omitted.

Note.

It is an old ſaying, Repentance is never too late; but it is a true ſaying, Repentance is never too ſoon. Therefore we are commanded to run that we may obtain, which is the ſwifteſt pace of man. The Cherubins were portraied with wings before the place where the *Iſraelites* prayed, to ſhew how quickly they went about the Lords buſineſs. The Hound which runs but for the Hart, girds forth ſo ſoon as he ſees the Hart ſtart: the Hawk which flyeth but for the Partridge, taketh her flight ſo ſoon as ſhe ſpieth the Partridge ſpring: ſo we ſhould follow the Word ſo ſoon as it ſpeaketh, and come to our Maſter ſo ſoon as he calleth. For God requiring the firſt born for his Offering, and the firſt fruits for his Service, requireth the firſt labours of his Servants, and as I may ſay, the maiden-head of every man. Therefore ſo ſoon as man was Created, a Law was given him, to ſhew that he ſhould live under obedience from the day that he is born. So ſoon as he is born, hee is baptized

1 Cor. 9. 24
Exod. 25. 20

Gen. 2. 15, 16

in

in the name of God, to ſhew that when wee cannot run to Christ, we ſhould creep unto him: & ſerve him as we can in youth and age: ſo ſoon as he beginneth to pray, he ſaith, Thy Name be hallowed, thy Kingdom come, thy Will be done, before hee asks his daily bread, to ſhew that we ſhould ſeek the Will of God, before the food which we live by, much more before the ſins and pleaſures which we periſh by: ſo ſoon as the Lord diſtributed the talents, he enjoyned his ſervants to uſe them. Who is ſo young which hath not received ſome talent or other? therefore youth cannot excuſe him, becauſe the talent requires to be asked of every one which hath it. So ſoon as God had created the man and the woman, he commanded them to increaſe and multiply: ſhall we increaſe and multiply in the fleſh, before we increaſe and multiply in the Spirit? The firſt thing which God did after he had created *Heaven* and Earth, he did ſeparate Light from Darkneſs, to ſhew us how we ſhould ſeparate good from evil, before our good become evil. The firſt leſſon that *John* taught, was, *Repent, for the kingdom of heaven is at hand*, Mat. 3. 2. The firſt leſſon that the Diſciples taught, was, *Repent* too, *for the kingdom of heaven is at hand*, Matth. 10. And the firſt leſſon that Chriſt taught, was, *Repent, for the kingdome of heaven is at hand*, Mat. 4. 10. to teach us what wee ſhould do firſt; *Repent* was the firſt leſſon to young and old: For what can we owe God to morrow, which we are not indebted to day? Therefore *David* prayed, *Teach me O Lord to number my days*: not my yeares, nor my months, nor my weeks, but my days; ſhewing that we ſhall anſwer for days, as well as years, for to day as well as to morrow: and for our youth as ſtraitly as our age, which made him cry, *Remember not the ſins of my youth*; which he would not have ſpoken, if God did not mark the ſins of youth as well as age. Therefore he calleth children unto him as *Salomon* doth, and ſaith, that hee will teach them the fear of the Lord. For ſhould children honour their father, and not honour God? It was a ſweet comfort when the Children went before Chriſt to his Temple, and ſang their *Hoſanna*, to make their fathers aſhamed, which did not know the Meſſias when he came, when their little children knew him. It is written that when Chriſt heard a young man anſwer,,

Note.

Gen. 1. 14.

Pſal. 90. 12.

answer, that he had *kept the Commandements from his youth*; *Christ began to love him*; which shews how Christ loveth these timely beginnings, when we make him our Nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men: the old man saith not, I did beleeve in God; the young man saith not, I will beleeve in God; but both say, I do beleeve in God: for he which is called *I am*, in *Exod.* 3. loveth I am, and careth not for I was, nor I will be. When Christ asked *Peter*, *Lovest thou me?* he looked that *Peter* should answer him, *Yea Lord*, *I love thee*: and not drive him off, as *Felix* did *Paul*, I will hear thee, I will love thee, when I have a convenient time. For he which will not come when God calls, whatsoever he say, it is impossible that he should resolve to come hereafter: for he which is evil, how should he resolve to be good? Therefore now or never, now and ever: the tree which buddeth not in the spring, is dead all the year: when a married man is first married, he may use the matter so, to win his Wife unto him, or estrange her heart for ever. When a Pastor cometh first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth: when the Heir comes to his Lands, lightly all his Tenants begin to speak well of him, or evil of him: when a Prince cometh to the Crown, by the Laws which he maketh first, the people guess how he will rule ever after, and either dispose their hearts to love him, or wish his death.

1 Chron. 10

Therefore the sage and beaten Counsellours advised *Rehoboam* when he began to reign: *Shew thy self loving to the people this day, and they will be thy servants for ever.* As though all the days after could not do so much as the first: Such a Victory it is to begin well, as our Proverb saith: He which hath begun well, is half his way; especially it is good for a man to begin his repentance before hee learn to bee evil: for herein our mindes do follow our bodies, If our Children bee deformed in their youth, wee never look to see them well favoured: so if the minde bee planted in sin, seldome any goodnesse buddeth out of that stock. For vertue must have a time to grow, the seed is sowen in youth, which cometh up in age.

And

And if we can ſay of others, when wee ſee a graceleſs Boy, thou wilt prove a VVagſtring, if thou live to be elder; why ſhould we, if we begin as ill as he, think that we ſhall be better and better, which judge that he will be worſe and worſe? As the Arrow is directed at the firſt, ſo it flyeth all the way, over or under, or beſide, but it never findeth the mark, unleſs it be levelled right in the hand; ſo they which make an evil beginning fore-ſpeak themſelves at the firſt, and wander out all their race, becauſe when they ſhould have levelled their life, they took their aym amiſs. Therefore happy are they which have their arrow in their hand, and day before them, for they need not wiſh to be young again. Now kill the Serpent in the egge, for when he is a Serpent he will kill thee: if thou canſt not overcome ſin in the infancy, before the root faſten, and the fence be made about it; how wilt thou ſtruggle with the Lion, when he uſeth his paws, and ſin is become like an old man, ſo tough and froward, that he will not hear? As hard as it is to reclaim one of theſe old ſinners, or grand Papiſts, which are incorporate into Popery, and as poyſon is ſetled in a Serpent; ſo hard it will bee to reclaim thee, when thou wilt begin to ſay, *It* hath been my cuſtom, and I cannot leave it.

Try thy ſtrength but with one of thy ſins, and ſee what ſhifts, what excuſes, what delays it will finde, and how it will importune thee to let it alone, as the Devil tormented the child before he went out: if thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelf unto; when all thy vices are become cuſtoms, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twig, and break the horſe while he is a colt, and teach the dog while he is a whelp, and tame the Eagle while he is young.

Youth is like the day, to do all our works in. For when the night of age cometh, then every man ſaith, I might have been learned, I might have been a teacher, I might have been like him, or him, but the Harveſt was paſt before I began to ſow, and Winter is come, now my fruit ſhould ripe. Thus every man that is old ſaith, he cannot do that which he thought to do, and crieth with *Salomon*, Catechiſe the Childe in his youth, and he will remember it when he is old: ſo corrupt him in his youth,

Dan. 1. youth, and he will remember that too. This *Nebuchadnezzar* perceived, and therefore he chose the towardliest children of the *Israelites* to train them up in Idolatry, like the Popish Seminaries, that they might be his instruments another day. If he had let them alone till they had learned the truth first, he thought that they would not take his way: therefore he took them before they had any Religion, to frame them to his Religion. If Idolaters and Papists be so cunning in their generation, to poyson their Children betime, lest they should prove Christians after, what care apperteneth to Christians to season their children in their spring, like the vertuous Lady which *John* commendeth, lest they prove Papists, and Traitors, and Reprobates, when they look for comfort of them? There was nothing which made *Rehoboam* to chuse such young Counsellours, when hee began to reign: but because they were his companions before, therefore they became his Counsellours after. This is the preferment of our sins, if they have been our companions in youth, in age they will look to be our Counsellours, and Masters too. Therefore the best season to seek God, is to seek him early, before the flouds of wrath arise, and the heap of sins stand up like a rampired wall between God and us. *They which seek me early, shall finde me*, saith Wisdom, in the eighth of *Proverbs*; *but to them which deferre* (she saith) *they shall seek me, but they shall not finde me*, Prov. 1. *because they did not chuse the fear of the Lord*: that is, when good and evil were set before them, they did prefer evil before good, as a man chuseth that which he liketh. Therefore *when they seek me* (saith God) *they shall not finde me*. How do yee say then that yee will seek God, when God himself saith that yee shall not finde him? Therefore in the fourth of *Proverbs* and the seventh verse, Wisdom is called *the beginning*; to teach us to seek Wisdom in the beginning; for saith Christ, *If yee seek the Kingdom of Heaven first, all the rest shall be cast upon you*: hee saith not, if you seek the World first, Heaven shall be cast upon you; but if you seek Heaven first, worldly things shall be cast upon you. He which doth beleeve this, would first seek the Kingdom of Heaven, for that which followeth; that all the rest might bee cast upon him; as when *Salomon* desired Wisdom before

Matth. 6. 33

honour,

honour, God gave him wisdome and honour too, becauſe hee ſought the beſt firſt.

There was a Pool in *Jury*, where the ſick and leprous lay: for at one time of the day the Angel came and ſtirred the water, and then he which ſtept in firſt was healed of his Diſeaſe: hee which ſtept in firſt was healed, ſaith *John*, none but hee which ſtept in firſt; ſo he which taketh time is ſure, but he which foreſloweth time, ofner faileth than ſpeedeth. For when golden opportunity is paſt, no time will fit for her. If *Elias* would bee ſerved before the Widow, when ſhe had but a little Cruſe of Oyl, which was not enough to ſerve her ſelf; will God be ſerved after *Elias*? Will God be ſerved after thee? nay after the Fleſh, and after the Devil? Thou maiſt read in *Levit.* 19. 13. that God would not have the Labourers hire ſtay in thy hands all night, but would have thee pay him before thou ſleep. If God would not have the Labourers due ſtay in thy hands one night, how dareſt thou keep his due from him day and night? ſo many daies and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-caſt the whole day. Doeſt thou think it enough if thou do not ſit in the ſeat of the ſcorners, or if thou do not ſtand in the way of ſinners? he which ſtandeth ſtayeth not, he which ſitteth taketh his eaſe, but he which walketh goeth his way. Yet he which walketh in the way of ſinners, though he neither ſit nor ſtand, is not of the bleſſed number. But he which neither ſitteth, nor ſtandeth, nor walketh, is bleſſed, ſaith *David*, Pſal. 1. 1. Alas then why do we ſit, if they which ſtand are accurſed, and they which walk are not bleſſed? Chriſt ſaith, *Firſt ſeek the kingdom of God*, and we ſay, firſt let me bury my father, firſt let me bid my friends farewell, and ſo many things firſt. So long in burying our father, and bidding our friends farewell (that is, the Riches, and Honours, and pleaſures of this World) that there is no time left to ſeek the Kingdom: but *follow me* is turned to follow us: Chriſt muſt follow our ſins, and come after our pleaſures, or elſe he ſhall not be ſerved at all.

When we were children, we deſerred till we were men: when we are men, we defer till we be old men: when we are old men,

John 5. 2 Note.

Note.

Mat. 6 33

Note.

we defer till death: in all our life we find no leasure to live well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deeds, as the Fly skippeth from scab to scab, until we be cast so far behind, that we have no courage to goe forward; or else strailed so far out of the way, that we care not to seek it again. Therefore I cannot say to you as Christ said, *First seek the kingdom of Heaven*, for then you should have sought it long ago; but now I must say with the Apostle, *Redeem the time*, and *At last seek the kingdom of heaven*. For it is to be feared, that as little Flies when many came together, plagued and destroyed the *Ægyptians*: so short hours, but many, in sin and security, will steal away our whole life, and deceive our repentance, while we live like beasts longer than *Nebuchadnezzar*.

Note. There be not many *Lots*, but many linget like *Lot*, loth to depart, until they see the fire burn. If the Angel had not snatched him away, *Lot* had perished with *Sodome* for his delay. There bee not five foolish Virgins, and five wise, but five for one knock when the door is shut. There be not many *Simeons*, but many as old as *Simeon*, which never yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. Nay I answer, many Masters of *Israel*, Mayors, Aldermen, Sheriffs, Justices, Bayliffs, Constables, Gentlemen, know no more what it is to be born again, than *Nicodemus* which came by night: *Line after line*, Sermon after Sermon, and *the black Moor like himself*. All their Tearms are Vacations, all their Religion promises, and all their Promises hypocrisies. In stead of Catechising their Children, as *Salomon* teacheth them, they catechize them to Hunt and Hawk, to ride and vaunt, to ruffle and swear, to game and dance, as they were catechized themselves, lest the Childe should prove better than his Father, and then he is qualified like a Gentleman. Is this to seek the Kingdom of Heaven first, or last, or not at all? Woe to the security, woe to the stubbornness, woe to the drowsiness of this age. The Thief cometh at midnight, and wee sleep till the dawning of the day: we let in Satan before we bid him avoyd; we sell our birth-right before it come to our hands: we seek

for

for Oyl, when our Lamps ſhould burn: this day paſſeth like yeſterday, and to morrow we ſhall ſpend like this day. So hee which ſhould have the firſt fruits, can get no fruits, becauſe wee marre the ground before we ſow it.

Conſider this, yee which might have known a thouſand things more than yee do, if ye had begun when *Salomon* taught you. God will not alway knock at the door, Chriſt will not alway clock like a Hen, *John* will not alway cry in the Wilderneſs: but Mercy is in the fore-ward, and Judgement in the rere-ward. They which can ſay now, We have a Prophet, ſhall ſay, We had a Prophet, but we entertained him like the *Gergeſites*: ſo God ſent him away from us like *Jonah* to the *Ninivites*, when the *Iſraelites* deſpiſed him. Yet Wiſdom crieth in the ſtreets, Let every *Joſeph* ſtore up before the Famine comes: for he which promiſeth thee pardon when thou doeſt return, doth not promiſe that to morrow thou ſhalt return. Repentance is a gift, and a gift muſt be taken when it is offered. The time paſt is gone, and thou canſt not recall that to repent in; the time to come is uncertain, and thou canſt not aſſure that to repent in; the preſent time is only thine, and thou maiſt repent in that: but anon that will be gone too. Therefore as *Samuel* began to ſerve God in his Minority, as *Timothy* read the Scriptures in his Childehood, and *John* grew in ſpirit as he ripened in years: ſo whether thou be old or young, thy Repentance cannot come too ſoon, becauſe thy ſin is gone before. If thou lackeſt a ſpur to make thee run, ſee how every day runneth away with thy life, Youth cometh upon Childehood, Age cometh upon Youth, Death cometh upon Age, with ſuch a ſwift ſail, that if all our Minutes were ſpent in mortifying our ſelves, yet our Glaſs will be run out, before we had purged half our Corruptions. All theſe Examples, and Sentences, and Proverbs, and Reaſons do cry with *Salomon*, *Remember thy Creator in the days of thy youth*. This is the Kings commendation or greeting to the Colledge of youth. But how ſhould young men remember God, when old men forget him? If *Noah* be drunk, who ſhall rebuke *Cham*? It is time to remember God in age, or elſe to forget him for ever. Therefore as the *Iſraelites* gathered twice ſo much Manna the day before the Sabbath, as they gathered any

day before that, becauſe they might not gather upon the Sabbath: ſo the gray head which looketh every day for the laſt Sabbath when he ſhall reſt in the Grave, ſhould pray twice as much, hear twice as much, do twice as much, to prepare the ſacrifice of his Body and Soul ready and acceptable unto God, becauſe the night is at hand, when he cannot hear, nor pray, nor repent any more. It is ſaid, the Devil is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſte ſhould he make that muſt go further than the Moon, than the Sun, in a year, or a month, or a week, which the Saints were going all their life? Therefore if youth had need of leggs, age had need of wings to fly unto God. But as Chriſt ſaid, *The poor receive the Goſpel*, though the rich be more bound; ſo we may ſay, the young men receive the Goſpel, though the old men have more cauſe.

Note. The young men follow Chriſt, the young men hear the Word, the young men ſanctifie themſelves, the young men ſtand for the Church, the young men bear the heat of this day: old *Noah* is drunk, old *Lot* is ſleepy, old *Sampſon* hath loſt his ſtrength. Once the younger brother did ſteal the Bleſſing from the elder, and now he hath got it again, as the malice of *Eſau* ſhews, which perſecutes him for it. I ſpeak it to their ſhame, they that weare the furres and ſcarlets, as though they were all wiſdom, and gravity, and holineſs even to the skirts, may ſay as *Zedichiah* ſaid to *Michaiah*, When did the Spirit depart from me and go to thee? when did Zeal depart from us and go to you? They are ſo nouſled to the world, and acquainted with ſin, that it is too late now for the world to ſpeak unto them; they may look upon the ſigns of wiſdom, and gravity, and holineſs, when they ſee their long beards, and gray heads, and ſide gowns, and ask, Why is this buſh hanged out and no wine within? What marvel then if they be not reverenced, but mockt and pointed at, when *Shem* and *Japhet* had need to come again, and cover their nakedneſs? What a ſhame was it to the *Iſraelites* when Chriſt ſaid by a Canaanite, *I have not found ſo great faith in Iſrael*? So what a ſhame is it to the Elders, that Chriſt may ſay again, I have not found ſo great faith, nor knowledge, nor zeal in Maſters, and Fathers, and Rulers, as in Servants, and Children, and Apprentices? which made an old Father of this City ſay, which now is

with

with God, that if there were any good to be done in these days, it is the young men that must do it: for the old men are out of date, their courage stoops like their shoulders, their zeal is withered like their brows, their faith staggereth like their feet, and their religion is dead before them. Be assured of this, that ye are come to that time which your selves set to repent: and yet as though there were another age to repent after old age, you spend old age like youth, as if you were appointed to dye in your sins. *God hath chosen the weak things*, saith *Paul*, 1 Cor. 1. so I may say, God hath chosen the young things to do his work: as if the Lord had spoken to you in his wrath, Fathers, I will provoke you by your children; Masters, I will provoke you by your servants: as once he threatned to provoke the *Jews* by the *Gentiles*. Therefore be of good cheer, young *Daniel*, young *Samuel*, young *Timothy*; though our adversaries be as the *Aramites*, yet there be more with us than against us. Flesh and bloud could not overcome flesh and bloud: but if you be sanctified, it is the Spirit which hath sanctified you: for the Devil would not go out, unless a stronger than the Devil hath entred the house: when you come to be rich and elder like *Demas*, then take heed that yee do not imbrace the world as *Demas* did, and turn to that which yee condemn. The Vine would not leave her Grapes, nor the Olive her fatness, nor the Fig-tree her sweetness, to be a King, but the Bramble did; he is not a Vine, nor an Olive nor a Fig-tree, but a Bramble made for the fire, which leaveth his righteousness to become worse. He which is of the Church will say with the Church, *I have washed my feet, how should I defile them again?* Let the Dog turn to his Vomit, and the Swine to their wallowing: but hold thou on thy Sacrifice like *Abraham* to the evening of thy life, and a full measure shall be measured unto thee, as thou hast measured thy self. Unto the which measure without measure, the Lord Jesus bring us.

FINIS.

THE TRIAL OF THE RIGHTEOVS.

Pſal. 34. 19.

Many are the troubles of the righteous, but the Lord deliver'th him out of all.

THe ſum of this verſe is, as if he ſhould ſay, Let the righteous look for more troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall be eclipſed again, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhall return, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they run from ſin to ſin.

This Verſe hath three parts: for here the righteous are *the Agents*, their condition *troubles*, and the Lord *their deliverer*: ſo many things fall out contrary unto our minds every day, that he which wanteth patience in this World, is like a man which ſtandeth trembling in the Field without his Armour, becauſe every one can ſtrike him, and he can ſtrike none: ſo the leaſt puſh of pain, or loſs, or diſgrace, doth trouble that man more which hath not the skill to ſuffer, than twenty trials can move him which is armed with patience, like a golden ſhield in his hand, to break the ſtroke of every Croſs, and ſave the heart though the body ſuffer: for while the heart is whole, all is well. *A ſound ſpirit* (ſaith *Salomon*) *will bear his infirmity, but a wounded ſpirit what can ſuſtain?* Prov. 19. 14. Therefore as the lid is made to open and ſhut, to ſave the eye: ſo patience is ſet to keep the ſoul, and ſave the heart whole, to cheer the body again. Therefore if you mark, when you can go by an offence, and take a little wrong, and ſuffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory: and *the more your patience* is, ſtill *the leſs your pain* is. For as a light burthen, born at the arms end, weigheth heavier by much, than a burthen of treble weight, if it be born upon the ſhoulders, which are made to bear: ſo if a man ſet impatience to bear his croſs, which is not fit to bear; it will grumble, and murmure

murmure, and ſtart, and ſhrink, and let the burthen fall upon his head; like a broken ſtaffe, which promiſeth to help him over the water, and leaveth him in the ditch. But if you put it to patience, and ſet her to bear it, which is appointed to bear, ſhe is like the hearty Spies that came from *Canaan*, and ſaid, *It is nothing to overcome them*: ſo patience ſaith, it is nothing to bear, it is nothing to faſt, it is nothing to watch, it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be impriſoned: *In all theſe things* (ſaith *Paul*) *we are more than conquerers*. As though all theſe things came not to make us mourners, but to make us conquerers: nay more than conquerers, becauſe a Conqueror conquereth his enemy but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the manner of bearing, which maketh perſecution ſeeme joyful unto ſome, and irkſome to others; which maketh poverty welcome to one, and bitter to another; which maketh him ſing in his ſickneſs, as if he were whole, and thee rave, and whine, and curſe, as if thou wert not ſick, but frantick. Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome; that is, to them which have skill to bear it as Chriſt did bear it; by his infinite patience, he ſuffered infinite pains for infinite ſins. Patience is like a privie coat upon his Soul, that when the Devil ſtruck at him, hee was ſtricken himſelf: when Death came to kill him, he was killed himſelf; and all their ſhot could not hurt him, becauſe of his preſervative which he had about him, like *Sampſons* hair, which ſaved him from all his enemies. If the Maſter carried patience about him for to guard him thorow theſe pikes of troubles, which ſtand like the fiery Sword between us and Paradiſe: how can the ſervant eſcape them unleſs he be armed as his Maſter was? For what hath the poor man to bear his wants? what hath the bondman to bear his griefs? what hath the ſick man to bear his pains? but to lay all upon the ſhoulders of patience, and ſay with *Jeremy*, *This is my ſorrow, I will bear it*. As the tree which *Moſes* caſt into the ſpring, ſeaſoned the bitterneſs of the waters; ſo patience caſt into our troubles, ſeaſoneth the bitterneſs of the Croſs, and is as it were in ſtead of an aſſiſtant unto every man, to overthrow, and overcome his troubles, like the Armour-

Joſh. 2

Rom. 8. 37

Matth. 11.

Judg. 16. 17

Gen. 3.

Jer. 10. 19

Exod. 15. 25

1 Sam. 14. bearer which helpt *Jonathan* to vanquiſh his enemies. She hath a device to draw ſuch a skin over our ſores that ſhall make our poverty ſeem riches, our reproaches ſeem honour, our bondage ſeen liberty, our labour ſeem reſt, our ſorrow ſeem joy, our pain ſeem eaſe, our ſickneſs ſeem health, and all that hurt us, rejoyce us, until we ſay with *David*, *Thy Judgements are pleaſant*: ſhewing that Gods Juſtice is as pleaſant to the patient, as his Mercies to others. Therefore what a Peace-maker were this in the Common-wealth, if the Magiſtrate had patience to bear his envie, if the Preacher had patience to bear his ſtudy, if the Creditor had patience to bear his loſſes, if the Bond-man had patience to bear his ſervice, if the Husbandman had patience to bear his labour, if the Sick man had patience to bear his pain, if the Poor man had patience to bear his wants? for want whereof many think themſelves in *Hell*, and ſay, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can ſcarce tell where their pain holds them. Therefore albeit few can brook of Humility, and charity, and meekneſs, and thankfulneſs, and temperance, and thoſe ſevere vertues, which pull from pleaſure; yet every man doth wish for patience, like a Phyſitian to eaſe his grief, by all means that he can: ſo they which are wicked, although they cannot ſee the goodneſs of other vertues, yet can ſee the goodneſs of patience, and perceive when they ſee a patient man, and an impatient man both ſick of one Diſeaſe, yet both are not troubled alike, but that he which hath moſt patience hath moſt eaſe, and he which is moſt impatient, is moſt tormented; like a Fiſh which ſtrives with the hook. Therefore even thoſe which cannot ſuffer, that they might have reſt, yet ſing the patient Proverb, *In ſufferance is reſt*. This is a leſſon that I know you would gladly learn, even as *Pharaoh* longed to know his Dream. Though yee care not for Vertue, as the cruel Judge cared not for Charity: yet if you could gain ſuch a bargain by any vertue, to eaſe you of your pains, it would make you look unto vertue, as *Pharaoh* uſed *Moſes*, but to remove the plagues.

Note.

Gen. 41. 19

Exod. 9. 28

This power God hath given to Patience, the medicinable vertue, that it ſhould be like an wholſome herb in the world,

or

or a general Phyſician for all perſons and all diſeaſes. Therefore when the Angel had recorded all the troubles which ſhould come in the latter days, at laſt he concluded, *Here is the patience of Saints:* as though patience ſhould bear all. Therefore ſo many Scriptures go like Preachers about the Bible, to exhort unto patience, like a Beacon which is ſet up to call men together, ſhewing us, that by *patience we poſſeſs our ſouls*: as though a man without patience had no rule of himſelf: that *a mans wiſdome is known by his patience*, as though that he which is not patient cannot be wiſe: *that by patience we receive the Promiſes*, as though the Promiſes did not belong unto us, unleſs we have patience: that *patience breedeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the ſcope of his doings, nor any hope to comfort him about the life to come; beſides, many reaſons more: *That the afflictions of this world are not worthy of the joys that ſucceed them:* that *all things* (even our afflictions) *turn to the beſt, if we love God*: that *they are bleſſed which weep here, becauſe they ſhall laugh hereafter*: that *if we ſuffer with Chriſt we ſhal reign with Chriſt*: that *the Lord doth love thoſe whom he chaſteneth*: that *by ſuffering we are made like the Son of God*, whoſe life was a perſecution; as though the Holy Ghoſt by often calling upon us, like the importunate woman, would compel us to be patient, whether our fleſh will or no.

Apoc. 13. 10
Luke 8. Prov. 9.
Heb. 10.
Rom. 8.
Rom. 8.
Matth. 7. 2 Tim. 2. Prov. 3.
Luke 18.

Beſides theſe honourable praiſes of Patience, the Prophets, Evangeliſts, and Apoſtles, have ſet a number of examples before our eyes, like banners, of ſuch Cures as have been healed by her: that as the Author to the *Hebrews* ſaith, *By faith* Abel *offered a better ſacrifice than* Cain: *by faith* Enoch *was tranſlated before he ſaw death*: *by faith* Noah *prepared the Ark, and was preſerved from the flood*: *by faith* Abraham *was content to ſacrifice his Son, and yet beleeved that in his ſeed all the world ſhould be bleſſed*: *by faith* Sarah *received ſtrength to bring forth a childe when ſhe was ſtricken in years, and paſt the ſtrength of the wombe.* So I may ſay of Patience: by patience *Job* did bear all the torments that the Devil could heap upon him: by patience *Jacob* put up a thouſand wrongs from *Laban* and his children, and never complained in one and twenty years before

Heb. 11.
Iob 1.
Gen. 29. 30. 31.

Gen. 45. 15 before he departed: by patience *Joseph* forgave his brethren, when he might have put them to death, and gave them food when they feared revenge: by patience Christ suffered banishment, and reproaches, and scourges, until he went to his death, like a Lambe to the slaughter.

Among the strange cures of patience, *David* may report of his experience, what this Plaister hath done for him: for being a figure of Christ he was always hedged about with the Cross, which proved his patience like a touch-stone every day. As Christ was contemned of his countrimen; so David was contemned of his brethren: as Christ fled to *Ægypt*, so *David* fled unto *Gath*: As Christ received food of women, so *David* received food of *Abigail*: as *Herod* persecuted Christ, so *Saul* persecuted *David*: and the wrath of the King brought many enemies with it, that when he was anointed, yet he could not reign: and when he reigned, yet his reign was but a warfare: the Philistims against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absalon* (his own bowels) against him, for whom he cried, *Would God I had died for thee.* This Son which was his darling, was his Traytor, and sought *his* death that brought him to life, as though *Saul* had been risen from the Grave again. In all these troubles *Samuel* shews, what was this Pilgrims comfort; *But* David *comforted himself in the Lord his God*, as though he had no comfort but in God alone. This was the stone upon which he leaned his head; Be patient, for *many are the troubles of the righteous, but the Lord delivereth him out of all.* When he did behold his trouble, like the Host of the Aramites, he looked back unto God, like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous:* respecting the promise, he singeth, *The Lord delivereth them out of all.* Thus (by his own foot) *David* measureth the condition of the righteous, and saith, *Many are the troubles of the righteous:* and then by his own cure he sheweth how they should be healed, saying, *The Lord will deliver him out of all.* If ye mark, the Spirit hath directed *David* to those two things which make us take our troubles grievously: one, because we do not look for them before they

1 Sam. 26. 2. 28. 2. Luke 8. 2 1 Sam. 25. 18. 19. 2. 16. 13 2 Sam. 8. 2. 6 5, 6, 15. 4. 18. 33

1 Sam. 30. 6

2 King. 6. 10

they come. Therefore as Christ told *Peter* before he ſuffered, to ſtrengthen him when he ſuffered: ſo the Holy Ghoſt doth run upon the croſs, to keep us in expectation of troubles, that we might prepare faith, and patience, and conſtancy for them, as *Noah* prepared an Ark for the floud. The ſecond thing which makes us to ſtart ſo at the croſs, is, becauſe we are like the Prophets ſervant, which did ſee his foes, but not his friends: ſo we ſee our ſore, but not our ſalve. Comfort ſeems a far off like *Abraham* in the heavens, as though it would never come ſo low: therefore we go about to deliver our ſelves, as it is ſaid, *Let us break his bands*, as though we could deliver our ſelves. But *hold your peace*, ſaith *Moſes*, *the Lord ſhall fight for you*. So *David* comes in like a pacifier, and ſaith, *Vex not your ſelves, for the Lord will deliver you*. Bear both theſe ſentences in minde, that you muſt go thorow a ſea of troubles, and that then you ſhall come to the haven of reſt, and no affliction ſhall take you before you be armed for it, and in every trouble you ſhall know where to have your remedy. *Many are the troubles of the righteous, but the Lord delivereth him out of all*. Here be the two hands of God, like a wound and a plaiſter: one caſteth down, and the other raiſeth up. It is good for a man to know his troubles before they come; becauſe afflictions are lightned in the expectation. Therefore God ſaith of *Paul*, *I will ſhew him how many things he ſhall ſuffer for me*. God dealeth plainly, and tels us the worſt firſt: what we ſhall truſt to, as Chriſt told his Diſciples at the firſt: *If ye will be my Diſciples ye muſt take up the croſs*: cold entertainment, to break their faſt with the rod. Other Feaſt-makers, ſaith Chriſt, broach the beſt wine firſt, but Chriſt keepeth the beſt till the laſt. This is the manner of Gods proceedings, to ſend good after evil, as he made light after darkneſs: to turn Juſtice into Mercy, as he turned water into wine: for as the beaſts muſt be killed before they could be ſacrificed; ſo men muſt be killed before they can be ſacrificed; that is, the kniſe of correction muſt prune and dreſs them, and lop off their rotten twigs, before they can bring forth fruit: theſe are the cords which bind the Ram unto the Altar, leſt when he is brought thither he ſhould run from thence again: this is the chariot which carrieth our thoughts to heaven, as it did *Nebuchadnez-*

Joh. 21. 18

2 King. 6

Luke 16.

Pſal. 2.

Exod. 14. 14

Acts 9. 16

Matth. 16. 8

Luke 9.

John 2. 10

Gen. 1. 3

John 2.

zars,

ears, and our assumption before our assumption. This is the hammer which squareth the rough stones, till they be plain and smooth, and fit for the Temple. This is the first messenger which is sent to compel them to the banquet, which will not come when they are invited. Because we are naturally given to love the world, more than is good for us, therefore God hath set an edge of bitterness upon it to make us loath it; like a Nurse, which layeth Mustard upon her breasts to wean the Child from the Dug; so, *Many are the troubles of the righteous*, to wean us from the dug of the world. The Cross is one of our Schoolmasters in this life, and the best wisdom is dearest bought: Prosperity seeketh for nothing, but necessity seeketh, and studieth, and laboureth, and prayeth for her wants. As the Rod maketh the Schollar to apply his Book, so all our knowledge is beaten into us: some learn their goodness of Poverty, some of Sickness, some of Troubles: Adversity is the fit time to learn the Justice, Mercy, Power, and Providence of God: a fit time to learn the Patience, Wisdom, Faith, and Obedience of man; a fit time to learn the Subtilty, Frailty, and Misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the Travels of a Woman, when the birth is ripe she is delivered, and straight she forgetteth all her pains, for joy that a Man-child is born into the world. So the Servants of God travel but till the fruits be ripe. When the new man is born, their travels are ended, and they forget all their troubles, because one is born into the world, like the Son of God. This is the difference between the afflictions of the righteous and the ungodly.

Exod. 8. 6
John 4.

When God doth visite the Wicked, his punishments are called Plagues, and Curses, and destructions; the plagues of *Ægypt*, the curse of *Cain*, the destruction of *Sodome*. But when he doth visite the Righteous, his punishments are called Corrections, and Chastisements, and Rods, which proceed from a Father, not to destroy us, but to try us, and purge us, and instruct us: therefore when we are afflicted, one saith, that God letteth us bloud to save our lives, for our lives are rank, and must be lopped. And as *Jacob* was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions do not

John 19.

Gen. 36.

hinder

, hinder our happineſs, but our happineſs cometh by affliction, as *Jacobs* bleſſing came with halting, and as peace is procured by war. *Therefore bleſſed are ye*, ſaith Chriſt, *when men perſecute you*: as though they were bleſſed even while they were perſecuted. Therefore this muſt not diſmay us, that the Scripture ſaith, *Many are the troubles of the righteous*, but rather rejoyce us; becauſe we bear the marks of the righteous. *Daniel* complaineth not of his ſickneſs but of his ſins. Who ſhall fight the Lords Battels but the Lords Servants? Therefore when *David* ſpake of many troubles, he pointed to the righteous, as if he ſhould ſay, This is your ſhare, the rod is made for the child. Chriſt called the Croſs his cup. The ſervant is beloved that drinks of his Maſters cup: Therefore Chriſt reacheth it to the righteous, and bids none but his Diſciples take the Croſs: every man which hath his heaven here, doth labour and ſweat for his living: and ſhall not they which have their hell here, ſuffer more than they which have their heaven here? All men are ſubject to dangers, and loſſes, and ſickneſſes: *But all that beleeve in Chriſt* (ſaith *Paul*) *ſhall ſuffer perſecution*: that is, more than dangers, or loſſes, or ſickneſſes which the wicked ſuffer; for the World will not perſecute her children, but ſhe will perſecute Gods children: therefore this Church is called the Militant Church, becauſe it is always in warfare. Therefore the Goſpel is called the Word of the Croſs, as though it came to croſs us: Therefore *Paul* deſcribing the way to heaven, draweth by this line, by many tribulations, the croſs-way is the way to heaven, and the righteous walk in it. Therefore the children of God are not only called Labourers, to ſhew what they ſhould do for God: but they are called Soldiers, to ſhew what they ſhould ſuffer for God, *The ſervant is not above his Maſter*: but if Chriſt ſhould ſuffer, and we ſhould reſt, the ſervant were above his Maſter. The Prophecy muſt bee fulfilled: *I will put enmity between the ſeed of the Woman and the ſeed of the Serpent*: but if there be no war between the children of God and the children of the world, the Prophecy is not fulfilled. Therefore *Eſau* and *Jacob* had no ſooner life, but they began to ſtruggle one with another, before they came out of their Mothers wombe. Therefore *Abraham* was baniſhed ſo ſoon as he received the promiſe. Therefore *Abel* was envied of his

Matth. 5.

1 Tim. 2.

Matth. 20.

Matth. 11.

Gen. 3.

2 Tim. 4.

Acts 14. 22.

Matth. 21.
2 Tim. 2. 3.
Ioh. 15. 20.

Gen. 3.

Gen. 25. 22. 4. 24. his brother so soon as he was accepted of God. The righteous man was alway like *Lot* among the *Sodomites*, and like *Samson* among the Philistims, set a work by his enemies. As Christ was no sooner born, but *Herod* sought his life; so the New man is no sooner born of the Spirit, but the Serpent is ready to devour him, his Brethren to banish him, and Hell to swallow him. In all the World hee hath no friend, but he which made the World. This is the state of the Church militant: she is like the Ark floting upon the waters, like a Lilly growing among Thorns, like the Bush which burned with fire and was not consumed: so the City of God is always besieged, but never ruined. Christians and Persecutions close together, like Christ and his Cross. As Christ was made to bear his own Cross: so they are made to hold the cheeks to their nippers, their faces to bee buffeted, their backs to be scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches poverty, their glory reproaches, their liberty imprisonment; although they be the Sons of God, the brethren of Christ, the only Heirs of Heaven; yet because they suffer the Hell here, they must be content to be subject to their enemies, to bee abjects to their kinsmen, to be hated of most, to be contemned of all, to be persecuted over the earth, a very haven and receptacle of troubles. Yet as Christ was the Son of God, though his life was nothing but persecution; so the Righteous are the Sons of God, for all these troubles. This is like a bait in their journey, to think as the Samaritane told his host, *If thou spend any more, I will recompence thee when I come*: So Christ will mend their wages when he cometh. Why should not God try his friends, as well as we try our friends? The same afflictions (saith *Peter*) are accomplished in others, nay greater afflictions are born of other, which would make us despair like *Cain*. Christ was Consecrated by afflictions, therefore we cannot be consecrated without afflictions; who would not go to Heaven with *Elias*, though it were in a Whirlwind? If our troubles be light and few, it is because we are weak and tender, therefore God doth respect our feebleness, and layeth no more upon us, because we are not able to bear more. It is not a sign that wee are righteous, because our troubles are few; but because our troubles are

Luke 23. 33 John 19. 17

Psal. 69. 7. 8. 17.

Luke 10. 35

1 Cor. 10. 13

few,

few, It is rather a ſign that we are not righteous, becauſe *many are the troubles of the righteous.* For they muſt be made examples of patience, they muſt ſuffer their hell here, they muſt be ſquared for the Temple, therefore they muſt have many ſtrokes to make them fit: God is not like a Waſp, which when ſhe hath ſtung once cannot ſting again: but there is a generation of Croſſes, and a Plurality of troubles. When *David* ſpake of troubles, he ſpake of troups and heaps, and Stars, and Sands, and therefore he ſaith, *Many*, as though he were fain to lay them down in the groſs ſum, not reckon them. By many tribulations (ſaith *Paul*) but how many he could not number: For except our ſins, there is not ſuch plenty of any thing in the World, as there is of troubles, which come from ſin: as one heavie Meſſenger came to *Job* after another; ſo now ſince we are not in Paradiſe, but in the Wilderneſs, we muſt look for one trouble after another: therefore afflictions are called waters, becauſe as one wave falleth upon another, ſo one trouble falleth upon another. Acts 14. Joh. 1. 14. 16 Pſa. 42. 7. 88, 9

As a Bear came to *David* after a Lion, and a Giant after a Bear, and a King after a Giant, and Philiſtims after the King: ſo when they have fought with Poverty, they ſhall fight with Envie: when they have fought with Envie, they ſhall fight with Infamy: when they have fought with Infamy, they ſhall fight with Sickneſs, like a Labourer which is never out of work. Thus you ſee the righteous in troubles, like the *Iſraelites* in exile: Now the Lord cometh like *Moſes*, to deliver them: Adverſity ſeeketh out the promiſe; the promiſe ſeeketh out faith; faith ſeeketh out Prayer; then God heareth, and mercy anſwereth. All this while Chriſt ſeemed to ſleep, as he did in the Ship: now he rebukes the winds and waves, and troubles fly before him, like a troup of Wolves before the ſhepherd. As he asked the Adultereſs, where are thy accuſers? and ſhe ſaid, they are gone: ſo he may ask his Patients, where are your troubles? and they may ſay, they are gone: the Sun roſe, and the miſts vaniſhed: yet (ſaith *David*) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing an iſſue while the Croſs prepareth them. When Chriſt heard them ſay, *He whom thou lovest is ſick*, he anſwered, *This ſickneſs* 1 Sam. 17. 34. Exod. 3. 10. Mat. 8. 26.

is,

is not unto death, Joh. 11. 3. So when it may be ſaid, he whom God loveth is ſick: then it may be ſaid, this ſickneſs is not unto death, and though it be to the firſt death, yet not to the ſecond.

Jonas 3. Who would think when *Jonas* was in the Sea, that he ſhould preach at *Niniveh*? Who would think when *Nebuchadnezzar* was in the forreſt, that he ſhould reign again in *Babell*? Who would think when *Joſeph* was baniſhed of his brethren, that his brethren ſhould ſeek unto him, like his ſervants? Who would think when *Job* ſcraped his ſores upon the Dunghil, all his houſes were burned, all his cattel ſtollen, and all his children dead, that he ſhould be richer than ever he was? Theſe are the acts of mercy which make the righteous ſing: *The Lord hath triumphed valiantly.* This is the priviledge of the righteous, as God ſaith, *Ye ſons of* Jacob *are not conſumed*: So they anſwer again, *We are not conſumed.* Therefore (*Paul* ſaith) we are in diſtreſs, but we are not forſaken: as Chriſt roſe out of the Grave, ſo we ſhall riſe out of trouble; and when the gold is fined, the fire ſhall hold it no longer. When Jeſus was in baniſhment with *Mary* and *Joſeph*, at laſt the Angel came and ſaid, *They are dead which ſought the childs life*: ſo when the days of our baniſhment and ſcarſity, and bondage, and ſickneſs are ended; at laſt, tidings ſhall come that our troubles are dead, and then the righteous ſhall look up like *Moſes* when he was paſt the Sea, & ſee all their enemies, all their troubles drowned behind them, then the heart ſhall dance like *Miriam*, and ſing the ſong which ſoundeth before *Moſes: The Lord, the Lord is ſtrong, merciful, and gracious, ſlow to anger, but abundant in goodneſs and truth.* And if *David* had ſtayed at troubles, & ſpoken of nothing but rods, the wicked might ſay, as they do in *Pſa.* 115. *Where is their God?* and the righteous might complain with *David, I have clenſed my heart in vain*: but as the waters of the Sea flow and ebbe again, ſo the waters of affliction flow and ebbe again: one caſteth *Moſes* into the water, and another draweth him out of the water. There lieth *Lazarus* at the Gate, there lieth *Joſeph* in Priſon, there lies *Jeremy* in the Dungeon, there lies *Job* in the Aſhes, there lies *Jacob* in the Fields, there lies *David* in the Wilderneſs, there lies *Abraham* in Exile, there lies *Daniel* among the Lions, there lye the Children in the Furnace: at laſt comes the year of Jubile,

Iob i. 42. 10

Exod. 15. 21
Mal. 3. 6

1 Cor. 4. 6
Luke 24. 6

Ioh. 2. 3

Matth. 2. 20

Exod. 30. 15
20. 34

Pſal. 115.
Pſal. 73. 13.

Gen. 25. 20.

and

and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to bee delivered, &c. Therefore God transplanteth his crosse from the head to the heart, from the heart to the foot, from poverty to sickenesse, from sickenesse to labour: that whersoever he placeth it, we might have patience; knowing that he can remove it as he placeth it. Zach. 9. 12

Then are fulfilled all these sweet Scriptures: *The Lord retaineth not his wrath for ever, because mercy pleaseth him*, Mic. 7.8. *After two dayes he will revive us and the third day he will raise us up.* Hos.6.2. *Surely there is an end, and thy hope shall not be cut off*, Pro. 23.18. *Heavinesse may endure for a night, but joy will come in the morning*, Ps.30.5. He which hath overcome death, and Satan, and the world, can easily overcome all the troubles in the world. Rather than *Eliah* shall starve the Ravens shall feed him: rather than *Jonas* shall drown, the fish shall save him, as when the Glutton did not pitty, the dogs took compassion. Until *David* saith, *The Lord will deliver* the righteous & the wicked go together; but now they part; one is taken, and the other is refused: one is delivered, the other is left in prison. As *Abraham* came not to deliver the *Sodomites*, but to deliver his brethren: so Christ came not to deliver his enemies, but to deliver his servants: not to deliver them from troubles but to deliver them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath given.* As *David* gave charg to his Souldiers, that they should not kill *Absolon* his sonne, though hee sent them against *Absolon*, to stay his rebellion: so God forbids his Crosses to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when hee saw the bloud of the Lamb upon their doors: so God hath his marks, whereby he knoweth whom he should deliver out of trouble, and whom hee shall leave in trouble. To one hee saith, Take my crosse: to another he saith, Be thou healed: to another he saith, Stay till thy time cometh. Every hard word may be spoken to the godly, as well as to the wicked; but that deadly word, *Depart into everlasting fire.* Although they seem to depart here; yet then it shall be said, Come, and not Depart. 2 King 17. 6 Jona. 1. Luke 16 Luke 17 Gen. 14. 16 Job 1. 21 2 Sam. 18. 5 Exod. 12. 13 Mat. 25

As *John*, after the voyce of Thunder, heard the voyce of Harpers: so when they have been beaten, they shall be cherished. Therefore the trials of the Righteous, though they bee called many troubles, yet they are not called everlasting troubles.

Rom. 14. 2.

Psal. 32. 10

As *David* saith here, *Many are the troubles of the righteous*; so in *Psa.* 32. 10 he saith, *Many are the sorrows of the righteous*: but it followeth, *the Lord will deliver them out of all.*

Prov. 11. 8

Nay (saith *Salomon*) *when the righteous escape out of trouble, the wicked shal come in his stead*: that is, the troubles of the righteous shall shift to the ungodly, as the Leprosie of *Naaman* went to *Gehezi*. And therefore the wicked are called, the ransome of the just, because they lye in bail for them. As one Bird chirpeth to another: so one plague shal whistle to another, and say, Come and help me to torment this sinner (for one plague will not serve the Ægyptians) until he be so loden with torments, that he cry like *Cain*, *My punishment is greater than I can bear*. The righteous never said, that their troubles were more, or greater, or longer than they could bear; for God hath promised, he will not lay more upon them than they are able to bear: but when they begin to sink like *Peter* upon the sea, then the hand is ready to catch them, and straight God maketh an issue for their trouble.

2. King. 3. 27
Prov. 21. 18.

Exod. 8. 9.

Gen. 4.

1. Cor. 10. 3.

Acts 27.

As the Viper leapt upon *Paul*, and leapt off again: so troubles leap upon the Righteous, and leap off again; as though they had mistaken the party, and rapt at the wrong door. Therefore, *Mark the upright man* (saith *David*) *and behold the just: for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for ever.* He saith not, that he will not suffer him to fall, but that he shall not fall for ever: that is, at last his shackle falleth from him, the net breaks, the prison openeth, and he goes forth like *Lazarus* out of his Grave, to shew what wonderful things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought upon this sentence of *David*) repeateth the same of himself, saying, *But the Lord delivered me out of all.* Therefore one calleth affliction the trance of the righteous, because they seem dead for a while; but they wake again: therefore they challenge their enemies, and say,

Psal. 37. 37.

2. Tim. 3.

Rejoyce

Rejoyce not against me, O mine enemy: for though I fall, yet I shall rise. Mich. 7. 8

This should content the righteous, To be delivered at last: as *David* quieteth himself, saying, *By this I know the Lord favoureth me, because mine enemies do not triumph over me:* not because I have no enemies, or because I have no troubles which would overcome me. Therefore when he wrote down *Many troubles*, he blotteth it (as it were) with his Pen again, as a Merchant raseth his book when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord delivereth.* Because he forgiveth all sins, he is said to deliver from all troubles; to shew that we have need of no Saviour, no helper, no comforter but him. Psal. 41. 11

The Lawyer can deliver his Client, but from strife; the Physitian can deliver his Patient, but from sickness; the Master can deliver his servant, but from bondage: but *The Lord* (saith *David*) *delivereth out of all.* As when *Moses* came to deliver the *Israelites*, he would not leave an hoof behind him: so when the Lord cometh to deliver the Righteous, he will not leave a trouble behind him. But even as they pray in *Psal.* 25. *Deliver Israel, O Lord, out of all his troubles*: so he will answer them, *Be thou delivered out of all thy troubles*: that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incureable;) the Almighty hath might against all. When *Job* is tried, not a sore shall stick upon him. Therefore, as *Elisha* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you, which satisfied *Paul*, *Fear not*: for I am with thee, thy pardon is coming: like the Angel which stayed the sword over *Isaacs* head. Read on but a little further, and thou shalt hear the voyce, which proclaimed war, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *David*) *The Lord was in this place* (saith *Jacob*) *and I knew it not*: so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say I put away thine infirmities For there is no Saviour but one; which saith to death, *I will be thy death*; As the woman was sick until Christ came; Psal. 25. Job 24. 2 King. 6. Acts 27. 24 Gen. 22. Note. Gen. 28. 16 Esa. 43. 25

Mat. 9. 29 so until the Lord come, there is nothing but trouble. Many troubles of the righteous: but one deliverer of the righteous: many terrors, but one comforter. Troubles come in an hundred wayes, like water thorow a grate: but mercy entereth always at one door, like a pardon which commeth only from the Prince: therefore saith God. *In me is thy help*, Hos. 11. 6. *I create comfort*, Esa. 65. Mark, that he calleth himself a Creator of comfort: that is, as there is but one Creator, so there is but one comforter: and as he created all things of nothing, so he createth comfort of nothing: that is, when all comfort is worn out, and no seed of joy left to raise up comfort again, then hee bringeth comfort out of sorrow, as he brought water out of the rock; that we may say, *The finger of the Lord hath done this.*

Exc. 17. 6. 8. 14

This is the Anchor of the righteous; as hee looks upon his troubles, the promise cometh in like a messenger from Christ, (while he is praying & weeping) & saith, *The Lord will deliver thee out of all.* Then he resolveth like *Nehemiah*, & saith, *Shal such a man as I flie?* Shall such a man as I recant? If I be faint in the day of adversity, *Salomon* saith, My strength is small: as if he should say, I was never strong, but did counterfeit like *Demas.*

Neh. 6. 11
Prov. 24. 10

Prov. 15. 15

If I want comfort in trouble, *Salomon* saith, *A good conscience is a continual feast.* As if he should say, that I have not a good conscience, if I have not comfort in the cross. Therefore I will wait the Lords leisure, because *Esay* saith, *Faith maketh no haste.* I will not break his bands: because then I am like the heathen. I will not flatter the judge: because *Salomon* saith it is vain. I will not betray the cause: because God hath appointed it to try me. I will not offend my brethren: because *Paul* had rather die than do so. I will not charge my conscience: because it can vex me more than their bands. I will not turn from my profession: because I learned it of God, and vowed to leave all for it, in the day that I was baptised a Christian. Though my friends tempt me, like *Jobs* wife; though my flesh flatter me, like *Eves*: though my persecutors would bribe me like *Balaac*: though they which suffer with me, should revok for fear: yet I will bee as *Joshua*, which stood alone: & as *Elkana* was in stead of children to *Hanna*: so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Joseph*;

Psa. 2.
Prov. 29. 26
Rom. 14.

2. Cor. 8. 10

Ipsh. 24. 15
2. Sam. 1

and

and the Lord delivered him out of all: many were the troubles of *Abraham*, and the Lord delivered him out of all: many were the troubles of *David*, and the Lord delivered him out of all: many were the troubles of *Job*, and the Lord delivered him out of all: therefore he can deliver me out of all. But if he do not (saith *Sidrach*, *Misaac*, and *Abednego*) yet we will not do evil to escape danger: because Christ hath suffered more for us. Therefore, if I perish, I perish, saith *Hester*. She was content that her life should perish: but if my Purse suffer, my mony doth but perish: if my body be imprisoned, my pleasures do but perish; and who can tell when he hath suffered that which is appointed? Therefore God saith, *When I see convenient time, I will execute judgement*. Not when thou doest think it convenient time, but when he doth think it a convenient time. Therefore saith *David* to the Lord, *In thee do I trust all the day*: that is, if he come not in the morning, he will come at noon; if he come not at noon, he will come at night: at one hour of the day hee will deliver me: and then as the calm was greater after the tempest than it was before, so my joy shall be sweeter after tears than it was before: the remembrance of *Babylon* will make us sing more joyful in *Sion*.

Hest. 4. 16

Psal. 75.

Psal. 25. 5

Matth. 28. 6

Psal. 137.

Thus *Moses* describeth the journey of the righteous, as if they should go thorow the Sea, and Wilderness, as the *Israelites* went to *Canaan*. Look not for ease nor pleasure in your way, but for Beasts, and Serpents, and Theeves: until you be past the Wilderness, all is strait, and dark, and fearful; but as soon as you are thorow the narrow Gate, all is large and goodly, and pleasant, as if you were in Paradice. Seeing then your Kingdom is not here, look not for a golden life in an Iron world: but remember that *Lazarus* doth not mourn in Heaven, though hee suffered paine upon earth: but the Glutton mourneth in Hell, that stayed not for the pleasures of Heaven. To which pleasures the Lord Jesus bring us, when this cloud of trouble is blown ouer us. Amen.

Exod. 13. 17

Luke 16.

FINIS.

THE CHRISTIANS PRACTICE.

Rom. 12. 2.

Be yee changed by the renewing of your minds, that yee may prove what is the good will of God, acceptable and perfect.

Matth. 28. 19.



Hen Christ sent forth his Disciples, he said unto them, *Go preach and baptize*, joyning these two together, Preaching and Baptizing. This being the occasion of our exercise, because I am to speak of Baptism, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture than that which I handled last, which speaks of the renewing of our mindes: for when mindes are renewed, then the vow which we made in Baptism is performed.

When *Paul* had forbidden the *Romans* to fashion themselves unto the world, he shewed them another fashion, which he calls *the renewing of the minde*. As the Eagle renewеth her

Psal. 103. 5

youth, so men must renew their minds. This fashion is called the Wedding Garment, which every man must weare, that comes to

Matth. 22. 12.

the banquet of the King. As when men have gone over one fashion after another, at last they come to the old fashion: so

Gen. 1. 26.

here *Paul* calls them to the old fashion again, which was used in *Adams* time, that is, the Image and fashion wherein they were created. Now the reason followeth.

That they may prove what the will of God is, as if he should say, This shall be the fruit of your regeneration, when your minds are renewed, you shall know many things, which are hid from you, you shall be able to judge doctrine, who preach truth, and who preach error; and you shall understand the Will of God, what he would have you do, and what he would have you fly, as if you were in his bosome. As new wine will not abide but

Matth. 9. 17.

in new vessels, so this new knowledge will not abide but in new minds. The mind renewed knoweth God; so that this Scripture may be called the path to knowledge, or the way to sound the mind of God, which is a secret that every man longs to know, but the most turn a wrong leaf to finde it, as *Paul* saith of *Peter*,

ter, *He looks a wrong way to the Gospel.* When the Serpent taught knowledge, he said, *If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil:* but *Paul* saith, If ye will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil. This is one reason why *Paul* would have them renew their mindes, *That they might know the will of God,* Why? doth not the Word of God teach us the Will of God? Yes, but no man doth understand this Word, but he which hath a new mind: because as the Sun is not discerned by any light, but by his own light: so no spirit can interpret the Scripture, but the same Spirit which wrote it, which is called *the holy Spirit,* because it is *holy,* and because it makes holy. Sin was the first veile which obscured mans understanding, and till the cause of this eclipse be taken away, the Apostle saith, that we shall see but in part: that is as the Sun may be seen in this eclipse, but he seems liker to darkness than to light: so understanding may be seen in the wicked, but is liker ignorance than knowledge: therefore *Paul* makes knowledge one of the fruits which bud out of righteousness.

Gal. 2. 14
Gen. 3. 5
2 Cor. 12. 5
Gen. 3. 7
1 Cor. 13. 9

They which have renewed their mindes, saith he, shall prove what the Will of God is: that is, they shall try all that they do, hear, and learn by all that they see, until they track out the will and meaning of God. As the water ingendreth Ice, and the Ice again ingendreth water; so knowledge begets righteousness, and righteousness again begetteth knowledge, according to that in *Eccles.* 2. 26. *To a man that is good in his sight, God giveth wisdom and knowledge:* therefore though yee have seen cunning Lawyers by much reading, and expert Physicians by long study; yet you could never see a perfect, and sound, and judicious Divine without holiness. I cannot tell how, this knowledge is rather feeling than learning in the abundance of the heart, or an extream study sent by God unto good men, like the Ram which was brought unto *Abraham,* when he would sacrifice his Son.

Gen. 22. 13

As *Salomon* saith, *The knowledge of good things is understanding:* so none but they which are holy have this understanding. He which can say with *David, I love thy law, and keep thy precepts,* may follow with *David, I have more understanding than*

Prov. 9. 10
Psal. 119. 167

my teachers, and know more than the ancient. He which cannot
Psal. 45. 1 say with *David*, *My heart meditateth a good matter*, cannot follow with *David*, *My tongue is the pen of a ready writer.* This is the equity of God; they which are unwilling to obey, are not thought worthy to know: for what should he do with his ta-
Matth. 25. lent, which will not use it? He which forbids us to cast pearls before swine, doth stay his own hand from casting knowledge to the ungodly: they may know so much as shall condemn them, but they shall never know what will save them. When Christ heard
Mat. 16. 16, 17 *Peter* say, *Thou art the Son of the living God:* Christ answered *Flesh and blood hath not taught thee this:* shewing, that carnal men have not this knowledge. This is the word of which Christ
Mat. 19. 17 Joh. 3. 8 saith, *All men do not receive it:* It is true, *that the Spirit breatheth where it will:* but it will breathe upon none but her Lovers. Wisdome is like the Daughter of God, which he marrieth to none but to him which loves her, and sues for her. As *David*
Psal. 73. 17 could not understand why the wicked prospered, until he entred into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answer, until he had sanctified himself; so if we will understand mysteries, and hear God himself speak,
Exod. 3. 5 Psal. 115. 6 we must put off our sins, as *Moses* put off his shooes, or else we shall be like Images which have ears, and cannot hear. When
1 Cor. 12. 2. *Paul* heard mysteries, he was wrapt into the third heaven: when
Hose. 2. 14 God would talk with his Church, he saith, *I will take her aside into the Wilderness, and then I will speak friendly unto her:* so when we will learn Divinity, we must go aside from the World, and sequester our sins, and lift up our mindes above the earth, or else it will not stay with us. As the Spirit went from *Saul* when he sinned; so when knowledge hath saluted the wicked, she bids them farewell; like unto a Martin, which will not build but in fair houses. It is said in *John* 14. 15. When Jesus went to eat the Passeover, he came to a Chamber which was trimmed: so the Chamber which receiveth God, the heart which should lodge knowledge must be trimmed, and all the sinful cor-
1 Sam. 15. 26 ners swept; or else, as *Samuel* would not come to *Saul*, so wisdom will not come to that host. There is an harbinger which goeth alway before the knowledge of God, to prepare the house, and this is love, the bond of perfection. *They which have*

love

love (saith *John*.) *knew God, but they which have not love know not God*, though they have never so much knowledge beside. Unto good *Nathaniel* Christ said, *Thou shalt see greater things than these*: but unto the obstinate *Jews* he said, *Seeing, you will not see*: like *Hagar* which had the Well before her, and did not see the water. He which cannot say with *Paul, We have the spirit of Christ*, cannot say with *Paul, We have knowledge*. Holy men were always interpreters of Gods Word, because a godly mind easilier perceeth into Gods meaning, according to that, *The pure in heart shall see God*: and that in *Joh.* 7. 17. *If any man will do Gods will, he shall understand the doctrin whether it be of God or no*: and in *Psal.* 111. vers. 9. *They which keep thy precepts have a good understanding*: and that in 1 *Cor.* 2. 15 *The spiritual man understandeth all things*. And therefore *the fear of the Lord* is not only called *the beginning of wisdom*, but in *Prov.* 2. 5. it is taken for wisdom it self. As when Christ taught in the Temple, they asked, *How knoweth this man the Scriptures, seeing he never learned them?* So it is a wonder what learning some men have, which have no learning; like *Priscilla* and *Aquila*, poor Tent-makers, which were able to school *Apollos* that great Clerk, a man renowned for his learning. What can we say to this but as Christ said, *Father, so it pleaseth thee?* As *Jacob* came so soon with the Venison, and his Father asked him how he came by it so suddenly? *Jacob* answered because the Lord thy God brought it suddenly to mine hand: so the holy and righteous men cannot give any reason why they conceive the Words of God so easily, and the wicked do conceive them so hardly, but that God brings the meaning suddenly to their hearts, as we read in *Luke* 24. 45. When the Disciples were setled in the profession of Christ, it is said, that Christ opened their understanding, and made them understand the Scriptures: so suddenly came their knowledge. So we read in *Prov.* 1. 23. Wisdom promiseth to the righteous, *If thou wilt turn at my correction, I will pour out my heart unto you, and make you understand my words*. A School-master might say to his Schollers, I will pour out mine heart unto you: but he cannot say as God saith, I will make you understand mine heart. Therefore if the Queen of *Sheba* thought the Servants

1 Joh. 4. 7
Matth. 13. 14
Gen. 21. 19
1 Cor. 2. 12
1 Cor. 8. 1
Matth. 5. 8
Prov. 1. 7
Joh. 7. 15
Acts 11. 15
Luke 10. 21
Gen. 27. 20.
1 King. 10. 8

of

of *Salomon* happy, because they heard his wisdome: how happy was *Salomon* himself, that served God which gave him
Matth. 11. 28 wisdome? *Come unto me* (saith Christ) *all yee which are*
Mat. 3. 35 *weary, and I will refresh you.* As Christ hath no comfort but for the weary, so he hath no wisdome but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiarity between God and the righteous, that hee makes them of his counsel, as *Salomon* saith, *Prov.* 3. 32. *His secrets are with the righteous*: and *Psal.* 25. 14. *His secrets are revealed unto them that fear the Lord.*

Joh. 13. 25 They are like *John* the beloved Disciple which leaned on his
Exod. 3. bosome; like *Moses*, to whom he shewed himself; like *Simeon*,
Luke 2. that imbraced him in his arms; like the three Disciples which went up to the Mount to see his glory. So we read of *Abraham*, Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the righteous no more than he tells the wicked: therefore because *Abraham* was a good man, he told him more than he shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousnesse was untainted: so the nearer we come to that righteousnesse again, the more things come to our knowledge: according to that, *Prov.* 28. *They that seek the Lord understand all things.* Such an heart God hath given to his servants, like a Touch-stone, or a Lamp to go before them to examine all things, as they go in this dark wildernesse, lest they should take error for truth, evil for good, of their own will for the Will of God, that they which hate evil might be preserved from evil, as
1 Sam. 25 *David* was from the blood of *Nabal*. Now because none but the righteous have this Lamp before them, you see what a difference there is between the knowledge of the godly, and the knowledge of the wicked.

As the windows of the Temple were large within, but narrow without; so they which are within the Church, have greater light than they which are without. They sit like *Pharaoh* in the darknesse of *Egypt*, when the other dwelt like *Israel* in the light of *Goshen*. Knowledge is easie to him which loveth knowledge, saith *Salomon*, but the scorner seeketh knowledge & findeth it not, saith *Salomon*, Prov. 4. *The spiritual man* (saith
1 Cor. 2. 14 *Paul*)

Paul) searcheth the deep things of God: but, The natural man (saith Paul) perceiveth not the things of God. Thou hast revealed these things to babes (saith Christ) but thou hast hid them from the wise of the world. If any man will do Gods will, Luke 10. 21
he (saith Christ) shall understand the doctrin: but to the obstinate Jew, Christ saith, you cannot understand my talk. My sheep hear my voyce, saith Christ: but to the wicked Christ saith, you cannot hear my words. Believest thou for this? saith he to Nathaniel; thou shalt see greater things than these: but, If Esa. 7. 8
ye believe not, saith Isaiah, ye shall not understand.

That these Scriptures might be fulfilled, you see that as sin is called *blindness*, 2 Chron. 6. 18. so Sinners are called *blinde*, Esa. 56. 10. and may be called *Strangers in Israel*. Until we be born again, we are like *Nicodemus*, which knew not what it was to be born again, *Joh.* 3. Until we become zealous our selves, we are like *Festus*, which thought zeal madness, *Act.* 26. Until we be humble our selves, Mark.
we are like *Michol*, which mocked *David* for his humility, 2 *Sam.* 6. 16. it was true then, and it is true now, and it will be true always, which *Paul* observed 1 *Cor.* 1. 18. that to some, Religion shall seem foolishness. The reason of all this *Paul* layeth down in a words: If yee ask why the wicked cannot understand heavenly things, he saith, *Because they are spiritually discerned*, 1 Cor. 2. 14. therefore how should he discern them that hath not the spirit?

For this cause Wisdom is not said to be justified of any, but of her own children, *Mat.* 11. 19. neither doth Christ say, that any sheep hear his voyce, but his own sheep. *My sheep* (saith he, *Joh.* 10. 27.) *hear my voyce*: they follow their shepherd, they hear his voyce, they understand his law, they judge of his judgements, they have the measure of his words, all is open and plain and manifest, and clear unto them: they search deeper, and judge righter, and know sooner, and though they have no learning, yet they have better judgement than the learned: whereas the other that labour, and study without God, walk in a labyrinth and fall into doubts, while they seek resolutions. When a wicked man reads the Scriptures, he seeth no difference between the Word of God, and the word of men; like

Cleophas,

Luke 24. 16 *Cleophas* which talked with Christ, and knew not Christ. When he speaks of religion, he flutters like a young bird which cannot fly, because her wings are not grown: when he prayeth, his prayer is like a childs Grace, that understandeth not one word that he saith: he which hath but a shew of holiness, hath but a shew of wisdom: a little knowledge is in his head, and there is no knowledge in his heart. An evil man may know something, and speak something of his reading and hearing, as *Job* saith, Job 32. 8 *There is a spirit in man*, that is, every man hath a kind of knowledge, *but the inspiration of the Lord giveth understanding*: as though the sinners understanding did not deserve to be called understanding.

If the wicked man speak any thing that is good, he speaks by rote, but he which speaks not out of the abundance of his heart, Luke 6. 45 is soon drawn dry. The preaching of the Word doth not become him: it is harsh and unkind in his mouth; as though it came out of a wrong bow: or like unto a shittle, which flitteth from the hand of a Childe, he is in the Pulpit as the Guest at the Banquet, which wanted his Wedding Garment; he speaks not like Matth. 22. 11 one which hath authority, but as one that hath no authority, and always his Conscience sounds unto him, Mauh 7. 29 Psal. 50. 16 *What hast thou to do to take my Word in thy mouth, seeing thou hatest to be reformed?* Therefore be renewed, that yee may know what the will of God is: this is the Abce, and Primmer, and Grammer, the first lesson, and last lesson of a Christian, to know the good, and perfect, and acceptable will of God, which must make us good and perfect, and acceptable our selves. The will of God is always good and acceptable, & perfect, howsoever it seem to us: though it condemn us of evil, yet it is good: though wee see not how it is perfect, yet it is perfect: nay it is so perfect, that we cannot see the perfection of it: as the Sun, is so bright that we cannot behold the brightnes of it: first it seems good unto man before it be acceptable, when it is acceptable, then it Note. seems perfect, and as Gods Will doth seem to us, so do we seem to him: if his Will cannot seem good and acceptable, and perfect to us, much less may our will seem good, or acceptable, or perfect unto him; for this is our goodness, to acknowledge his goodness. If it be such a contentment, to know

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the will of God, what shall keep us from the knowledge of it? Shall sin, which is the worst thing in the world? Because wee will not renew our minds, therefore we are ignorant of so many things which we would know: and until we be willing to follow the Word, we shall never thoroughly understand it, but but and grope at it like Owls, which pry at the Sun out of a barn. Oh what a benefit had *Salomon* lost, if he had lost his Wisdome which God gave him! as great a benefit doth thou lose, if thou lose the knowledge of Gods Will: for from the day that a man cannot discern the will of Satan from the Will of Christ, every Heresie seemeth truth, every evil seems good. And this hath been the beginning of all errours in the Church; because men did not love the truth; therefore God would not reveal his truth unto them. Therefore I conclude as I began, *Be yee changed by the renewing of your minds, that yee may prove what is the good will of God, and acceptable, and perfect.* 1 King. 3. 9

Now a word of the Sacrament. There is an infant to be received into the Church: which putteth us in mind of the promise which we made unto God, when wee were received into the Church our selves. This Sacrament was instituted by Christ, when he was baptised by *John* in the river of *Jordan*: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeover. So soon as we are born, we are baptised, *In the name of the Father, the Son, and the Holy Ghost*; to signifie that we owe a duty unto God, from the day we come into the world. In this Baptism, our bodies are washed with water, to signifie how our sins are washed with Christs bloud: when our bodies are washed, they are taken out of the water again: to signifie how we shall be raised from death to life, by the Resurrection of Christ, and how we should rise from sin to righteousnes. Thus we begin our life with a solemn promise to God before the Church, to serve him with our bodies and souls till death us depart. Mat. 3. 14 Mat. 28. 19. Note.

Now let us remember how we have kept this promise with the Lord; or rather how wee have broken promise with him. Then we gave our selves to God; but since, we have given our selves to sin. Then we promised to renounce the world: but ever since, we have imbraced the world. Therefore now let us

begin

begin to pray that which we ought so long: and pray the Lord which hath instituted this Sacrament as a seal of his mercy, to receive this child into his favour, as we receive it into his Church: to baptise it with his Spirit, as we baptise it with water: and pour upon it his grace, as we give it the sign of grace.

FINIS.

THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolved, and to be with Christ.

HEre is *Pauls* desire, *to be dissolved*; and the cause, *that he might be with Christ*: wherein first you shall see the difference between the faithful and the wicked; how one loatheth this Life, and the other longeth after it. Secondly, because the Apostle seems to desire death, you shall see whether any man may wish to dye. Thirdly, because after this dissolution he hopes to be with Christ; you shal see the diversity of judgements between *Paul* and the Papists, which think when they are dead that they shal go on to Purgatory. Lastly, because the souls which are with Christ, cannot walk as they did when they lived upon earth; you shall hear a little of walking spirits, which have bin so much talked of in time of Popery, and were taken for the souls of them which were dead: after, we wil speak a little of the Sacrament which yee come to receive; and so commit you to God. *I desire to be dissolved.* Before Christs coming, when the Kings or Patriarchs died, it is said, that they went to their Fathers, as we read of *David* and *Salomon*, &c. But after Christs coming, when the faithful dye, they are said to go to Christ, as we read of the penitent Thief, *Luke* 23. 43. Not because the Patriarches went not to Christ, as well as they; but because yet Christ was not ascended to Heaven, therefore they are not said to go to Christ; although if they went to Heaven, they must needs go to Christ; because Christ, touching his Godhead, was always in heaven. *I desire to be dissolved.*

1 King. 2. 19
2 Chron. 9. 47
2 Chron. 21. 1
Acts 7.

ſolved. As the worldly long for Chriſt to come to them, ſo the faithful long to go to Chriſt: for unleſs we aſcend to him, as he deſcended to us, his deſcending is in vain: becauſe he came down, that we might go up; he deſcended to take our fleſh, we aſcend to take his Kingdom: he deſcended to be Crucified, we aſcend to be glorified: he deſcended to Hell, we aſcend to Heaven; that is, to joy, to glory, to bliſs, to our Father, to our Saviour, to our comforter, to Angels, to Saints, to eternal life. Therefore good cauſe had *Paul* to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voyce that ever the Thief heard in this life, when Chriſt ſaid unto him, *This day ſhalt thou be with me in Paradiſe*, Luk. 23. 43. Beſides, as *Paul* perſecuted before, ſo he was after perſecuted himſelf; as he tells the *Corinthians*, 2 Cor. 11. 25. *I was thrice beaten with rods, I was once ſtoned, I ſuffered thrice ſhipwrack, &c.* Therefore good cauſe had *Paul* to deſire to be with Chriſt; that he might be out of trouble. Yet he will not diſſolve himſelf, but deſireth to be diſſolved: that is, that he which brought him into this World, would take him out of the World: neither doth he wiſh, or pray, or make any petition to God to take away his life, but tels him his deſire, deſiring to be diſſolved. To deſire, is not to pray; but ſhews what we approve. Neither doth he deſire ſo to be diſſolved, as though he were weary of his labours, and would ſuffer no more for Chriſt: but he is content to live, as he ſaith in ver. 24. *Nevertheleſs for me to abide in the fleſh, were better for you:* as if he ſhould ſay, To do you good, I am content to ſuffer evil, and ſtay ſtill from Chriſt, whom I long to be with. Seeing then that he will not diſſolve himſelf, nor pray to be diſſolved, but is content to live ſtill; why doth he ſay, *I deſire to be diſſolved?* Only to ſhew what he preferreth in his deſire. If he might chuſe life, or death for his own reſpect; he could be content to leave his friends, and riches, and pleaſure, and life and all, only to be with Chriſt. This ſeems to be a good leſſon for ſick men, when they can live no longer; then to be with Chriſt, were better than to be with the Glutton, which never thought of heaven, till he was in hell: but *Paul* was not ſick, nor ſore, when he Luke 16.
deſired to be diſſolved, therefore this is not only for the ſick, but for the whole. If he had wiſhed to live and ſtay ſtill in the world,

no man need to be taught to say after him. For young and old desire not to be dissolved, but few are content to be dissolved. To a natural man, in this life nothing is so sweet as life; and he which is in love with this world, seldome dyeth quietly on his bed: but to a mind which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would have us learn, That nothing in this world is so precious, that for it we should desire to live, or stay from God one hour. Though all may not wish to dye, yet all must subscribe to this, that death is better than life; because it leads to Christ: which when *Paul* had thorowly tasted, he was satisfied of all things else; and desired to live no longer that hee might be with Christ: herein appeareth the end of mans life; which when he hath obtained, he desires to live no longer, how great riches, and honours, and friends soever he leave behind him. From the time he knoweth Christ Crucified, and begins like *Enoch* to walk with God, he cryeth ever after with the Apostle, *I desire to be dissolved, and to be with Christ. Who shall deliver me from this body of sin? death were to me advantage.* Even as *Simeon* rejoyced that Christ came to him: so the faithful rejoyce that they shall go to Christ.

Gen. 5. 22
Rom. 7. 24
Luke 2. 28

The necessity of sin is so irksome to him which knoweth the vileness of sin; that the faithful man, but to do good, would not live out of Heaven, no not an hour. This made the Martyrs so willing to abide any kinde of Death that tyranny could devise, to be rid of their sinful bands, and this corruptible burthen, which presseth down the soul, that looks after Christ, like his Disciples when he ascended to heaven. All his trouble and wearines, and vanity to the godly mind: whether he eat, or drink, or sleep, he counteth it a servitude unto the flesh; and wisheth with *David*, to be rid from these necessities: so the knowledge and love of God maketh a man forget his own flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which he could never overcome, and teacheth him to renounce his dear self, and say, though he should dye, *Not my will, but thy will be done.* All this appeareth even in this example, what operation is in the knowledge and love of Christ: it made the world irk-

Acts 1. 10

some

some unto *Paul*, which all men naturally desire: it made death pleasant unto him, which all men naturally abhor although they be weary of their life, and have no pleasure from morning to night; yet it will not please them to change, which they needs must; they never loathe but love their miseries, I will not dye one hour to live for ever. Do not the wicked themselves Prophesie by their fear of death a woise condition of some dreadful Judgement after this life prepared for sinners, and all that contemn God, when none but they stand in such fear of death? Why doth one wish for it, and another tremble to hear of it? If it were but a sleep, no man would fear it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees, or stones, no man would fear it at all: for who would fear strokes, if he could feel no more than a stone? Or who would care for any thing, if he had no sense of any thing? Would any man tremble so to be as the dead Creatures which have no sense of evil? They must needs be in a better case than the happiest man in this life, which is not without the sense of evil. Therefore this fear of death which you see in all but the faithful, doth presage some strange torment, some heavie change, and sharp punishment to those men, which they begin to taste already before they dye, like the spirit which persecuted *Saul* before his end. They desire not to be dissolved, but they fear to be dissolved; They go not to Christ, but their departure is an everlasting departure from Christ to the damned, to the Devils, to Hell, without either end, or ease, or any patience to endure it. 1 Sam. 16. 14

Thus you see that no man is willing to dye, before his conscience be quieted toward God, and that he can catch some hope of a better life after this life. Hee which knows that hee shall go to Christ, it is impossible that he should dye unwillingly: but he which cannot hope for a better World, must needs leave this world grudgingly, and fear death more than all the terrors of life. He had rather to be sick, and cold, and hungry, and want, and beg, than go with death, because he knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolved, hath not learned Christ yet as *Paul* did, for no man esteeming this

life when he begins to taste of the next, but then the love of the
2 King. 2. 14 world doth fall from him like the mantle of *Elias* when he was wrapt into heaven.

The Apostle had seen many good things in his days, and was never satisfied; willing to be dissolved, but thirsted still, and no water could quench his thirst, until he drank of the water of life, and then he thirsted no more: so nothing can fill the soul which was made for God, but God alone. Riches, and honours, and
Luke 2. 22 pleasures, did not make *Simeon* willing to dye, but the sight of Christ: happy are the eyes which see him, for they are as wil-
Joh. 1. 20 ling to dye as *Simeon* was. So soon as *John Baptist* did see our
Mat. 3. 11 Saviour, and knew that it was he, he debased himself as if hee had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might have all; although he was a Prophet, and more than a Prophet, and not a greater amongst the sons of women. So when *Paul* had seen his Saviour, he forgat all that he loved, all that he desired, and all that he possessed: no joy, no glory, no life now but to dye. All things must yeeld to the Son, and be content with *John*, that he increase, and we decrease. This is our glory and life, that hee
Gen. 45. 28 lives in glory. *It is enough* (saith *Jacob*) *for me that* Joseph *my son liveth*: it is enough for us that Jesus our Saviour reigneth. If the head be crowned, all the body is more honoured: therefore let us glory that Christ is glorified, and rejoyce as much that he is ascended, as our fathers rejoyced that he descended: for where the head is, there the body must needs be.

I desire to be dissolved. He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more society with them that live upon the earth. Secondly, his soul departeth from the body untill the day of Resurrection, then she findeth her own body again, and they rejoyce like friends which are met together. Thirdly, he departeth from this vale of misery, into the paradise of joy and all felicity, to live and reign with God for ever: in assurance whereof he saith, that he shall be with Christ, so that death
Gen. 8. 9 is the way to Christ. As the Dove found no rest until she came to the Ark: so the faithful finde no rest till they come to Christ, they go thorow the Wildemess like other men. Until the

Jews

Jews arrived at Canaan, all their life was ſpent in ſinfule *Egypt*, or in the dreadful Deſart, during the time of their journey they had no ſetled reſt, or continuing pleaſure. Peace beginneth when the battel endeth; there is the prerogative of the dead, leſt death ſhould be too fearful to us. The beſt of Gods bleſſings are behind, that is everlaſting life, and the way to it is death; thou art going to joy, therefore look not for it, until thou come to thy journies end. If Canaan the land of peace, the land of plenty, the land of Pleaſure, be in the Wilderneſs; ſtay here, march no further, whither do you go like the Pilgrims of *Iſrael*, if *Canaan* be in the Wilderneſs? But *Paul* looks for the Crown at the Goal: he is not with Chriſt, but truſts to be with Chriſt: he is not in heaven, but he hopes to come to heaven, and this hope led him thorow the Wilderneſs, that he murmured not like the *Iſraelites*, but only longed for that day, when Chriſt ſhall ſay unto him, as he ſaid to the penitent thief: *This day ſhalt thou be with me in paradiſe.* Thus you have heard the difference between the faithful and wicked, how the one loatheth this life, and the other longeth after it. Joſh. 13. 17 Rev. 2. 10

Now we come to our queſtion. *Simeon* ſaid, *Lord now letteſt thou thy ſervant depart in peace:* ſo *Paul* ſaith, *I deſire to be diſſolved, and to be with Chriſt:* they doubted not as the Papiſts do, what ſhould become of them after death: for one ſaies that he goes *to Chriſt*, and the other ſaies that he goes *to peace*: therefore it ſeems that Purgatory was not yet found, when the juſt men went to peace. This is one of the fruits of a godly life, it hath hope (ſaith *Salomon*) in the end: in death it warranteth a man of life, and when the fleſh ſaith fear, and the Serpent deſpair, it makes the fleſh crouch, and the Serpent fly, and the ſoul rejoyce while death is opening the priſon door, that ſhe may fly to her country from whence ſhe came. Therefore what ſhall I ſay to Purgatory, if *Paul* go to Chriſt, and *Simeon* go to peace? Some ſay it is in the air: ſome ſay that it is in the earth; ſome under the earth: ſome a little above hell. Thus *Nebuchadnezzar* cannot aſſoyl his own dream. You muſt underſtand that Purgatory is like your painted Sepulchres, which were framed more for the living than for the dead; for you know that the locuſts of *Rome* live by Trentals, and Dirges, and Maſſes for the dead, as the Luke 2. 29 Prov. 14. 36 Prov. 12. 7 Dan. 4. 1

Acts 19. 25 Silverſmiths in *Epheſus* lived by Images: and therefore as they were loath that Images ſhould go down, ſo they are loath that their Purgatory ſhould bee quenched: for it is the gainfulleſt lye in all Popery, for out of this lake iſſue their Maſſes, and Dirges, and Trentals for the dead. They are ſaid for the dead, but they make for the living: *For the dead have no portion of all that is done under the Sun*; do what you will, ſay what you can, Maſſes, Dirges, or Trentals, they have no portion in it, for they have received their reward already, and the *tree lyeth where it fell*: yet theſe fooliſh Virgins hope for oyl of the wiſe Virgins, and think they ſhall be paid for other mens labours, and Almes, and Trentals, and Pilgrimages, and Maſſes: as though they never read that the *juſt ſhall live by his own faith*, that he which beleeveth ſhall not go to Judgement, but paſs from death to life, that *they that dye in the Lord reſt from their labours*: how do they go preſently into Paradiſe, if they ſtay at Purgatory, and fire and torments? Hath Chriſt ſatisfied for us, and muſt wee now make ſatisfaction for our ſelves? Whither the Glutton and the Begger are gone, thither muſt we all, that is, to *Abrahams* boſome, or Hell fire: there are but two kindes of men, and therefore but two ways, and where then is Purgatory, which the beſt of the Fathers confeſſeth that he could never finde in Scripture? Therefore take heed of Hell, for Purgatory is but a ſcar-babe.

Gal. 3. 11
Job 5. 24
Rev. 14. 13

Luke 16

Of walking Spirits. Furthermore, when *Paul* ſaith, that he ſhall go to Chriſt, this ſeems to reſolve the old queſtion often debated among the ſimple people, once deluded, whether the ſouls of men departed walk after death, and appear unto men, exhorting them to this or that, as *Gregory*, or ſome counterfeit reporteth in his Dialogues. The Apoſtles before their full growth, might ſeem to be incumbred with this error, becauſe when they ſaw Chriſt walking upon the water, they ſaid *It is a ſpirit*; and when *Peter* knocked at the door in the night, they ſaid to *Rhode* a Damſel, *It is his Angel*, Act. 12. 15. Which error was drawn from the illuſion of Satan, and vulgar opinion received from *Pythagoras*, which taught, that the Souls of men departed, did return into the bodies of other men after death, either for correction, or for reward: if they were good Souls, then they were preferred to better men: if they had been bad Souls, then they were caſt

into

into worſe bodies than they had before: a fine Philoſophical dream.

This deluded *Herod*; when he heard of Chriſt, he ſuppoſed that *John Baptiſt* was riſen again, whom he had beheaded: and the better ſort of the people, as we read in *Mat.* 16. 14. dreamed that Chriſt was *Elias*, or *John Baptiſt*, or *Jeremy*, or ſome of the Prophets riſen again. But touching the ſoul once departed from the body, that it returns not, nor can return into the World, many examples, and teſtimonies, and reaſons, and the order of our Reſurrection declareth. The ſouls of the righteous are in the hands of the Lord, and no man or Devil can take them out of his hands; the ſouls of the wicked are in the hands of the Devil, and God will not take them out of his hands; and therefore *Abraham* ſaith, *He which is here, cannot come from hence, and they which be there, cannot come from thence*, for then the pains of Hell were not everlaſting pains, nor the joys of Heaven everlaſting joys, but temporal, like the pains and joys of this World. Therefore it is no ſoul which walks about. How then? What is this which I ſee in the night like ſuch a man, and ſuch a man? The Devil (which changeth himſelf into an Angel of Light to deceive) can change himſelf into the likeneſs of a man much more. That is it which thou ſeeſt, as *Saul* ſaw *Samuel*, 1 Sam. 28. 8. not *Samuel* himſelf: for could the Witch raiſe *Samuel* out of the Grave, which could not keep her ſelf out of the Grave? Or could the Devil diſturbe the Prophet after death? Then he ſhould never be in quiet, if the Devil could diſturbe him, becauſe he diſquieteth the godly ſo much while they live. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the Books of *Calvin* are called *Calvin*: as the picture of *Beza* is called *Beza*: as he which playeth the King upon the Stage, is called a King. As the golden Mice and Emrodes which the Philiſtims laid in the Ark, were called Mice, and Emrodes, although they were but meer ſhapes and figures of them: ſo this likeneſs of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit ſhape of *Samuel*. For God would not anſwer *Saul* before by Oracle, not by Prieſt, nor by Prophet; and would he anſwer him by the dead, which doth forbid to ask counſel of the dead?

Joh. 10. 28, 29

Luke 16.

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dead? No (saith *Abraham*) they have *Moses* and the *Prophets*, *Luk.* 16. As if he should say, Let them learn of the Books of the dead, for the dead shall not return unto them. Again, if it had been *Samuel* himself which had taught *Saul* to worship God, would that holy Prophet have received worship himself, as this spirit did? Again, if it had been *Samuel*, *Sauls* Schoolmaster, which taught him always to repent while he lived; hee would rather have exhorted him to repentance now, than before, seeing the day of his death was so near. But you will say, Whosoever it was, it seems that he could Prophesie of things to come: for he foretold *Sauls* death. Can the Devil Prophesie? This was an easie matter for the Devil to prophesie, because he knew that *David* was anointed before, and therefore *Saul* must be removed, that he might reign, as he was anointed. Secondly, he knew that *Samuel* had prophesied his confusion; and therefore he must be degraded, that the Prophesie might be fulfilled. Thirdly, hee did see the Philistims coming against him, and therefore no marvel if he did aim that his death was near at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to believe that the souls of the dead do not walk after their dissolution, let me reason with him thus: Is it a soul which thou seest? Why, a soul is a Spirit, and cannot be seen no more than the voyce, or an Eccho: didst thou ever see thine own soul, though it hath been ever with thee since thou wast born? Dost thou think it is a body? Why, a body cannot walk without a soul: for the soul is the life which moveth the body. If thou say, it is a body and soul too, then why doth *Paul* call death a dissolution? it is a separation of the soul from the body: if the body and soul be not dissolved, then the man is not dead, but living still. If thou say the soul is come to the body, and the body is risen to the soul for that time; then I can say no more to thee, but believe thine own eyes: If thou thinkest that it is such a mans body which thou seest, look in the Grave, and open the ground, and there thou shalt see the body where it is laid, even while this vizor walks in thy sight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the Devil hath many ways to deceive; and this is one, and a dangerous one to draw

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us from Gods Word to visions, and dreams, and apparitions, upon which many of the Doctrins of the Papists are grounded.

They had never heard of Purgatory, but for these spirits that walked in the night, and told them, that they were the souls of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages, did ransome them out: so these night-spirits begat Purgatory, and Purgatory begat Trentals, as one Serpent hatcheth another.

Yet a third question ariseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may we desire, if we have *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fire from heaven, as *Elias* did, Christ answered, that they knew not of what spirit they were: whereas if he should say, If you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to dye, because they would be rid of the cross, and suffer no more for God: as *Cain*, so soon as he was cursed, & knew that his life should be a torment, he sought to dye, to prevent the just judgement of God, and spite him (as it were) which should punish sins. So do the people oftentimes, which have not to satisfie hunger, and the sick which faint of an uncurable disease, and the weary captives in prison, gallies and bonds. As for the faithful, if they at any time wish to dye, they pray for death as the last remedy against sin and Satan: even as they pray in the Revelation, for the hastning of Christs coming to Judgement, *Come, Lord Jesus, come quickly*; for the shorting of the days of sin, lest all flesh should perish. But they which wish for death in this sort, would dye as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppress the dolorous grief of sin, by frequent meditation of inward joy, received by grace in Christ, and therein revive themselves, as with the earnest peny of their inheritance, which they shall receive at the fit time, when it shall comfort them much to have suffered so long. Much therefore have they to answer, which are not contented to dye in peace, and stay till they be dissolved; but as though themselves were the Authors of life and death, whose cruel heart give wrongful commission

Luke 9. 54

Gen. 4.

Revel. 22. 20

to the bloudy hand, to cut asunder that which God hath joyned, the loving soul and their body; as *Judas*, *Achitophel*, *Saul*, and *Pilat* did: not one of these was good in life or death. Yet
2 Mac. 14 the Author of the *Maccabees* commendeth *Razis* most of all, for that which was the greatest sin that ever he did, for killing himself. Man was not born of his own pleasure, neither must he
Job 2. dye at his own lust; or else it had been good for *Job*, which suffered more than any Saint except Christ, to make away himself, as *Judas* did. But why is it commanded then, *Thou shalt not*
Exod. 20.13 *kill?* If thou mayest not kill another, much less mayest thou kill thy self. As for the example of *Samson*, Judg. 16. 30. which may seem to oppose against this, in that he killed himself when as he pulled the house upon his own head, and all that were with him: understand that he was a figure of Christ, which vanquished more in his death than all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him upon his prayer. And the Epistle to the *Hebr.* 11. 13. to clear that fact saith, that he did it of faith: that is, knowing that he had deserved to dye, and that by these means the enemies of God should be destroyed, he submitted himself to the good will of God, like a good Captain which ventured his life to kill his enemies: therefore we must not look to particular examples, but to the general Law. Wherefore let no man do this evil, that any good may come of it, but rather follow the advice of the holy Apostle, as it becometh us; with patience let us run out the race which is set before us.

Here I might shew you, that they are guilty of their own death, that kill themselves with surfetting, intemperance, drunkenness, &c. Although they love their life too dear, yet they take all means to hasten their deaths. Thus much of Purgatory, and Night spirits, and praying for death.

Now it remaineth, that as the Levites sanctified their brethren before they did eat the Passeover, so I would prepare you before you eat this holy Sacrament, of which the Passeover was but a sign. The *Jews* were taught of God before they did eat the Passeover, to put away leaven out of their houses the day before, Exo. 12. 15. Hath God care of leaven? No: this is it which

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the Apoſtle teacheth, 1 *Cor.* 5. before ye come to the Lords Supper, *Purge the old leaven of malicioufnes and wickednes out of your hearts*: that is the leaven which you ſhould purge out of your houſes. Therefore mark what the Apoſtle writeth to the *Corinthians*, 1 Cor. 11. (I beleeve it is a matter which you did never conſider) *For this cauſe many are weak and ſick among you, and many ſleep or dye.* For what cauſe? becauſe they received this holy Sacrament unworthily and unreverently, before they were prepared with faith, and hope, and repentance: *For this cauſe many are weak and ſick among you, and many dye.* Who did ever think that his ſickneſs, or his wants, or his infirmities did grow, for that he received the Lords Supper unworthily? Many cauſes have been ſuppoſed, but this cauſe was never thought of. Have any of you ſaid in diſtreſſes of body or mind, This is come unto me, becauſe I did receive the bleſſed Sacrament of Chriſt unworthily? becauſe I came not prepared with that mind, as they do which beleeve and know God? Yet the Apoſtle, which by his divine ſpirit knew the cauſe of theſe calamities among the *Corinthians*, doth depute their ſtrange diſeaſes and ſudden death to none other cauſe, but to their unworthy and unreverent receiving of this holy Sacrament. Nay, hee ſaith further, that he which eateth and drinketh this Sacrament, unworthily, eateth and drinketh his own damnation, that is, he taketh poſſeſſion of Death, Hell, and Damnation, even while he eats, as the Devil entred into *Judas* while he received. Now if your Phyſician ſhould warn you of ſuch a thing, that you take it in ſeaſon and meaſure, or elſe it is a poyſon, and will kill you; I ſuppoſe you would obſerve the ſeaſon and meaſure, and take it in ſuch order as he preſcribeth, as near as you could. If you beleeve him; ſo if you beleeve the Apoſtle, that you receive the Sacrament to your damnation, if you receive it unworthily, I am ſure you will not take it unreverently or raſhly for all the world. If I had the words of motion to ſpeak that which might be ſpoken of this matter, it would fright *Judas* himſelf, that no man would come to this holy Banquet without his Wedding Garment. Conſider but this, how you would come into the preſence of God, how you would prepare your ſelves to come before the Maker of heaven and earth, which ſearcheth

1 Cor. 11. 29.

Matth. 22.

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the reins, and knoweth every corner of the heart. If ever yee did approach unto God, if ever yee came near unto the Lord, you never came ſo near as now, when you come to receive his body and bloud, and are united unto him in one ſpiritual body; and yet (peradventure) many come not ſo prepared, ſo cleanſed, ſo dreſſed, ſo trimmed into the preſence of God, as *Hester* did into the preſence of *Aſſuerus*. What do you think of theſe elements? What do you imagine of this Bread and Wine? They are ſeals. What ſeals? Seals of his Word, ſeals of Gods Promiſes, ſeals of your Adoption. If ever you were inſtructed out of this Book, that inſtruction is confirmed and ratified unto you now by Chriſts ſeal. Chriſt hath not ordained Sacraments in his Church, for a faſhion or dumbe ſhew, that you ſhould feel, or ſee, or taſte, but as the Woman which had a bloudy flux, when ſhe touched the hem of Chriſts garment, he ſaid that vertue was gone out of him: that is, all the graces which theſe ſigns repreſent, that is, all the bleſſings that Chriſt Jeſus hath purchaſed unto man by his death. Now becauſe if you receive this Sacrament rightly, you are united unto Chriſt, as the members with the head: if ever you did believe, or love, or repent before, this requireth you to believe, and love, and repent more, becauſe now you are Chriſts body, which ſhews that yee muſt obey Chriſt the Head, like members of the body, for the body is ruled by the head. What have you now to receive all theſe bleſſings? If you have not faith, how can you lay hold of any Promiſes or Merits of Chriſt, to ſay, This is mine? If you had a hand to take, and a faith to apprehend, now you might eat of the bread which is better than Manna, which he that taſteth, doth not hunger again after any pleaſure in the world. Here is enough for *Abraham*, and *Abrahams* ſeed: Come unto it, all that thirſt, and it will refreſh you. Happier is that man now that hath his Wedding Garment, than the rich Glutton, that fareth deliciouſly, and goeth in purple every day. Now you are the Lords Gueſts, and the Lord himſelf is your feaſt, and his feaſt is before you, the holieſt meat that ever you did eat, and the comfortableſt meat that ever you did eat, and yet the gorgeouſeſt meat that ever you did eat; you ſtand upon life or death, you ſtand on Salvation or Damnation; there is nothing in

Heſter 5.

Luke 16.

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this World which you can receive with greater benefit, or with greater peril. *Adam* did not eat the forbidden fruit with greater danger; *Adam* could not taste the Tree of Life with greater fruit, than you may taste and receive this Sacrament. The Ark was a sign of mercy, yet *Vzziah* was slain for touching the Ark unreverently: Circumcision was a good thing, yet Circumcision did not profit the *Sichemites*, but was a way to make their enemies to slay them; because they were not circumcised for religion, but for lucre: so if you receive for custom, and not for devotion, this Sacrament shall be to you as Circumcision was to them. Therefore take heed how you receive as they received, lest you meet with a curse when you look for a blessing. If thou remembrest any sin against God, or against thy Neighbour, leave thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burn: now beloved, let faith, and love, and repentance, have their perfect work, that you may receive this Sacrament as Christ would have you receive it: and God grant you as much profit by it, as is offered in it: and so much comfort of it, as it hath brought to any, whosoever have received it faithfully, reverently, and worthily before you.

Gen. 3.

1 Sam. 6.

Gen. 34.

FINIS.

THE GODLY MANS REQVEST.

Psal. 90. 12.

Teach us, O Lord, to number our days, that we may apply our hearts to wisdome.

THis Psalm was compiled by *Moses*, as yee may see by the title, at what time the Spies returned from the land of *Canaan*, and God, for the murmuring of the people, pronounced, that all which were above twenty years old should dye in the Wildernes; except *Caleb* and *Iosua*, that incouraged their brethren to go into *Canaan*. Now when

when *Moses* heard the ſentence of death pronounced againſt himſelf, and all the *Jews* which came out of *Egypt*, except only two, *Caleb* and *Joſhua*, that all ſhould dye before they came to the land which they ſought; he prayeth thus for himſelf and the reſt, *Teach us, O Lord, to number our days, that we may apply our hearts to wiſdome*: that is, ſeeing we muſt needs dye, teach us to think of our death, that we may dye in thy feat, to live again: ſhewing us how the conſideration of our Mortality, will make us apply our hearts to godlineſs. He which is tottering himſelf, had need lean unto a ſtable thing; therefore a wavering man is commended here to conſtant wiſdome. Man is mortal, Wiſdome is immortal; yet by wiſdome man becomes immortal too: therefore *Moſes* thinking of his death, runneth to Wiſdome, as a remedy againſt death. I have choſen a text fit for the time,* which warneth us how our years paſs; that when wee think of the old year, how ſoon it is gone, we may ſee upon what a whirling wheel we are ſet: which putteth us in mind every day of that laſt day which is coming for us, when wee ſhall give account how every day was ſpent before it. So many years as are paſt, ſo many years we are nearer to the laſt: and though the old year be gone, and a new year come, yet whether another ſhall come after this, as this came after the former, no man, I think, hath any promiſe of him that made time: for even theſe two days ſince the old year went out, many have gone the way which we all ſhall follow. Now, why days, or weeks, or years, but for us? But for man there ſhould bee no Winter, no Summer, no Spring no Autumn; that we ſeeing how the ſeaſons are renewed, at laſt with them we may learn to renew our ſelves: for to celebrate new years with old ſins, is to let every thing go before our ſelves, and ſuffer the time to condemn us, which was given to ſave us. God hath ſhewed us new years, but he would have us ſhew him new men. This is Gods new-yeats gift: not ſheep, nor doves, nor fruits, which the *Jews* offered: neither, myrrhe, frankincenſe, and gold, which the *Gentiles* offered, *Mat.* 2. but a new creature, *Gal.* 6. 15. Therefore we muſt come to ſome School-maſter, which teacheth us like *John Baptiſt*, what we ſhould do, that we may grow in knowledge, as we grow in years, *Teach me to number my days* (ſaith *Moſes*)

* For it was preached at the beginning of the year.

Moſes) *that I may apply my heart to wiſdom.* VVhereby *Moſes* telleth us, that this was one of his helps, which made him profit in the knowledge of God, to number his days: as a man that hath ſet a time for his task, liſtens to the Clock, and counts his hours, ſo we have a ſet time to ſerve God, *Work while it is day*, ſaith Chriſt. VVhat he doth mean by this day, the Apoſtle ſheweth you, *This is the day of ſalvation*: that is, this life is the day wherein you ſhould work. VVhat work have you to do? The Apoſtle tells you, *Work out your ſalvation.* This is a long task, therefore we had need to *number our days*, and not loſe a minute, leſt we be benighted before our work be done. *Teach me, O Lord, to number my days.* He which in the Land of Midian learned to number ſheep, now he is come into the wilderneſs learneth to number his days: *Teach us, O Lord, to number our days.* Not teach us the number of our days, for we ſhall quite forget it again, and the knowledge of times and courſe of ſeaſons is the knowledge of God himſelf, but *teach us to number our days*, that is, that we may be ſtill numbring and counting our days, and hours, and minutes, to ſee how faſt we dye, that every day and hour we may learn ſomething. As God hath numbred our days, ſo we muſt learn to number our days, or elſe it ſeems that we cannot *apply our hearts to wiſdome*: that is, unleſs we think upon death, we cannot faſhion our ſelves to a godly life, though we were as well inſtructed as *Moſes*. This we finde daily in our ſelves, that the forgetfulneſs of death, makes us to apply our hearts unto folly, and pleaſure, and all voluptuouſneſs; that contrary to his advice, *Work your Salvation*, we work our Damnation. We are ſo farre from numbring our days, that we do not number our weeks, nor our months, nor our years, but as the Apoſtle ſaith, *A thouſand years with God are as one day*: ſo one day with us is as a thouſand years: that is, our time ſeems ſo long that we think we ſhall never dye: but he which made this prayer is now dead, and the number of his days is ended, and nothing is left but his holy Books which bring this prayer unto us; that we may learn to pray ſo too. Now I muſt pray, *Teach me O Lord to number my days*: and thou muſt pray, *Teach us, O Lord, to number my days, that we may apply our hearts to wiſdome*: that is,

Joh. 9. 4

2 Pet. 3. 8

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so to pray, and fast, and watch, and hear, and do, as becom-
Luke 16. 2 meth him which shall shortly give account of his *Stewardship*. This is the fruit which comes to a man by numbring his daies. God teacheth man *to apply his heart to wisdome*: and this is his lesson which he gives for that purpose, *Number thy dayes*, that is, think that wisdome is a long study, and that thou hast but a short time to get it, and this will make thee get ground of Vertue: for there is no such enemy to repentance, as to think that we have time enough to repent hereafter, which makes a man say, when any good motion cometh, nay, I may stay yet, yet I may stay; like the sluggard which turns upon his bed like a
Prov. 6. 10 door upon the hinges, and saith, *Yet a little more, a little more sleep, a little more slumber, I may lye still a while*: this is not to number our daies, but to stretch our daies, and make them seem more than they are, and they that do so, never *apply their hearts unto wisdome*: so you see what a Preservative *Moses* used against sin and pleasure, be kept a Calendar as it were of his daies, which called upon him, *Be diligent, for thou hast but a short time*. Five things I note in these words: first, that death is the Haven of every man, whether he sit in the Throne, or keep in a Cottage, at last he must knock at deaths door, as all his fathers have done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot pass, no more than the *Ægyptians* could pass the Sea: and therefore *Moses* saith, *Teach us to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were sent into this world but to see it, and therefore *Moses* speaking of our life, speaks of days, not of years, nor of months, nor of weeks: but *teach us to number our days*, shewing that it is an easie thing ever for a man to number his days they be so few. Fourthly, the aptness of man to forget death rather than any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Lastly, that to remember how short a time we have to live, will make us apply our hearts to that which is good. The first point is, that as every one had a day to come into this world: so he shall have a day to go out of this world. When *Moses* had spoken of some which lived 700. years, and other which lived 800. years, and o-

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ther which lived 900. years, shewing that some had a longer time, and some a shorter, yet he speaks this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of every man. We are not lodged in a Castle, but in an Inne, where we are but guests, and therefore *Peter* calls us *strangers*. We are not Citizens of the earth, but Citizens of Heaven, and therefore the Apostle saith, *We have here no abiding City, but we look for one to come*. As Christ saith, *My kingdom is not of this world*: so we may say, my dwelling is not in this world, but the Soul soareth upward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the *Jews* were made to remove, so our tabernacles are made to remove. Every man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which hear it, one coming in, and one going out, is to all. Although this is daily seen, yet it had need be proved, nay every man had need to dye, to make him beleeve that he shall dye: When *Adam* and *Eve* became subject to death because of their sin, to teach them to think on death, so soon as they were thrust out of Paradice, God cloathed them with the skins of dead beasts, which shewed them that now they were cloathed with death, and that as the beasts were dead whose skins they wore, so they should dye also: therefore *David* saith, *Man being in honour became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he dyed like a beast. From that day every man might say with *Job*, *Corruption was my father, and the Worm was my mother*. For the rich Glutton is lockt in his grave as fast as poor *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall dye like men*. If Kings must dye like men, then the expectation of men is dead: therefore when this King was ready to dye, he said to *Salomon*, *that he should go the way of all the earth*, calling death *the way of all the earth*: to which *Esay* bears witness, crying, *all flesh is grass*, that is, it falleth, and is cut down like grass. In Paradise we might live or dye: in the world we live and must dye: in heaven we shall live and not dye. Before sin nothing could change us; now every thing doth change us: for when winter comes we

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1 Pet. 2. 11
Heb. 13. 14
Joh. 8. 36
Gen. 31 19
Exod. 33. 7
Exod. 26. 1
Psal. 82. 6
Job 17. 14
Luke 16. 22.
Esa. 40. 6
Gen. 1. 27
Gen. 3. 21
Gen. 47. 9

are cold, when age comes we are withered, when ſickneſs comes we are weak, to ſhew that when death comes we ſhall dye. The clothes which we wear upon our backs, the Sun which ſets over our heads, the Graves which lye under our feet, the meat which goes into our mouthes, cry unto us, that we ſhall wear and fade, and dye, like the Fiſhes, and Fowls, and Beaſts which even now were living in their elements, and now are dead in our diſhes. Every thing, every day ſuffers ſome eclipſe, and nothing ſtands at a ſtay, but one Creature calls to another, let us leave this world. Our fathers ſummoned us, and we ſhall ſummon our children to the Grave, firſt we wax old, then we wax dry, then we wax weak, then we wax ſick, ſo wee melt away by drops; at laſt as we carried other, ſo other carry us unto the Grave: this is the laſt bed which every man ſhall ſleep in: we muſt return to our mothers womb. Therefore *Jacob* calleth his life but a pilgrimage; therefore *Paul* called his life but a race; therefore *David* calleth himſelf but a worm; a Pilgrimage hath an end, a Race hath a ſtop, a Worm is but trodden under foot and dead ſtraight: ſo in an hour we are, and are not: here we are now, and anon we are ſeparated, and to morrow one ſickeneth, and the next day another ſickeneth, and all that bee here never meet again: we may well be called earthen veſſels, for we are ſoon broken, a Spider is able to choak us, a Pin is able to kill us, all of us are born one way, and dye a hundred waies. As *Eliah* ſtood in the door of the Cave when God paſſed by, ſo we ſtand in the paſſages of this World, ready to go out whenſoever God ſhall call. Wee loſe firſt our Infancy, and then our Childhood, and then our Youth, at laſt as we came in the rooms of other, ſo other come into our rooms. If all our daies were as long as the day of *Joſhua*, when the Sun ſtood ſtill in the midſt of Heaven, yet it will be night at laſt, and our Sun ſhall ſet like other. It is not long that we grow, but when we begin to fall, we are like the Ice which thaweth ſooner than it froze: ſo theſe little worlds are deſtroyed firſt, and at laſt the great world ſhall be deſtroyed too; for all which was made for us, ſhall periſh with us. What do you learn when you think of this, but that which *Moſes* ſaith, to apply your hearts to wiſdome? Death cometh after life, and yet guides to the

2 Tim. 4. 7
Pſal. 22. 6
2 Cor. 4. 7

1 King. 19. 9

Joſh. 10. 11

whole

whole life like the ſtern of a ſhip: but for death there would bee no rule, but every mans luſt ſhould be his law: he is like a King which frighteth a farre off, though hee deferre his ſeſſions, and ſtay the execution, yet the very fear that he will come, makes the prondeſt peacock lay down his feathers, and is like a damp which puts out all the lights of pleaſure. The ſecond note is, that the time of man is ſet, and his bounds appointed which he cannot paſs: and therefore *Moſes* prayeth the Lord that he would teach him to number his days; as though there were a number of our dayes: therefore God is called *Palmoni*, which ſignifieth a ſecret number, becauſe he knoweth the number of our dayes, which is ſecret to us. As it was ſaid to *Balthaſar*, *God hath numbred thy kingdome*; ſo it may be ſaid to all, *God hath numbred thy life*. To this *Iob* bears witneſſe, ſaying: *Are not his days determined? thou haſt appointed his bounds, which he cannot paſs.* Again *Jeremy* ſaith, *they could not ſtand becauſe the day of their deſtruction was come.* As there is a day of deſtruction, & a day of death; ſo there is a day of birth, a day of marriage, a day of honor, a day of deliverance: according to that the *determination is made*; that is, God hath determined all things. As God appointed a time when his Son ſhould come into the world, and hee came at the ſame time; as the Prophets and Evangeliſts accord: ſo hee hath appointed a time when all his bleſſings ſhall come unto us, and they come at the ſame time; as wee read of *Joſeph*, when his appointed time came: ſhewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Chriſt ſaith ſo often, *My time is not yet come*; ſhewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his riſing, and the time of his aſcending. As for that which is objected of *Hezechia*, becauſe *Eſay* ſhewed him that he ſhould die, and after told him that 15. years were added to his life: it is like the preaching of *Jonas* to the Ninivites; *Forty days, and Ninivy ſhall bee deſtroyed*, and yet Ninivy was not deſtroyed, becauſe they repented: ſo *Hezekia* was not abridged, becauſe he repented. Therefore you muſt underſtand the phraſe of God. As when we ſay that we ſhall journy to morrow, we underſtand, If God wil; ſo when God ſaith, I wil deſtroy, he

Job. 14. 5

Jer. 46. 21

Dan. 11. 36
Dan. 9. 29
Gal. 4. 4.

Pſal. 105. 19

Joh. 7. 8

2 King. 20. 1.

Jonah 3. 3

understand if we persist. As all the promises of God are conditional to take place if we repent, so all the threanings of God are conditional to take place if we repent not: and therefore sometime this word *if*, is put in, as where there is no blessing nor cursing without an *if*. I may answer again, that God is a judge & spake like a judge to *Ezechias*: a Judge doth not condemn all whom he saith he will condemn; nor a Schoo'-master beat every one, whom he saith he will bea', to make him learn; yet the Judge and School-master doth not dissemble but menace: this is not lying but threatning. But you will say, if my time be set, thus long I shall live, and I cannot pass, then I w li take no Phy sick. You may as well say, I will take no meat. God hath not ordained the end without means, but the means as well as the end. If he have appointed one to dye in his youth, hee hath appointed some means to shorten his life, as he did *Absolons*: if he have appointed one to live long, he hath appointed also some means to preserve his life, as *Joseph* cherished *Jacob* in his age. Therefore though God had promised *Paul* that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship they should be drowned: as if their safety should not bee without means: but a good mind never quarels about these things

Deut. 18

2 Sam. 18. 6

Act. 27. 21

The third point is, that our life is but a short life: as many little sculs are in Golgotha as great sculs: for one apple that falleth from the tree, ten are pulled before they are ripe: and the parents mourn for the death of their children, as often as the children for the decease of their parents. This is our *April* and *May* wherein we flourish, our *June* and *July* are next when we shall be cut down. What a change is this, that within fourscore years not one of this assembly shall bee left alive? but another Preacher, and other hearers shall fill these rooms, and tread upon us where our feet tread now.

The Raven and the Phœnix, and the Elephant, and the Lyon, & the Hart fulfil their hundreds; but man dieth when hee thinks yet his Sunne riseth: before his eye bee satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and will not give him leave to meditate an excuse before he come to judgement. To shew the shortness of mans life, *Moses* used the shortest division in nature to express it by,

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he might have ſaid, Teach me O Lord, to number my months, or my years, but hee ſpeaks of days: ſo the Scripture is wont to number our life by daies, and hours, and minutes, to ſhew us that wee ſhall give account for hours, as well as for days, for days, as well as for weeks, for weeks, as well as for months, for months, as well as for years: which warneth us to make uſe of all our time, and every day to think upon the laſt.

This was the Arithmatick of holy men in former times, to reckon their dayes, ſo that their time might ſeem ſhort, to make them *apply their hearts to wiſdome.* The Hebrews did number their days thus: Firſt, they did deduct the time of ſleep, ſo that if our years bee threeſcore and ten, as the Prophet ſaith, five and thirty of theſe years are ſtriken of at one blow, becauſe wee ſpend half our time in ſleep: then they did deduct the time of youth, which *Salomon* calleth *vanity*, as though it were not worthy to bee called life but vanity: then they did deduct the days of ſorrow; becauſe in ſorrow a man had rather dye than live. So when the hours of ſleep, and the hours of youth, and the hours of ſorrow are taken away, what an Epitome is mans life come to? The fathers uſed another account: firſt, they did deduct all the time which is paſt: for the time which is paſt is nothing: then they deduct the time to come, becauſe the time to come is uncertain; and no man can ſay that hee ſhall live. Now when the time paſt and the time to come is ſet aſide, there is nothing left but the time preſent, that is a moment, which is not ſo much in reſpect of eternity, as a little mote to the whole earth.

Pſal. 90. 10

Eccl. 11. 10

David numbred his days by a meaſure, *My life* (ſaith he) *is like a ſpan long*, Pſ. 39. 5. when he meaſured his life he took not a pole, or an ell, nor a yard to meaſure it by, but a ſhort meaſure, his ſhort ſpan, *My life is like a ſpan long*. Thus you have learned to number your days, or rather the hours of your days. As ſome came into the Vineyard in the morning, and ſome at noon, and ſome at night: ſo ſome go out of this Vineyard in the morning, ſome at noon, and ſome at night: ſome mans life hath nothing but a morning, ſome have a morning and noon, he which liveth longeſt, liveth all the day, & therefore the youngeſt of all pray but for this day, & if he live till to morrow,

then he prayeth for that day, saying still, *Give us this day our daily bread.* So that a pleasant life may be compared but to a glorious day, and a sorrowful life to a cloudy day, and a long life to a summers day, and a short life to a winters day. How comes it to pass that when a man dyes, all his years seem but so many days; and before he dies, all his days seem so many years? Job 14. 1 *Job* speaketh of all alike, *Man which is born of a woman hath but a short time to live:* *Jacob* was 130 years old; & yet when he came before *Pharaoh*, he said, *Few and evil hath my dayes bin.* Though *Pharaoh* did not speak of days, but asked him *how old he was*, yet hee answered of days, to shew that not only his years, but his *days were few.* Our Fathers marvelling to see how suddenly men are, and are not, compared life to a dream in the night, to a bubble in the water, to a ship on the sea, to an arrow which never resteth till it fall, to a Player, which speaketh his part upon the stage, and straight hee giveth place to another; to a man which commeth to the market to buy one thing and sell another, and then is gone home again: so the figure of this world passeth away. This is our life, while we injoy it, we lose Gen. 47. 9 it: as *Jacob* said, that his dayes had *been few:* so we may say, that our days shall be few.

Now, why hath God appointed such a short time to man in this world? Surely, lest he should defer to do good; as his manner is: for though his life is so short, yet he thinks it too Psal. 90. 10 long to repent. The Prophet saith, that *our years are but threescore and ten*, as though this was but a little time to live. But why should wee live so long? for if our life were but a year, yet a year is more than wee use, all the rest is lost: for we defer till that week which we think will be last. It is said of the devill, that *he is busy, because his time is short:* but the time of man Rev. 12. 13 Luke 19. 42 is shorter: and therefore Christ saith, *in this thy day:* as though no day could be called thy day, but this day: and therefore all that thou hast to do, thou must do this day. Consider this, all which travel toward heaven; had wee not need to make haste, which must go such a long journey in such a short time? How can hee chuse but runne, which remembreth that every day runneth away with his life?

The fourth point is our aptnes to forget death rather than

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any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Hee which hath numbred our days, must teach us to number our days: for when *Moses* prayeth the Lord to teach him to number his days, he signifieth that he would very fain remember them, but still his mind did turn from them; and that hee could not think upon them longer than hee thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scriptures call death to our minds? Yet we read how they put the day of death from them, and would not remember it. *Solomon* bids us remember that wee shall come to judgement; and yet wee read how they plead against the day of judgement, and syllogize to their sins, *That all things shall continue as they be, because there hath been no change yet*: even so it is with us, as *the fool saith in his heart there is no God*; so we say in our hearts there is no death, or at least death will not come before we be old. Of all numbers wee cannot skill to number our days: we can number our sheep, and our oxen, and our coin: but we think that our days are infinite, and therefore we never go about to number them. Wee can number other mens days and years, and think they will dye ere it bee long, if wee see them sick, or sore, or cold; but wee cannot number our own. When two ships meet on the sea, they which are in one ship, think that the other ship doth sail exceeding fast, but that their ship goeth fair and softly, or rather standeth still, although in truth one ship saileth as fast as the other: so every man thinks, that the other post and run, and fly to the grave, but that himself standeth stock still, although indeed a year with him is no longer than it is with the other: beside that, we are given to forget death, we strive to forget it, like them which say, *We may not remember.* Amo. 6. 1. Eccl. 12. 9. 2 Pet. 3. 5. Pſ. 14. 1. Amos 6. 10.

Teach me to number my days? nay, teach me to multiply my days: teach me to remember death? nay, teach me to prolong death: or if I cannot prolong death, teach mee to forget death, that I may sinne without fear: for the remembrance of death maketh a man to sinne fearfully, and takes away the pleasure of

ſin. Therefore if ye marke, there is a kind of men which cannot abide to hear of death; they are ſick of the name of it: the reaſon is, *Ahab* cannot abide *Micaiah, becauſe he never propheſied good unto him, but evil*: ſo death never propheſied good to the wicked but evil; for which they cannot abide it. Therefore as *Pharaoh* bade *Moſes* go out of his ſight, ſo they bid death go out of their ſight, and ſay when he comes, as *Ahab* ſaid to *Eliah, Art thou here my enemy?* when they ſhould ſay, Welcome my friend. For as the devils thought Chriſt was comes to torment them: ſo the ungodly think that death come to torment them. Is it peace when they ſee death? they doubt it is not peace becauſe they never loved the God of peace. O that I could bring you into their hearts, that ye might ſee more than the tongue can expreſs: for I do not think that any Epicure, or worldling, or Non-reſident, have any joy to think of death, or deſire to be diſſolved, but rather that he might never bee diſſolved; becauſe death comes to the wicked like a Jailor, which comes always to hale unto priſon: therefore their care is not to remember death that *they might apply their hearts to wiſdome*, but to forget death, leſt they ſhould apply *their hearts to wiſdome*, and loſe their pleaſures before the time; for he which is not purpoſed yet to leave his ſins, would not be troubled with any thought that might make him take his pleaſure fearfully, leſt he ſhould leave ſin before ſin leave him. Therefore the devil doth never teach a man to number his daies, becauſe he gaines by the forgetfulneſs of death; but the Lord, which would have a man *to apply his heart to wiſdome*, it is he which teacheth us to number our days and therefore *Moſes* prayeth unto him: and becauſe we pray not unto him, as he did, to teach us to *number our days*, therefore we die like worms before woe be aware. So farre we are from that which he ſhooteth at, *to apply our heart to wiſdome*, that we are not in the way unto it, that is, to remember that we ſhall dye.

1 King 22

The laſt point is the cauſe, why *Moſes* would learn to number his days, *That he might apply his heart unto wiſdome*: as if he ſhould ſay, until men think upon death, they never apply their hearts to wiſdome, but buſy themſelves with worldly matters, as though they were feathering a neſt that ſhall never bee pulled down. Wiſdome hath always carried that ſhew of excel-

lency,

lency, that the very wicked have laboured to put on this vizor: as we read of *Pharaoh*, who to cover his fooliſhneſs, ſaith, *Come let us do wiſely.* And again, it is ſaid, that the Grecians fought after wiſdome, even the nation which God calls the fooliſh nation, did ſeek after wiſdome; that is, they would have the name of wiſdome: but this wiſdome which *Moſes* calls wiſdome, is counted fooliſhneſs; *the fooliſhneſs of preaching*, ſaith *Paul*, meaning how the fooliſh count preaching fooliſhneſs. Again, *fooliſhneſs to the Gentiles*: meaning, that the word of God ſeemeth like a fooliſh thing unto many. For that which Chriſt ſaid unto *Peter*, he may ſay almoſt to all, *They do not ſavour the things of God.* As *Anah* deviſed a new creature; ſo they have found out another wiſdome, which is called the wiſdome of the fleſh. They remember, *Be wiſe as ſerpents*; but they forget, *Be ſimple as doves.* He which is like to *Achitophel*, is counted a deep counſeller: he which is like *Machivel*, is counted a wiſe fellow. Alas how eaſy a matter is it to deceive, and counterfeit, and play the ſubtil ſerpent if a man would ſet his head unto it? Could not *David* go as far as *Achitophel*? Could not *Paul* ſhew as much cunning as *Tertullus*? Yes, yes, if they were not taught to bee ſimple as Doves. But this wiſdome comes not by the remembrance of death, but by the forgetfulneſs of death. Men do not uſe to think of death when they go about ſuch matters, but ſay like the ſerpent, *We ſhall not dye.* Two things I note in theſe words: firſt, that if we will find wiſdome, wee muſt apply our hearts to ſeek her: then, that the remembrance of death makes us apply our hearts unto it. Touching the firſt, *Moſes* found ſome fault with himſelf, that for all that he had heard, and ſeen, and obſerved, and was counted wiſe, yet he was new to begin, and had not applied his heart to learn wiſdome; like the wiſe man, which ſaith, *I am more fooliſh than any man, I have not the wiſdome of a man in me.* So unſatiable and covetous (as I may ſay) are the ſervants of God: the more wiſdom, & faith, & zeal they have, the more they deſire. *Moſes* ſpeaketh of wiſdome, as if it were Phyſick, which doth no good before it be applied; and the part to apply it to is the heart, where all mans affections are to love it and cheriſh it, like a kind of hoſteſſe: when the heart ſeeketh, it findeth; as though it were brought

Exod. 5. 10
1 Cor. 1 22
Deut. 32. 21
1 Cor. 2. 21

Mat. 16. 23
Gen. 36. 24
Rom. 8. 7
Mat. 10. 16
2 Sam. 17. 7

Act. 24. 2
Mar. 10. 6

Gen. 3. 3

Prov. 30. 2

Jer. 29. 13 unto her like *Abrahams* Ram. Therefore God saith, *They shall seek me, & find me, because they shal seek me with their hearts:* as though they should not finde him with all their seeking, unless they did seek him with their heart. Therefore the way to get wisdome, is to apply your hearts unto it, as if it were your calling and living, to which you were bound prentises. A man may apply his ears, and his eyes, as many trewants do to their books, and yet never prove schollers: but from that day which a man begins to apply his heart unto wisdome, he learneth more in a mooth after, than hee did in a year before; nay, than ever hee did in his life. Even as you see the wicked, because they apply their hearts to wickednes, how fast they proceed, how easily and how quickly they become perfect swearers, expert drunkards, cunning deceivers: so if ye could apply your hearts as thorowly to knowledge and goodnes, you might become like the Apostle which teacheth you. Therefore when *Salomon* sheweth men the way how to come by wisdome, he speaks often of the heart: as, *Give thine heart to wisdom, let wisdom enter into thine heart: get wisdome: keep wisdome: embrace wisdome:* as though a man went a wooing for wisdome. Wisdome is like Gods daughter, that he giveth to the man that loveth her, and sueth for her, and meaneth to set her at his heart. Thus we have learned how to apply knowledge that it may do us good: not to our ears, like them which hear Sermons only; nor to our tongues, like them which make table-talk of Religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord:* & the heart will apply it to the ear, & to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh.* The last point is, that the remembrance of death makes us to apply our hearts to wisdome. *Moses* commended not many books to a wise man learned: but as *David* commends one book instead of many, *Meditate in the law of God day & night:* for *the reading of many books* (saith Solomon) *is but weariness to the flesh:* therefore as though *Moses* had marked what did move him most to seek after God, hee prayeth that that thought may run in his mind still; *the remembrance of death.* As many benefits come unto us by death, so many benefits come unto us by the remembrance of death: and this is one; It maketh

Prov. 2. 10
Prov. 4, 5, 13, 8
Luke 1
Mark. 15. 12
Psal. 1. 2
Eccl. 12. 12

a man to apply his heart to wisdome. For when he considereth that he hath but a short time to live, hee is careful to spend it well: like *Moses*, of whom it it said, that when he considered how he had but a season to live, he chose rather to suffer afflictions with the servants of God, than to injoy the pleasures of sin for a season. This is that which makes the old men fast, and watch, and prepare themselves more than young, because they think themselves neerer the door: like old *Isaac*, which when he was blind for age, said unto *Esau*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I look to dye shortly. And therefore as *Esay* taught *Hezekia* to set all things in order before he died: so he called his eldest sonne, to whom hee thought that his inheritance belonged, that he might bless him before he died. This wisdome the fathers called *the wisdome of the Cross*, which we call the best, because it was dearest bought. It is hard for a man to think of a short life, and think evil; or to think of a long life, and think well. Therefore when *Jeremy* had numbered all the calamities and sins of the Jews, at the last he imputed all to this, *She remembred not her end*: so if I may judge why natural men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why covetous worldlings care for nothing but their gain, why voluptuous Epicures care for nothing but their pleasure; I may say with *Jeremy*, *They remember not their end*. Wee never covet the same things living and dying: therefore when *Salomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum* as a counterpoise against them all; *Remember that for all these things thou shalt come to judgement*: as if he should say, Men would never speak as they speak, nor do as they do, if they did but think that these speeches and deeds should come to judgement. As the bird guideth her flight with her train: so the life of man is best directed with a continual recourse unto his end. The thought of death hath made many sinnes avoid, like the Devil, when Christ alleadged scripture: it is like a strainer, all the thoughts, and speeches, and actions which come thorow it, are cleansed and purified, like a cloth which commeth out of the water. Seeing then that so much fruit grows

Heb. 11. 36

Gen. 27. 2

2 King 20. 1

Lam. 1. 9

Eccl. 11. 9

Mat. 4

of

of one stalk, which is the numbering of our dayes: let us consider what an harvest we have lost, which happily before this day never prayed with *Moses*, that the Lord would teach us to number our daies. What if we had died in the days of our ignorance, like *Judas*, which hanged himself before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for us more than we have cared for our selves. We should have numbered our days and sinnes too; but alas, how many days have we spent, and yet never thought why any day was given us? But as the old year went, and a new year came, so we thought that a new would follow that, and so we think that another will come after this; and so they thought which are dead already. This is not to remember our dayes, but to provoke God to shorten our dayes: there are few here which have not seen twenty years; now if wee had but every year learned one vertue since we were born, we might by this time have been like Saints among men: but the time is yet to come, when wee must apply our hearts to wisdome. To riches and pleasures wee have applied our hearts, and our eyes, and our ears, and our hands too; but to wisdome wee have not applied our hearts.

There be many causes, but these should be no cause if we had numbred our dayes. For surely if a man could perswade himself that this is his last day, as it may bee, he would not deferre his repentance untill to morrow: if he could think that this is his last meal that ever he shall eat, hee would not surfeit: if he could believe that the words which hee doth speak to day, should be the last that ever he should speak, hee would not offend with his tongue: if he could be perswaded that this Sermon should be the last Sermon that ever he should hear, hee would hear it better, than ever he heard any yet. Yet breath is in the body, and the heart may apply it self, and the eye may apply it self, and the ear may apply it self, and the hand may apply it self: *Work while it is light*. I can but teach you with words, as *John* baptized with water. As *Moses* prayed the Lord to teach him to number his daies, so you must pray the Lord to teach you to number your dayes. And now I lead you to number your days. It may be that thou hast but twenty years

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to serve God, wilt thou not live twenty years like a Christian, that thou mayest live a thousand years like an Angel? It may be that thou hast but ten years to serve him; wilt thou not serve ten years for heaven, which wouldst serve twenty years for a farm? It may be that thou hast but five years to serve God, wilt thou not spend five years well, to redeem all thy years for five? Yet God doth know whether many here have so long, to repent for all the years which they have spent in sin. If thou were born but to day, thy journy is not an hundred years: If thou be a man, half thy time is spent already: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breach: therefore as Christ said unto his Disciples when hee found them sleeping, *Could ye not watch one hour?* So I say to my self, and to you, can we not pray? can we not suffer a little while? Hee which is tyred can craue a little way, a little further, one step more for a kingdome. For this cause God would not have men know when they shall dye, because they should make ready at all times, having no more certainty of one hour than another. Therefore our Saviour saith, *Watch*, because you know not when the Lord will come to take you, or to judge you; *Happy are they which hear the word and keep it.* Thus you see that death is the fall upon earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to evil: and now I end as I began. The Lord teach us to number our days, that we may apply our hearts to wisdome, Amen.

FINIS.

A GLASSE FOR DRUNKARDS.

Gen. 9.

22 *And when Cham, the Father of Canaan, saw the nakednesse of his father, he told his two brethren without.*

23 *Then took Shem and Japhet a garment, and put it upon both their shoulders, and went backward, and covered the nakednesse of their father, with their faces backward: so they saw not their fathers nakednesse.*

24 *Then Noah awoke from his wine, and knew what his younger son had done unto him:*

25 *And said, Cursed be Canaan; a servant of servants shall hee be unto his brethren.*

26 *He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.*

27 *God perswade Japhet that he may dwell in the tents of Shem, and let Canaan be his servant, &c.*

YOu have here the story of *Noah* and his sons. As *Noah* did well and evil, so he had good sons and evil: but as his vertues were more notorious than his vices, so God blessed him more than he crossed him: for hee had two good sons, and but one evil son: his good sonnes were *Shem* and *Japhet*; his wicked Son was *Cham*: his good sonnes were blessed, his wicked son was cursed. First, of the father, and then of his sons. In *Noah*, first you see his husbandry; and then his drunkennesse, and after his nakednesse. In *Cham*, first, you see his mockery; and after, his curses: in *Shem* and *Japhet*, first you see their reverence; and after their blessing.

Of *Noahs* drunkennesse and his husbandry, we have spoken: now a word of his nakednes, *drinking of the wine, he was drunk, & was uncovered in the midst of his tent*, &c. It is said that drunken porters keep open gates: so when *Noah* was drunken, he set all open; as wine went in, so wit went out, as wit went out, so his clothes went off. Thus *Adam* which beganne the world at first, was made naked with sin: and *Noah* which began the

Gen. 3

world

world again is made naked with ſinne, to ſhew that ſinne is no ſhrouder, but a ſtripper. This is one fruit of the Vine more than *Noah* looked for: inſtead of being refreſhed and comforted, he was ſtripped and ſcorned.

There is a thing which followeth ſinne, which *Job* calleth *a rod*, which the ſinner never thinketh of, before he have done. When the child hath faulted, then hee is beaten: ſo now *Noah* hath ſinned, he muſt be beaten: firſt hee is ſtript naked, after he is ſcourged; wine putteth off his cloaths, and then *Cham* commeth and laſheth him: to ſhew that wine can both cheer the heart, and grieve the heart. As the forbidden tree when it promiſed our parents knowledge, took their knowledge from them: ſo every ſinne giveth other wages than it promiſeth. Little thought *Noah* that wine would make him naked: but now he is naked and ſtripped too, as though he were firſt ſtripped, and then whipped. He which beleeveth the threatning (like *Lot*) when others mocked; he which eſcaped the floud when others were drowned; hee to whom all the Fowls of the air, and the beaſts of the earth flocked in couples, as they did to *Adam*, he which was reſerved to declare the judgements of God, and begin the world again; *Noah*, the example of temperance, the example of moderation, the example of ſobriety, lieth naked in his Tent for drinking the wine which he himſelf had planted: the operation of wine was drunkenneſs, the ſequel of drunkenneſſe, was nakedneſſe, the effect of nakedneſs was deriſion. As the ſerpents ſting is in his tail; ſo the end of ſinne is bitterneſſe. Leſt he ſhould love the vice wherewith hee was once defiled (as they which are once drunk, hardly get out of the cellar) God giveth him a *Memorandum*, like *Jacobs* limping, that he was never drunken after, but learned temperance of intemperance: therefore it is good a little to feel the ſting of ſinne, that wee may handle it like a hornet.

Job 9. 34. & 21. 9

Gen. 3. 6

Gen. 19

Gen. 2

Now when *Noah* the father was drunken, *Cham* the ſonne becommeth a ſcorner; the father deſerved to bee deſpiſed of his ſonne, becauſe he had diſfigured the image of a father. Therfore followeth, *When Cham the father of Canaan ſaw the nakednes of his father, he told his two brethren without*, &c. drunkenneſs was his fault, and ſhame muſt bee his puniſhment. Whereby you

you may note, how God doth proportionate and match ſins and puniſhments together, that a man may look upon his puniſhment like a glaſs and ſee his ſinne. Again, by this you may ſee how God doth bring forth the faults of the juſt, as well as the unjuſt; or elſe others would ſay as Chriſt ſaith, Joh. 8. *Who can accuſe me of ſin.* What a greif was this to *David*, that his ſon ſhould be his traytor? So to increaſe the grief of *Noah*, his Son was his ſcorner. He may ſay as the pſalmiſt ſaith, Pſal. 54. 12. *It is thou O man even my companion and familiar, which delighted together.* If mine enemy had defamed me, I could have born it, or I would have fled from him: but he whom I have loved, nay he whom I brought into the world, made me a ſhame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the propheſy of *Michaiah* proveth true, *A mans enemies are they of his own houſe*, chap. 7. 6. As *Judas* betrayed his Maſter.

Who can reclaim a wicked diſpoſition? how deep was the root of evil hid in his heart, that *Noah* could never know it before he ſhewed it? Vntill now, *Cham* ſeemed as good as *Shem*, and if *Iapher* had ſaid, thou ſhalt be curſed, he would have ſaid, thou ſhalt be curſed. Hypocriſy is ſpun with ſuch a fine threed, that we may live as long with a man, as *Noah* did with *Cham*, and ſcarce diſcern him.

Here are two ſinnes which go before *Chams* curſe: one, that he did ſee his fathers nakedneſſe: the other, that he did reveal it unto his brethren.

When he ſaith that *Cham ſaw his fathers nakedneſſe*: hee meaneth that hee looked upon it with a pleaſure, as *David* upon the nakedneſs of *Bathſheba*: for hee might have ſeen it by chance, and not offended, as a man ſeeth an image & deteſteth it.

2 Sam. 11

The Edomites are reproved for looking upon the affliction of their brethren, becauſe they rejoyced to ſee it: but the friends of *Job* looked upon his afflictions, and are not reproved, becauſe they ſorrowed to ſee his ſorrows. Therefore *Cham* did not ſinne in ſeeing, but in gazing and rejoycing, like the Edomites.

Obad. 11

There is a wiſe eye, and there is a fooliſh eye. The wiſe eye is like the Bee which gathereth hony of every weed: the fooliſh

Eccl. 2. 15
Prov. 17. 24

liſh eye is like the Spider, which gathereth poyſon of every flower. Therefore God licenſed *Abraham* to ſee the flames of *Sodome*, which he forbad *Lot*, becauſe that which teacheth one, tempteth another. It is a true Proverb, *The eye is a ſtrew*; although it ſhew light, yet it leadeth many into darkneſs. If *Eve* had not ſeen, ſhe had not luſted: for it is ſaid, *Seeing that the tree was pleaſant to the eye, ſhee took and eat.* If *Achan* had not ſeen, he had not ſtolne; For he ſaith, firſt, I ſaw, and then I coveted. If *David* had not ſeen, he had not luſted: for it is ſaid firſt, that hee did ſee her, and then he ſent for her. So when *Cham* had ſeen the temptation, hee was ſnared with the ſinne: therefore it followeth, *He told his brethren which were without*, &c. Thus ſinne groweth of ſin, from the eye to the heart, and from the heart to the Tongue: a man may go into a labyrinth eaſily; but when hee is in hee cannot get out; ſo *Cham* did ſee a temptation eaſily, but when he had ſeen it hee could not look from it. Therefore when *Iſaiah* ſpeaketh of vanity, hee named *cart-ropes of vanity*, to ſhew how one ſin draweth another, as it were with cart-ropes, and one ſinner maketh another, as *Eve* did *Adam*. When Satan was caſt out himſelf, hee ſought ever after whom he might devour: ſo when *Cham* had ſtrained reverence himſelf, hee laboured to bring his brethren into the ſame diſobedience. All men ſeek after fellows, and we think it evill to bee evil alone: therefore the theeves before they go to ſteal, call their mates, and ſay, *Come with us*, Prov. 1. 10 *It is enough* (ſaith *Peter*) *that we have ſpent our former time in luſt*: ſo it was enough that *Cham* had faulted himſelf, but when hee had ſeen, he would have his brethren ſee too: when he was become a ſcorner, hee would have his brethren ſcorn too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathaniel*, to ſee the Sonne of God: ſo *Cham* called his brethren to ſee the nakedneſs of his father. The ſinnes of men are like a plume of feathers; for itching ears and an evil diſpoſition, breedeth an evil ſuſpition. Therefore *Cham* thinking that his brethren had been as ſhameleſs as himſelf, thought this a merry may-game to make them ſport. Come with me (ſaith he) and I will ſhew you my father naked. They ſay, it is an evil bird which will defile his own neſt: ſo it is an evil ſon that will ſhame his own Father.

Gen. 3. 6
Joſh. 7. 21
2 Sam. 11. 2
Eſay 5. 18
Gen. 3.
1 Pet. 4. 5
1 Pet. 4. 3
John 11

Hee

Hee ſhould have covered his fathers nakedneſs ſo ſoon as hee ſaw it, leſt his brethren ſhould ſee it too; but hee was ready to make it worſe, like them which hear a ſuſpition and make it a report. Hee ſhould have taken the beam out of his own eye, when hee ſpied a mote in his fathers eye: but as the eye ſeeth all things and cannot ſee it ſelf, ſo wee can ſee other mens faults, but not our own. When *Agur* had conſidered the follies of others, he conſidered his own follies, and ſaid, I am more fooliſh than any man. When *Judah* had conſidered *Thamars* ſinnes, he conſidered his own and ſaid, *She is more righteous than I.* But when *Cham* did ſee a fault in his father, all his own faults were hid under a buſhel; hee cared not that he was his father, nor that hee was ſaved for his righteouſneſs, nor that hee had planted a Vineyard for him and his brethren, nor that he was never drunken before, nor that hee had committed greater ſins himſelf; but like them which make their ſport of that which ſhould be their ſorrow, ſo hee laughed at that which might make him weep; Often did, I well might *Noah* ſay, and thou didſt never honour me for that: but once did I evil, and for that thou wouldeſt ſhame me.

Prov. 30. 1

Gen. 38

There is a kind of men which are aſhamed of other mens faults, but not of their own: they are like flyes, which alwayes light upon the ſore: if they finde any ſinne, thereof they talk, that is their ſport, like a Tennis ball, when they come to their Ordinaries; and though they did never well in all their life, yet that fault ſeemeth greater to them than all their own: theſe men are ſo like the Devil, that in the *Rev.* 12. 10. the devil is called by their name, An accuſer of the brethren: and that you may know that ſuch tongues ſhall burn in the fire of hell, Saint *James* ſaith, *That their tongues are kindled with the flame of hell already*, Jam. 3 6. This was ever the property of bad men, to ſeek faults in good men, to object again, that they may ſinne without reproof of them. Therefore ſaid Paul, *So behave your ſelves, that they which would ſlaunder you, may be aſhamed, having nothing to ſpeak evil of you.* If *Noah* had not been drunken, *Cham* had loſt his ſport.

Tit. 2. 8

Now becauſe this fact of *Cham* was ſo hainous; when he is accuſed of it, he is called the father of *Canaan*; as if he ſhould ſay,

ſay, Think what he deſerveth, which being a father himſelf, would ſo diſhonour his father. It was meet that he which had children, ſhould know the duty of a child: and ever think, that as hee behaved himſelf toward his father, ſo his ſonnes would behave themſelves to him again: but all this did nothing move him, therefore the greater was his ſin.

To conclude then, as *Cham* was worſe than *Noah*, whom he derided: ſo if you mark, they which are wont to ſpeak hardly of others, have greater faults themſelves, which they cannot tell how to cover but by diſgracing others. Thus much of the wicked ſon: now of the good ſons it followeth. Note.

Then took Shem and Japhet a garment, and put it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father, &c. Salomon ſaith, *If ſinners tempt thee, yet conſent thou not.* So though *Cham* tempted them, they conſented not; but when he ſaid, Come and ſee, they went and hid. *Noah* ſtripped himſelf, but he could not cover himſelf: ſo we can corrupt our ſelves, but we cannot amend our ſelves. As *Cham* is accuſed of two faults, for beholding his fathers nakedneſs, and for revealing it: ſo *Shem* and *Japhet* are commended for two things, that they would not ſee their fathers nakedneſs, and that they covered it. All came out of one root, and all had one duty, and yet ſee what difference was between them! one was glad of his fathers ſhame, and the other were ſorry for it; one publiſhed it, and the other ſmothered it. Theſe two (ſaith *Moſes*) ſaw not their fathers nakedneſs. Prov. 1. 10

Once it was no ſhame to be naked, for it is ſaid that *Adam* and *Eve* were both naked, and were not aſhamed. But as ſinne made labour irkſome, which was not irkſome before, and made heat offenſive, which was not offenſive before, and made cold hurtful, which was not hurtful before; ſo it made nakedneſs ſhameful, which was not ſhameful before: that rather than a man would bee naked now, hee would cover himſelf, as *Adam* did with fig-leaves. Therefore we never read that *Noah* was naked before he was drunken; ſhewing, that a ſober man will never open that which nature hath hid. Gen. 2. 25

This is the difference between men and beaſts: men are not onely aſhamed to bee ſeen naked themſelves, but unleſſe it bee

ſome *Cham*, they are aſhamed to ſee another naked. *Shem and Japhet ſaw not their fathers nakedneſs.* Who is ſo blind as he which will not ſee? Nay, who is ſo blind as he which will ſee? The ſight of the eye oftentimes draweth the ſoul out of light into darkneſs: knowing therefore that it was hard to ſee like *Cham*, and not to ſinne like *Cham*, they would not ſee, leſt they ſhould offend. As they would not ſee it themſelves, ſo they were careful that none other ſhould ſee it, and therefore they covered it with their cloaks. For we muſt not onely refrain ſin, but reſtrain ſinne, according to that Lev. 19. 17. *Suffer not thy brother to ſin*: ſo *Shem* and *Japhet* ſeeing how their brother had ſinned, ſtopped the cauſe that no more might ſinne; they were loath that hee ſhould ſee, that which he would have them to ſee; their grief and modeſty was ſuch, that they did not ſtay to make him any anſwer, or aſk him any queſtion, but ſtraight they thought what was beſt to bee done: and as a Nurſe taketh the milk out of her own mouth to give to the Child; ſo they took off their cloathes from their backs to cover their Father. Such a reverence is in children toward their Parents, if they have but nature, that they will not ſuffer the majeſty of their Father to wax vile, but rather they will hear any reproach againſt themſelves, than abide a word againſt their father. Now if wee do ſuch reverence to earthly Fathers, which brings us into miſery, that we had rather ſhame our ſelves, than they ſhould bear any ſhame: why are we ſo aſhamed and afraid to ſpeak of our Father, which calleth us out of miſery into happineſs? If *Cham* be curſed for diſhonouring a man; let them fear which diſhonour God.

Note.

Mark

You know that the Papiſts do cover the ſpots of their Biſhops with this cloak of *Shem* and *Japhet*, and not onely they, but others too: for if any ſpeak of corruption in Rulers, or bribery in Judges, or Simony in Biſhops, or Non-reſidency in Paſtors, he is ſaid to diſcover his fathers nakedneſſe like *Cham*: but as we may not reveal all ſins, leſt the uncircumciſed rejoyce; ſo wee may not cover ſome ſinnes, leſt the uncircumciſed increaſe. For if ſome mens drunkenneſſe were not reproved; they would bee drunken ſtill, and make a common weal of drunkards: therefore they which will bee covered, firſt let them

Note well.

them prove themſelves fathers as *Noah* was, and after let them amend as *Noah* did, and they which cover them, let them diſtinguiſh between *Noah* and *Cham*: and between error and obſtinacy. For ſome, Chriſt appointed admonition; for others, reprehenſion; for others excommunication; and for others, correction: therefore every mans nakedneſs muſt not bee covered as *Noahs* was: wee will cover the firſt drunkenneſs, as *Shem* and *Japhet* did; if they will repent as *Noah* did, and be drunken no more. But ſhall wee follow them like a blind mans boy, to ſtay them ſo often as they fall, when they ſay that they ſtumble not, though they lye on the ground? This is not the cloak of reverence, but the cloak of flattery. Therefore as Chriſt ſaid, *Let the dead bury the dead*: ſo I may ſay, Let the wicked cover the wicked; the Wolves are not the Lambs Fathers, but the Lambs butchers: therefore if they would bee covered, let them ſpeak to their children to cover them: for this is our rule, *They which ſinne openly, reprove openly, that the reſt may fear*: 1 Tim. 5. verſe 20. Note.

Thus you have heard what the bad ſonne did, and what the good ſonnes did: now we come to *Noah* again. *Then* Noah *awoke, and knew what his younger ſon had done unto him and ſaid unto him, Curſed be* Canaan, *a ſervant of ſervants ſhall he be unto his brethren. He ſaid moreover, Bleſſed be the Lord God of* Shem, *and let* Canaan *be his ſervant, &c.*

Firſt, he ſheweth how *Noah* commeth to himſelf: then, how he knew what his ſonnes had done unto him: then how he curſeth one, and bleſſeth another. As his ſons were aſhamed of his nakedneſs when hee was drunken: ſo now he is ſober, he is aſhamed of it himſelf; therefore he is ſaid to awake from his wine, as though he had been aſleep: for the Drunkard (ſaith *Salomon*) *is as one that ſleepeth*: Prov. 23. 34. When the belly is full, the bones are at reſt: ſo, when *Noah* was full, his thoughts were at reſt: therefore being as it were lulled aſleep with over much wine, he may be ſaid to awake.

Here *Moſes* would exhort all them that ſleep with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that; *David* was once incontinent, and many Note.

follow him in that; *David* was but once incontinent, and few follow him in that; *Peter* was once unfaithful, and many follow him in that: *Peter* was but once unfaithful, and few follow him in that. This is the difference between the faithful and the wicked; both fall, and but one riſeth again.

It followeth, *He knew what his younger ſon had done unto him.* either by the Spirit of God which ſuggeſted him, or elſe by ſome other that told him; for a drunken man doth not remember what is ſaid or done: and therefore the drunkard ſaith, *I was beaten, but when I awaked, I knew it not*, Prov. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is ſaid, Gen. 19. 33. *That he perceived not when they lay down, nor when they roſe up*: therefore *Noah* knew, either by the Spirit which informed him, or by others that told him.

Now, as *Moſes* (declaring *Chams* ſin) called him the *father of* Canaan: ſo *Noah* repeating his ſin again, called him his *younger ſon.* He diſdaineth to name him, but calleth him a younger ſon to aggravate his fault, becauſe we will ſuffer our elder ſons to be more familiar with us, but of the younger we look for more reverence; or elſe becauſe parents are wont to make more of the youngeſt, and dandle them, as *Jacob* did *Benjamin*; and ſo he might ſay: My younger ſon, which for his years ſhould have ſhewed me moſt duty, and for my affection ſhould have born me moſt love: my younger ſon hath ſought my diſhonour; and not content to ſcorn me himſelf, hath publiſhed my ſhame, and as much as in him lay, provoked his brethren to ſcorn mee too.

Of whom is a man ſo often deceived, as of his neereſt friend? Lightly the younger ſon is better than the elder: as *Joſeph* was better than his elder brethren; *David* was better then his elder brethren; *Abel* was better than his elder brother, *Iſaac* was better than his elder brother; *Jacob* was better than his elder brother; but here the youngeſt is woſt: ſo neither vertue nor vice goeth by age. Now, as Chriſt, when he awoke, rebuked the winds, and comforted his Diſciples: ſo *Noah*, when hee awoke, curſed the ſcorner, and bleſſed the other. *Moſes* doth not ſet down his words of choler, but bringeth him in, ſpeaking by the ſpirit of prophecy, what ſhould come upon all his ſonnes. It

is.

is like that the good Patriarch had bewailed his own ſin before, and now having repented, and got pardon for it, he commeth forth like a Proclaimer of Gods Judgement, and thundreth againſt this mocker. What a grief was this to the Father, to bee conſtrained to Condemn his own Son, and with his own mouth to pronounce him baniſhed from the Church of God? For though *Cham* had not the nature of a Son, yet *Noah* had not loſt the nature of a Father, and he ſaw what a ſmall number was left upon earth, like *Adams* Children for to repleniſh the whole world again: therefore it grieved him to curſe his Son, as much as it rejoyced his Son to ſcorn him. Yet as *Abraham* would ſacrifice his Son, rather than diſpleaſe God; ſo *Noah* did curſe his Son, rather than he would diſpleaſe God: ſhewing, that we ſhould not ſpare our own bowels, when God would have them puniſhed: but do as the fathers and mothers of Idolaters and Blaſphemers did in the Law, who brought the firſt ſtone to preſs their Sons to death: ſhewing that as the Son of God died for them, ſo their Sons ſhould dye for God, if they would not ſerve him. Now the Curſe goeth forth: *Curſed be Canaan*, that is, curſed be ſcorners, curſed be all they which diſhonour their father and mother, *A ſervant of ſervants ſhall he be.* This is the firſt mention of ſervants in all the Scripture. Man was not made to ſerve, but to rule; but ſin maketh them ſerve, which ſhould rule: therefore as you ſaw ſin bring in the firſt nakedneſs, ſo you ſee ſin bringing in the firſt ſervant, *A ſervant of ſervants ſhall he be.* This Curſe is denounced with great vehemency: for he ſaith not ſimply, A ſervant ſhall he be, but, *A ſervant of ſervants ſhal he be*: as if he ſhould ſay, a ſervant, and more than a ſervant; that is, of a ſervile condition, and ſervile minde. As the Sabbath of Sabbaths ſignifieth a high Sabbath; as the Song of Songs ſignifieth an excellent Song; as the Holy of holies ſignifieth the holieſt place: and as the Lord of Lords ſignifieth the chiefeſt Lord: ſo Vanity of Vanities ſignifieth the greateſt Vanity, and *ſervant of ſervants* ſignifieth the vileſt ſervant. Seeing then that the Pope taketh this Name unto him, and writeth himſelf, *The ſervant of ſervants*, in all his Indulgences, as though hee did ground upon this Curſe of *Cham*; it ſeemeth that the Lord would ſhew

Deut. 13.

Note.

The Pope and Cham have one title.

ſhew thereby who is like *Cham*; and who is curſed: therefore let us not deny him that which the Holy Ghoſt doth give him; but as he taketh *Chams* name, ſo let him take his Curſe too. *Curſed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Japhet* to gaze upon their fathers nakedneſs, but it was *Cham*. How cometh it then that *Noah* doth curſe *Canaan* and not *Cham*? In the 22. verſe, *Cham* is called the father of *Canaan*; ſo that *Canaan* was *Chams* Son: therefore God not content with the puniſhment of *Cham* alone, ſaith, *Curſed bee Canaan* alſo: ſhewing, that both *Cham* and *Canaan*, the father, and the Children, ſhall bee curſed for this impiety: becauſe *Cham* had ſhewed himſelf a rebellious Childe to *Noah*, God ſheweth that his Children ſhall do the like by him. Here is to be noted, that whereas *Cham* had elder Sons than *Canaan*, and *Canaan* was his youngeſt, yet God for a purpoſe, nameth the youngeſt in the Curſe, ſhewing, that his wrath ſhould laſt even to the youngeſt, and be a great while before it was forgotten. Here is to be noted again, that whereas the Country of *Canaan* was ſo fruitful, and ſo bleſſed a Country, that it was called the Land that floweth with milk and honey; yet under the name of *Canaan Chams* youngeſt Son (of whom the Country of *Canaan* took the name) God ſheweth that the *Canaanites* ſhall bee Curſed in this bleſſed Land; as *Cain* was a vagabond upon his own ground: to ſhew that the joy of heart, and peace of Conſcience cometh from God, and nothing elſe. Now the iſſues which followed from this Curſe, do ſhew that *Noah* ſpake not from the ſpleen, but from the Spirit of God: for firſt you read how the *Canaanites*, who came of *Canaan*, were ſlain of the *Iſraelites*; then you read how the *Gibeonites* which came of *Canaan*, were made ſlaves to the *Iſraelites*; then you read how the *Ægyptians* and *Æthiopians* which came of *Canaan*, were taken captive by the King of *Aſſur*: then you read how *Nimrod* and his complices that came of *Canaan*, were confounded at *Babel*, when they went about to exalt themſelves. Beſide, whereas length of days is a bleſſing to them which honour their father, *Cham* which diſhonoured his Father, had not one Son of his Line which lived above one hundred years. So that as *Iſaac* ſaid, *Jacob have I bleſſed, and he ſhall be bleſſed*: ſo

Gen. 4.

Eſa. 20. 4.

Gen. 27.

Noah

Noah may ſay, *Cham* have I curſed, and he ſhall be curſed, for he was curſed indeed; Curſed in himſelf, and curſed in his Children; curſed in heaven, and curſed in earth; curſed with God, and curſed with men: for after this hee began to bee abhorred, and they that came of him. Therefore *Abraham* commanded his Servant that he ſhould not chuſe a Wife for his Son of the *Canaanites*. *Iſaac* giveth the like commandement to his Son *Jacob*, becauſe they were a curſed Nation, and hated of God ever ſince *Noah* ſaid, *Curſed be Canaan*. Thus when *Cham* ſaid unto his brethren, *Come, and I will ſhew you my father naked*: he might have ſaid, Come, and I will ſhew you my ſelf accurſed. If God have ſuch wrath againſt a ſcorner, think whether thou followeſt not ſome Sin worſe than ſcorning. Gen. 28.

Now after *Noah* had curſed *Cham*, hee bleſſed his brethren, *Bleſſed be the Lord God of Shem, &c.* Of *Shem* came the *Jews*, which had the firſt bleſſing; and therefore *Shem* is bleſſed firſt: of *Japhet* came the *Gentiles*, which had the later bleſſing, and therefore *Japhet* is bleſſed after: the forme of *Shems* bleſſing is, *Bleſſed be the Lord God of Shem, &c.* One which heareth this bleſſing, would think that *Noah* did not bleſs *Shem*, but that he bleſſed God: for he ſaith not, bleſſed be *Shem*, but *Bleſſed be the Lord God of Shem*. This is to ſignifie, that as curſed *Canaan* came of *Cham*, ſo the bleſſed Meſſias ſhould come of *Shem*, which though he were *Shems* Son, yet here he is called *Shems* Lord, as he was called *Davids* Son, and *Davids* Lord. Then, to ſhew that *Noah* doth not bleſs *Shem*, but God doth bleſs him, and *Noah* prayed that he might be bleſſed, as Chriſt gave the Spirit, and *John* miniſtred but the water. Thirdly, to ſhew that God for bleſſing us, ſhould be bleſſed of us; and therefore *Noah* ſaid, *Bleſſed be the Lord God of Shem, &c.* as if he ſhould ſay, Bleſſed be the Lord which bleſſeth *Shem*. Further, this ſheweth the difference between *Shems* bleſſing, and *Japhets* bleſſing; that is, the *Jews* and the *Gentiles*: for he ſaith, *God perſwade Japhet to dwell in the tents of Shem*, as though *Japhet* were not bleſſed yet, but ſhould be bleſſed, but he ſaith of Shem, *Bleſſed be the Lord God of Shem*: as if he ſhould give him poſſeſſion, & ſay, take thy bleſſing: for to aſſure him of Gods bleſſing, he calleth

God *Shems* God. As we ſay, my lands are my goods, ſo hee might ſay, my God, and my Lord: ſuch a propriety the faithful have in God. As *Paul* ſaith, *God is not the God of the dead, but of the living*: ſo I may ſay, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of* Abraham *the God of* Iſaac, *and the God of* Jacob, which were all good, and righteous, and holy men. The next bleſſing is *Japhets*, the form of his bleſſing is, *God perſwade* Japhet *to dwell in the tents of* Shem: that is, God perſwade the Gentiles which come of *Japhet*, to embrace the religion of the Jews, which come of *Shem*. See how God counteth it for a bleſſing, to bee in the true Religion, and how men ſhould be perſwaded unto it, becauſe it is love which cannot bee forced: this is the firſt prophecy in Scripture of the calling of the Gentiles: that is, of our calling to Chriſt. And to put us in mind that we were once out of the Covenant, and but added to the Covenant; the name of *Iaphet*, which was the Father of the Gentiles, doth ſignify, *perſwaded* or *inlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore firſt we are indebted to our good Mediator, which added us to the kingdome, when we were out of the kingdome; and then, that hee did it by perſwaſion, not by compulſion. As *Noah* prayed to God to perſwade *Iaphet*, ſo he hath perſwaded us by his Word, and not forced us by his rods: ſhewing how wee ſhould perſwade one another to the truth, in the ſpirit of mildneſſe, remembring that we come of *Japhet*, which ſignifieth *perſwaded*.

Now after *Shems* bleſſing, and after *Iaphets* bleſſing likewiſe, he ſaith, *Let Canaan be his ſervant*; this is thrice repeated in three verſes together, as if God had ratified it, and ſworn it; with a treble verity. For when *Ioſeph* told *Pharoah* why his dream was doubled, hee gave this reaſon, Becauſe it ſhould ſurely come to paſs: ſo *Cham* might bee ſure his curſe would come to paſs. Here is a ſweet obſervation beſide, how *Shem* and *Iaphet* are bleſſed in *Chams* curſe, and how *Cham* is curſed in their bleſſing; for when he ſaith, *Let Canaan be Shem and Iaphets ſervant*; he implieth this, that beſide they were bleſſed in their own children (becauſe they were obedient to them) they

Gen. 41. 32.

ſhould

ſhould bee bleſſed in *Chams* children, becauſe they were ſervants to them: ſo *Shem* and *Japhet* were bleſſed in *Chams* curſe. Again beſide that *Cham* was curſed in his own children, becauſe they were rebellious to him, he is curſed alſo in *Shems* and *Iaphets* Children, becauſe they were Lords over him; according to this ſaying, *Let Canaan be their ſervant*: ſo *Cham* is curſed in *Shem* & *Iaphets* bleſſing, as the Egyptians were drowned in the waters which ſaved the Iſraelites. Theſe are the notes which I could pick out of this ſtory: here you ſee how *Cham* was curſed, but for doing evil; and how *Shem* and *Japhet* were bleſſed, but for doing well: therefore as the Angel ſaid to them which ſought Chriſt at the ſepulcher, *fear not you*, ſo I may ſay to all which ſeek Chriſt, Feat not you: for when *Cham* is curſed, *Shem* and *Iaphet* are bleſſed; ſo when the wicked are curſed, the godly ſhall be bleſſed, as the ſheep went to the right hand, when the goates went to the left hand. This is enough to ſhew what we are, that when God ſaved but eight perſons in the floud, yet you ſee one of them drink untill hee bee drunken; and another ſcorn untill hee bee curſed. If two among ſo few did ſo, when the floud was by them, what marvel though ſo many do ſo now the floud is gone, and the weather calm? As there was a *Cham* in the Ark, ſo look alwayes to have a *Cham* in the Church. *Shem* did not go out of the Ark, becauſe *Cham* was in the Ark; neither let the faithful go out of the Church, becauſe the wicked are in the Church. As *Cham* ſcorned, and *Noah* was ſcorned; ſo there ſhall bee always one that perſecuteth, and one which is perſecuted: if the ſon perſecute the Father; think it not ſtrange to bee perſecuted of any; for they which are not perſecuted, likely are perſecutors themſelves. Thus you have ſeen *Noah* drunken and ſcorned, *Cham* ſcorning and curſed, *Shem* and *Japhet* reverencing and bleſſed. In this ſtory is the firſt mention of planting Vineyards, the firſt ſpeech of drinking of wine, the firſt example of drunkenneſſe, the firſt bleſſing and curſing of parents, the firſt name of ſervant, and the firſt propheſy of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all ſcorners; *Shem* and *Japhet* are an example for all ſubjects to reverence their Rulers, and for all children to reverence their Parents.

Note.

rents. Now as *Noah* prayed, *God perswade* Japhet *to dwell with* Shem: so God perswade us to dwell with Christ.

FINIS.

THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or Counsell afterward, as well as presently, and how every Sermon shall take away some corruption from the Hearer,

To the Reader,

BY the ear commeth knowledge, and therfore it is likely that many would profit by Sermons, if they were taught to hear. But before tell can they how to hear, that is, what things to observe, and the way to remember them, it is not possible that they should learn much, though they hear often: for this I know by tryall, even of those which are accounted among the best & ancientest hearers in London, *that they might learn more in a moneth, than they have gathered in twenty years. For they understand neither the Lords Prayer, nor the Creed, nor the ten Commandements: but have a few notes in their heads of some Sermons that they have heard, and that is all their knowledge; except some few, which have kept the order laid down in this book. Therefore that every man may be able not only to make a confession of his faith, but to give a reason of his faith too; that which I have Preached, here I have written, as a Catechisme for hearers to begin at: desiring all my brethren, that they would tell their flocks at the first, that they shall never profit much, unless they record their Sermons so soon as they are gone, and that they as Teachers, would study to deliver that which is worthy to be recorded.*

THE

THE FIRST SERMON.

Luke 8. 18.

Take heed how you hear.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth his Disciples to bee that ground; and we exhort you. As God sent his Prophets and Teachers to *Jerusalem*, that was the cheif City of the Jews, where the Temple was buik, and where the Priests, and the Levites, and the Doctors dwelt, like an University, that from it all the Towns and Villages about, might receive instruction, and light, like a Beacon which standeth upon a hill, and is seen over all the Country: so God hath done to this *Jerusalem* of yours. The City of *Jerusalem* had never so many Prophets crying at once in her streets, as this City wherein wee dwell, though the Oxe which treadeth out the Corn, hath often been attempted to bee muzled, even of those which tread not at all. Yet as the Lambs breed in the winter, and Quails came with the wind: so Preachers spring in the time of discouragement, more than when nothing hindereth them: and whether it bee our ambition (as the kindred of Christ said, *They which will be famous go to great places*) or whether God would make this City a spring and fountain to water the Land, as he did *Jerusalem*; here is the Colledge of the prophets, here is the voice of a Crier, here dwels the Seer, though he be hated, and scorned, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yeildeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kinde of negligent *hearing*; like the highway which received the seed, but did not cover it. Therefore when this sentence came to my mind, mee thought I should go no further, untill I had taught you how to *hear*, I stood in a doubt a while, whether I should take such a short text but when I looked into longer than it, mee thought this seemed

A note for London.

seemed longer than they, and as I judge, a text which should bee preached before all texts; which because it was not taught and learned at the first; a thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my text saith, before I expound it, *Take heed how you hear*, while I teach you how to *hear*

There is no sentence in Scripture which the devil had rather you should not regard than this lesson of hearing: for if you *take heed how you hear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the *Word* contained for you: therefore no marvel if the Tempter do trouble you when you should hear, as the fouls combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an unfallible sign that some excellent and notable good is toward you, when the Devil is so busy to hinder your *hearing* of the *Word*, which of all other things he doth most envy unto you: therefore as he pointed *Adam* to another tree
Gen. 3 lest he should go to the tree of life: so; knowing the *Word* to be like unto the tree of life, hee appointeth you to other businesses, to other exercises, to other works, and to other studies, lest you should hear it, and be converted to God, whereby the tribute and revenew of his kingdome should bee impaired: therefore mark how many forces hee hath bent against one little Scripture: to frustrate this councell of Christ, *Take heed how you hear*. First, he labours all that hee can to stay us from *hearing*: to effect this, he keeps us at taverns, at plays, in our shops, and appoints us some other business at the same time, that when the bell calls to the Sermon, we say like the churlish
Mat. 22 guests; we cannot come. If he cannot stay us away with any businesse or exercise, then hee casts fansies into our mindes, and drowsinesse into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet wee should not mark, like the birds which fly about the Church. If hee cannot stay our ears, nor slack our attention as hee would, then hee tickleth us to mislike something which was said, and by that makes us reject all the rest. If wee cannot mislike any thing which is said, then he infecteth us with some prejudice

The Devils sleights against hearing.

of

of the Preacher, hee doth not as hee teacheth, and therefore we leſs regard what he ſaith: If there be no fault in the man, nor in the doctrin, then leſt it would convert us and reclaim us, hee curſeth all means to keep us from the conſideration of it, until wee have forgot it. To compaſs this, ſo ſoon as wee have heard, hee takes us to dinner, or to company, or to paſtime, to remove our minds, that we ſhould think no more of it. If it ſtay in our thoughts, and like us well, then he hath this trick, inſtead of applying the doctrin, which wee ſhould follow, hee turns us to praiſe and extol the preacher: he made an excellent Sermon, hee hath a notable gift, I never heard any like him. Hee which can ſay ſo, hath heard enough: this is the repetition which you make of our Sermons when you come home, and ſo to your buſineſs again till the next Sermon come: a breath goeth from us, and a ſound commeth to you, and ſo the matter is ended. If all theſe commers hear in vain, and the tempter be ſo buſy to hinder this work more than any other, Chriſts warning may ſerve for you, as well as his Diſciples, *Take heed how you hear*. There is a hearing, and a preparative before hearing, there is a praying, and a preparative before praying; there is a receiving, and a preparative before receiving. As I called examination the fore-runner, which prepareth the way to the Receiver; ſo I may call attention the fore-runner, which prepareth the way to the Preacher: like the plough, which cutteth up the ground, that it way receive the ſeed. As there is a foundation, upon which the ſtones, and lime, and timber are laid, which holdeth the building together; ſo, where this foundation of hearing is laid, there the inſtructions, and leſſons, and comforts do ſtay and are remembred: but hee which leaneth his ears on his pillow, goeth home again like the child which he leadeth in his hand, and ſcarce remembreth the Preachers text. A divine tongue, and a holy ear make ſweet Muſick; but a deaf ear makes a dumb tongue. There is nothing ſo eaſy as to *hear*, and yet there is nothing ſo heard as to hear well. You come not hither to learn how to *hear*, but you come hither to *hear* as you were woat: for there is none but thinks before hee comes to *hear*, that he knows how to hear already. But when I have ſhewed you Chriſts meaning in this caveat, you ſhall judge whether

Note.

Mark. 4. 24.
Eccl. 2. 7
1 Cor. 11. 28.

whether you have heard, or not heard, before you learned how to hear, In the seventeenth chapter, and the 5. verse of S. *Matthews* Gospel, the Father teacheth you how to *hear*: now the Sonne teacheth you how to *hear*: shewing (as *Iames* saith) that *hearers only* are not blessed, for many shall say unto Christ, *have we not heard thee in our Synagogues?* whom he will answer with, *I know you not*: and therefore it is not enough to *hear*, but you must care how *you hear*: it is not enough to *pray*, but you must care *how you pray*: it is not enough to *receive*, but you must care *how you receive*: it is not enough to *suffer*, but you must care *how you suffer*, it is not enough to *give*, but you must care *how you give*: it is not enough to *beleeve*, but you must care *how you beleeve*: for God hath appointed *the way*, as well as *the end*: Because *Cain* regarded not the *manner*, God regarded not *his sacrifice*. It is better *to do well*, than *to do good*: for a man cannot offend in doing wel, but he may offend in doing good, if he do not well. Therefore Christ (whom the father bad us hear) teacheth us not only to *hear*, but how to *hear*, in the fourteenth chapter of Saint *Mark*, and the 14 verse, teacheth us not only to *read*, but *how to read*; in the four and twentieth of Saint *Matthew*, and the fifteenth verse, teacheth not onely to *suffer*, but *how to suffer*: in the fifth of *Matthew*, and the tenth vers. teacheth us not onely to *receive*, but *how to receive*: Luke 22. verse 19. teacheth us not onely to pray, but *how to pray*: Luk. 11. vers. 1. signifying, that there is more sin in *hearing*, and *reading*, and *praying*, and *suffering*, and *receiving amisse*, than in no *hearing*, *reading*, *praying*, *suffering*, or *receiving* at all. Therfore *Paul* takes the Christian before his race, and gives him this watch-word; *So run that thou maiest obtain*: 1 Cor. 9. 24. that is, so seek, that thou maiest finde; so ask, that thou maiest obtain, so knock, that it may be opened: so give, that thou maiest do good; so suffer, that thou maist have comfort; so hear, that thou maist profit. How many have fasted, and watched, and praied more than wee, and yet lost all their devotion; because they thought not of this rule, *to do good, in a good sort*? The Papists, so they pray, care not how they pray; for they think it enough to pray: and therefore when they have gone over their beads, their prayer is done, although they never thought what they

Gen. 5

Matth. 17. 5

asked.

asked. But *Jeremy* ſaith, *Curſed be he that doth the buſineſs of the Lord negligently*, whether he *hear negligently*, or *pray negligently*, or *receive negligently*, or *preach negligently*. The Scribes and Phariſes did faſt, and watch, and pray, and hear, and read, and give, and do all that we can do, and yet Chriſt rewarded all their works with a woe: *Woe be unto you Scribes and Phariſees*. The Diſciple which betrayed Chriſt, heard ſo much as the Diſciples that loved Chriſt; yet he had no feeling nor comfort, nor profit with all his company with Chriſt, becauſe he did not uſe it as the reſt did. The Jews did hear more then all the world beſide, yet becauſe they took no heed to that which they heard, therefore they crucified him which came to ſave them, and became the curſedſt people upon the earth, which were the bleſſedſt Nation before: therefore the A. b. c. of a Chriſtian is to learn the art of *hearing*. We care how we ſow, leſt our ſeed ſhould be loſt: ſo let us care how we *hear*, leſt Gods ſeed be loſt. There is no ſeed which groweth ſo faſt, as Gods ſeed, if it bee ſown well: therefore that I may ſhew you that method of *hearing*, which Chriſt commendeth here to his Diſciples, it is neceſſary to obſerve five things. Firſt, *The neceſſity of hearing*: Secondly, *The fruit which commeth by hearing*: Thirdly, *The kinds of hearers*: Fourthly, *The danger of hearing amiſs*: Fifthly, *That manner of hearing which will make you remember that which is ſaid, and teach you more in a year, than you have learned all your life.* Note. Five parts of this treatiſe.

Touching *The neceſſity of hearing*. When Chriſt ſaith, *Take heed how you hear*: hee implieth that all his Diſciples ſhould *hear*: nay, they which were excommunicate from the Prayers, and from the Councels, and from the Sacraments for their ſins, yet were not excommunicate from *hearing*, becauſe they ſhould learn to repent.

Here that large commandement of our Saviour Chriſt ſtandeth, *that which I ſay unto you, I ſay unto all*: therefore it is a generall proclamation, *Whoſoever hath an ear to hear, let him hear*: the place implieth that *all ſhould hear*, though it importeth that *all cannot hear*. When the voyce ſpake from heaven, it ſaid nothing; but *This is my beloved Sonne, hear him*, as though all the duties of man were compriſed in hearing. When Chriſt Luk. 8. 8. Mat 17. 5

Christ ſpake but *of one thing which is neceſſary*, he ſpake of *hearing*, *Luk.* 10.30. As though it were ſo neceſſary to *hear*, that all neceſſities ſhould give place unto it. When men would not *hear*, God ſpake to the ground; *O Earth earth, earth hear the word of the Lord*, Jer. 22.29. ſhewing that God ſo contemneth them which will not hear, that he regards the earth, and the trees and the ſtones being ſenſeleſs creatures, above them.

Luke 15. Act. 9.3 2 Sam. 4.4 Note.

When God ſtruck *Zacharias*, hee made him dumb, but not deaf: when God ſtruck *Saul*, he made him blind, but not deaf: when God ſtruck *Mephiboſheth*, he made him lame, but not deaf. Thus God would have them hear, which cannot ſee, nor ſpeak, nor go. But there is a devil which is called the deaf Devil, *Mar.* 9.25. ſhewing that the devil would have us deaf, becauſe he that heareth inſtruction is in the way to life, but *He which hears not inſtruction, goeth out of the way*, Prov. 10.17 To ſhew the *neceſſity of hearing*, *the Word* which we ſhould *hear*, is called *meat*, in the fifth chapter and the eleventh verſe of the Epiſtle to the *Hebrews*: and the want of the *Word* is called a *famine*, in the eight chapter of *Amos* propheſy, & the eleventh verſe; as though it were as neceſſary for us to *hear*, as it is to eat.

Although our hearts are contrary to the *word*, more than to any thing beſide, yet no man can think that this is the *Word* of God, but hee thinks it neceſſary to be heard. Beſides, if Chriſt bee the *Word* (as S. *John* calleth him in the firſt chapter and 14 verſe) and the *Word* is received by no other means, but by *hearing* onely, can any man receive Chriſt without *hearing*? Let not any bee thus fond ſo vainly to dream, for that were to receive the *Word* without the *Word*.

Therefore as *John* wept until the book was opened, and ſo ſoon as it was opened, all the Elders ſung: ſo we ſhould count it the greateſt cauſe of weeping, when the word is taken from us that wee cannot hear it, and the greateſt cauſe of rejoycing, when it is open to us, that we may hear without let. Thus much of the neceſſity of *hearing*.

Secondly, touching *the fruit that commeth by hearing*: Of all our ſenſes, *hearing* is the ſenſe of learning: and therfore *Solomon* begins his Wiſdome, with *Hearken, my Son*, Prov. 1. &

opening

opening as it were the door where wisdome must enter. Therefore except in *Praying*, temptations never trouble a man so much as in *hearing*, which sheweth that these two are the destroiers of the destroyer: therefore as the tempter himself could not abide to hear the *Word* when Christ spake, so he cannot abide that wee should hear the *Word*. It must needs be good for us, which our enemies would keep from us. Mat. 4

Many hearing the *Word*, have met with knowledge, have met with comfort, have met with salvation; but without the *Word* never any was converted to God. Therefore whensoever the *Word* is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: bee of good comfort, the Lord calleth thee. Mark 10. 49

When Christ heard a woman say, *Blessed are the brests which gave thee suck*, Christ replyed, *Blessed are they which hear the Word of God*: shewing that his Disciples were more blessed for *hearing him*, than his mother for *bearing him*. Luke 11. 28

As *Isaac* gave *Jacob* a double blessing, so Christ blessed them again: for in *Mat.* 16. 17. he saith; *Blessed are the eares which hear the things which you hear*: shewing that the Jews were more blessed than all the world, because they had this one blessing, to *hear* the truth. Mat. 16. 17

If they be blessed which *hear*, then you come hither for a blessing, and he which is blessed wanteth nothing. Every priviledge doth import some special good to him which hath it: but it is the priviledge of man to *hear the Word*, & therfore the *Word became man*, because it belongeth onely to man. God hath given life, and light, and food, to fowls, & fishes, and beasts, but his *Word* is the prerogative of man. As to speak, is the property of man; so to hear is the property of man. John 1. 14

To shew *the fruit which commeth by hearing*, Christ calleth the *Word* which we should hear; *Verbum Regni*, *The Word of the Kingdome*, as though it brought a Kingdome with it: to shew *the fruit which commeth by hearing*, the Disciples call the *Word* which wee should hear, *Verbum vitæ*, *The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good *hearers* to the fruitful ground: to shew *the fruit that commeth by hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth chapter to the *Romans*, there is one fruit: *Knowledge commeth by hearing*, The fruits of hearing. Mat. 13. 14 John 6. 18 Vers. 15

Mat. 15. 10. There is another fruit: *Comfort commeth by hearing*, Pſal. 119. there is another fruit: the ſenſe of ſinne commeth by *hearing*, there is another fruit. As Chriſt with five loaves and two fiſhes fed five thouſand men, ſo *Peter* with one Sermon converted three thouſand ſouls. *Agrippa* hearing *Paul* but once, *almoſt became a Chriſtian*; the Eunuch hearing *Philip* but once, *ſtrait received the faith*: *Zacheus* hearing Chriſt but once, *gave half his goods to the poor*: ſo I doubt not but ſome go from our Sermons almoſt Chriſtians, like *Agrippa*; ſome whole Chriſtians, like the Eunuch, expreſſing their faith like *Zacheus*. Now a little, and then a little, the ſoul groweth like the body. If you hear well; our voice is like the ſound of the *Rams-horns*, that made the walls of *Jericho* to reel; nay it will make the walls of hell to reel: for the ſame *Word* made the Prince of hell give back: *Mat.* 4. 7. Although at all other times wee are as plain and ſimple as *Iacob*, yet at this time we have a promiſe, and it is given to us (for your ſake) to ſpeak ſometime that which wee conceive not our ſelves, becauſe the hour is come wherein God hath appointed to call ſome of you, as he hath done ſome of you before. Therefore as the princely ſpirit came upon *Saul* when he ſhould reign, to teach him how he ſhould rule; ſo the Prophetical ſpirit commeth upon Preachers when they ſhould teach, to teach them how they ſhould ſpeak. Therefore as Chriſt was contented to bee baptized of *Iohn*, ſo be you content to be inſtructed of us, that if we be more ſimple than you, the glory of God may appear more in converting you by us.

Act. 2
Act. 2. 41
Act. 26. 27
Act. 8. 38
Joſh. 6
1. Sam. 11.
Mat. 3. 15

Thirdly, touching *the kind of hearers*: If all which come to *hear*, did *hear* as they ſhould, Chriſt need not warn us, *Take heed how you hear*. But as wee pray, ſo we *hear*; the one is a lip-labour, and the other is an ear-labour. As children play the truants in the ſchool, ſo men play the truants in the Church, how many come to hear mee, and yet (peradventure) ſome do not hear, while I ſpeak of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Chriſt calleth us *Fiſhers*: but as a Fiſher taketh but a few in reſpect of thoſe which go by, ſo wee reform but a few in reſpect of

of them which go as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of our *hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some mocked*; there is one sort, *the chair of scorners*: some said, *We will hear thee of this again*; there is another sort, which are not yet resolved, but desire to bee better instructed: some did assent unto him, and received his doctrin; as *Dionisius Areopagita*, and *Damaris*, a woman; there is the best sort: we never preach but we have all these *hearers*; some mock, some waver, and some beleeve. Psal. 1 Act. 17. 32

Now of *Christs hearers*: we finde in the Gospel that Christ had *four sorts of hearers*: while I count them to you, think of what sort you are, for I doubt not but that there be here of all sorts. Some heard him to *wonder at him*, like *Herod*, which was moved with the fame that went of him. Some came to hear, *because they would know all things, that they might be able to talk of them*. It seems that *Judas* was such a scholler, for he had learned to preach, but not to follow: some came to *cavil and to trip him in his speeches*; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cæsar*: some were like to the good ground, which came *to know what they might do, and how they should beleeve*; like the humble Scribe, which inquired the way to heaven.

Now to our *hearers*. As there were wise *Virgins*, and foolish *Virgins*: so there are wise *hearers*, and foolish *hearers*. Some are so nice, that they had rather pine than take their food of any which is licensed by a Bishop: as if *Elias* should refuse his food because a Raven brought it to him, and not an Angel: some come unto the service to save forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters and mistresses for attendance: some come with a fame: they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say: some come because they be idle, to pass Note.

the time they go to a Sermon, leſt they ſhould bee weary of doing nothing: ſome come with their fellows; one ſaith, let us go to the Sermon, content ſaith he, and he goeth for company: ſome hear the ſound of a voyce as they paſs by the Church, and ſtep in before they be aware: another hath ſome occaſion of buſineſs, and he appoints his friends to meet him at ſuch a Sermon, as they do at *Pauls*: all theſe are accidental *hearers*, like children which ſit in the market, and neither buy nor ſell. But as many Foxes have been taken when they came to take; ſo they which come to ſpy, or wonder, or gaze, or ſcoffe, have changed their minds before they went home, like one which finds when he doth not ſeek.

As yee come with divers motions, ſo ye hear in divers manners: one is like an *Athenian*, and hee hearkneth after news: if the Preacher ſay any thing of our Armys beyond the Sea, or Councel at home, or matters of Court, that is his lure: another is like the Phariſee, and hee watcheth if any thing be ſaid that may bee wreſted to be ſpoken againſt perſons in high place, that he may play the Devil in accuſing of his brethren; let him write that in his tables too: another ſmacks of eloquence, and hee gapes for a phraſe, that when hee commeth to his Ordinary, hee may have one figure more to grace and worſhip his tale: another is male-content, and hee never pricketh up his ears, till the Preacher come to gird againſt ſome whom hee ſpiteth, and when the Sermon is done, hee remembreth nothing which was ſaid to him, but that which was ſpoken againſt other: another commeth to gaze about the Church, hee hath an evil eye, which is ſtill looking upon that from which *Iob* did avert his eye: another commeth to muze, ſo ſoon as hee is ſet, hee falleth into a brown ſtudy, ſometimes his mind runnes on his market, ſometime on his journey, ſometimes of his ſuit, ſometimes of his dinner, ſometimes of his ſport after dinner; and the Sermon is done before the man thinks where hee is: another commeth to hear, but ſo ſoon as the Preacher hath ſaid his prayer, hee falls faſt aſleep, as though hee had been brought in for a corps, and the Preacher ſhould preach at his funeral.

This is the generaton of *hearers*: Is not the ſaying of Chriſt fulfilled;

fulfilled now, *Hearing you hear not*? because we hear and hear not; like a covetous churl which goeth by a beggar, when hee cryeth in Christs name for relief, and heareth him cry, but will not hear him, because hee craveth that which he will not part with. May we not say again with Christ, *What went ye out to see*, rather than, *What went we out to hear*? seeing yee remember that which yee see, and forget all that which yee hear. So you depart from our Sermons like a slide-thrifts purse, which will hold no money, and as you go home one saith, he doth not edify: another saith, I cannot profit by him: another saith, he keeps not to his text: another saith, he speaks not to the heart: as if the ground should complain of the seed, which will not receive the seed. Is not this the cause why your Preachers about the City care not how they Preach, because their flocks have no care to hear? Is not this the cause why God doth not hear us, because wee will not hear him? is not this the cause why yee are such Doctors in the World, and such infants in the Church? Yee learned your trade in seven years, but you have not learned Religion in all your years. Can you give any reason for it but this? you marked when your Master taught you your trade, because you should live by it: but you marked not the Preacher when he taught you religion, because you do not live by it. Note.

Come now to the danger by hearing amisse, Christ saith, *Take heed how you hear*: In the fourth Chapter of *Deuteronomy*, it is said, *Take heed how you forget that which ye hear.* This *Take heed*, always goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their salvation, or to their damnation, 1 *Cor.* 11. so Christ saith, that men hear the word to their salvation, or to their damnation, *The word which I have spoken shal judge you in the latter day*, John. 12. It is called the *savour of life*, because it saveth: & it is called *the savour of death*, because it condemneth. An evil eye ingendreth lust, and an evil tongue ingendreth strife: but an evil ear maketh an Heretick and a Schismatick, and an Idolater. This careless hearing made God take away his word from the Jews: Therefore you may hear the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leave his 1 Cor. 2. 16

Mat. 25 pearls with swine; but as he saith, *What hast thou to do to take my words in thy mouth, seeing thou hatest to be reformed?* so he will say, What hast thou to do to take my word in thy ear, seeing thou hatest to bee reformed? If any of you go away no better than you came, you are not like hearers, but like cyphers, which supply a place, but signify nothing; so you take a room, but learn nothing: and they which are Cyphers in the house of God, shall be cyphers in the kingdome of God. Therefore if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too; for then all is evil, because the ear must teach all: if the ear hearken to evil, then the heart must learn evil. Therefore an evil ear is compared to a bad Porter, which lets in every one in a gay coat, though hee bee never so bad; and keeps out him that goes bare, though hee bee never so good: so an evil ear lets all that is evil enter into the heart: but all that is good it shuts the door against, lest it should set the spirit and the flesh at variance. Oh, if the adder had not stopped his ear, how long since had hee been charmed! But the shortest time in Gods service, is the longest time in all the day. The beasts came to the Ark to save themselves; and men will not come to the Church to save themselves. *It is too far*, saith *Jeroboam*: but it were not too far if *Jeroboams* were not unwilling: One thing is necessary, and all unnecessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should lead us to Christ, the *Ladder* which should mount us to heaven, the *Water* that should cleanse our Leprosy, the *Manna* that should refresh our hunger, and the book that we should meditate on day and night, lyeth in our windows, no man readeth it, no man regardeth it; the love of God; and the love of knowledge, and the love of salvation is so cold, that we will not read over one book for it, for all we spend so many idle times while wee live. If *Samuel* had thought that God had spoken to him, hee would not have slept; but because hee thought it was not God, but *Eli*, therefore hee slept; so, because you remember not that it is God which speaks, therefore you mark not. But if you remember Christs saying, *He which heareth you, heareth me, & he which despiseth you, despiseth me*, you would hear the voice of

Note: Luke 10.

Note.

Psal. 1. 2.

of the Preacher, as you would hear the voyce of God. Surely (beloved) we e know no other way to ſave you nor your ſelves: if we did, how wretched were wee to keep it from you, which have no other calling, but to ſhew you the way of ſalvation? If this be the way and no other, if this bee ſhewed you and no other, and yet you will not take it, but chuſe another; then are you not condemned by any other but you condemn your ſelves. He which will not hear, is worſe than *Herod* for as bad as hee was, yet it is ſaid of him, that he heard *John*. Nay, even thoſe whom our Saviour Chriſt in the Parable before this Text, compareth to the barren, the ſtony, and the thorny ground, were all hearers: and therefore he which will not hear, is worſe than any ground. It is ſaid of *Saul*, that though he were haunted with an evil ſpirit, yet when he heard *David* play upon the Harp, the evil ſpirit departed from him: ſo they which hear, have ſome eaſe of their ſinnes, ſome peace of Conſcience, ſome intermiſſion of their fear, as *Saul* had when he heard the Harp; but they which will not hear, have no intermiſſion of their fear, nor of their grief, nor of their ſinnes, becauſe the evil ſpirit never departeth from them. Therefore as all the beaſts tremble when the Lyon roareth, ſo let all men hearken when GOD teacheth.

The end of the firſt Sermon.

The Second Sermon.

IN the end hereof is proved that none ſhould Preach without due meditation: which is a common preſumption in theſe days, and makes the Word and Miniſtery deſpiſed.

Now it remaineth that I ſhould teach you ſo to hear, that you may remember that which is ſaid, and learn more by one Sermon, than you reap by ten. Chriſt calleth none unto him, but them which hunger and thirſt: as if none were fit to hear the Word, but they which hunger after it, and bring a

ſtomack with them. It is written of the Hart, that when hee liſteth up his ears; hee is quick of hearing, and heareth every noiſe: but when hee layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are ſure of remembrance; but they which are dull of hearing, are ſhort in keeping: therefore, before I teach you how to hear, give me leave to ſay again as my text ſaith, *Take heed how you hear*: that both our labours be not loſt.

Note. As there be two ſpirits, ſo there be two doctrins, two wiſdomes, and two Counſels; In 1 *Tim* 4. 1. there is a doctrin of Devils: if you hear that doctrin, you hearken to the Devil, as *Saul* did to a Witch. In the fifteenth of *Matthew*, there is a Mark. 10. doctrin of men, which Chriſt called *Leaven*: if you hearken to that, you ſhall erre like men, becauſe the blind lead the blind. In *Geneſis* 3. there is a counſel of the Serpent: if you hearken to that, you ſhall periſh like *Eve*. In the ſecond of *Samuel* 18. there is a wiſdome of *Achitophel*: if you hearken to that, you Prov. 16. 27 ſhall ſpeed like *Abſolom*. Of all theſe *Solomon* ſaith, *Hearken no more to the words which make thee erre*. But there is another doctrin, *Act*. 13. 1, 2. which is called, *The doctrin of the Lord*, of this it is ſaid, Luk. 8. *whoſoever hath an ear to hear, let him hear*.

Now to ſhew you how you ſhould hear; when *Peter* and *John* would make the Cripple attentive, they ſaid unto him, Act. 3 *Look upon us*; ſo, many to ſharpen their attention, deſire to ſtand before the Preacher, that they may look him in the face. By this little help *Peter* ſheweth, that wee had need to uſe many helps to make us hear well. In the thirteenth Chapter, and fifteenth verſe of the Prophecy of *Jeremy*, when the Lord ſpeaketh, it is ſaid; *Hear and give ear*: as though we ſhould *hear*, and *more than hear*. This *more than hear*, is to mark and underſtand, and remember, and beleeve, and follow that which we hear: like the Jews which ſaid, *All which thou ſpeakeſt from the Lord, we will do it*, Exod. 24. So, all that which we ſpeak unto you from the Lord, you ſhould do it: Therefore all the Commandements but the laſt, are Commandements of doing. And *Solomon* in the twelfth Chapter of *Eccleſiaſtes*, and this;

thirteenth verſe, concludes his Doctrin with this, which hee called the ſumme of all: *Fear the Lord, and keep his Commandements.*

In the 3. Chapter of *Exodus*, and the 5. verſe, God teacheth us how to hear, when he ſpeaks to *Moſes*, and bids him *put off his ſhooes*: ſo we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſs, when God ſpeaks: for hee which thinks or doth any thing elſe, when hee ſhould do that which is better, though it be good which he doth yet he doth ſin in doing it. In the tenth of the *Revelation*, an Angel teacheth us how to hear, when he willed *John* to eat the book: ſhewing that we ſhould hunger after the word, and digeſt it into every part, as we digeſt meat. Paterns of hearing well.

In *Matthew* 15. Chriſt teacheth us, how to hear, when hee ſaith, *Hear and underſtand.* And again, in *Mark* 4. when hee ſaith, *Take heed what you hear.* And *Eſay* teacheth you how to hear, when he ſaith, *Hear for afterwards*: ſhewing that more do hear for the preſent, than for afterward, becauſe they forget it again, and after a while are never the better. In 1 *Cor.* 6. 1. *Paul* teacheth us how to hear; when he ſaith, *Receive not the Grace of God in vain*: ſhewing that many hear comfort, and are not comforted; many hear inſtruction, and are not inſtructed. *James* teacheth us how to hear, Chap. 1. 22. when he ſaith, *Bee not hearers only, but doers*, ſhewing that you ſhould do as you hear, as you would have us to do as we teach. In the 10. of *Luke*, *Mary*, teacheth us how to hear, when ſhe leaves all to ſit at Chriſts feet and mark his Doctrin, ſhewing that wee ſhould not ſay like the churliſh gueſts, we have other buſineſs: but that this is our buſineſſe, as Chriſt anſwered his parents, *I muſt go about my fathers buſineſs.* Eſay 42. 23. Mat. 22

In *Luke* 2. the Virgin teacheth us how to hear; when ſhe heard the ſayings of *Anna*, and *Simeon*, and Chriſt; it is ſaid; that *ſhee pondered them, and laid them up in her heart*: ſhewing that our ears ſhould be but meſſengers to the heart: for our treaſure ſhould be where the heart is, as the heart is where the treaſure is. In the 17. of the *Acts*, the men of Berœa teach us how to hear, when they went home and ſearched the Scriptures, ſo ſoon as they had heard *Paul* Preach, to ſee whether

Moſes

Moſes and the Prophets did teach the ſame, ſhewing, that the Word is our Touchſtone to try the doctrines.

In *Luke* 8. all the Diſciples teach us how to *hear* when they noted Chriſts Parable, and repeated it again unto him to know the meaning: ſhewing that wee ſhould not only hear, and the Preacher only preach: but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you again.

In *Luke* 3. the Souldiers, and the Harlots, and the Publicans teach us how to hear, when they come to inquire, and ask, *Maſter, what ſhall we do?* ſhewing that wee ſhould come to hear ſomething which may incourage us to this Vertue, or arme us againſt that Vice, that we go from hearing to doing, as *John* taught them; all theſe are glaſſes in the Scripture for the Hearer to dreſs himſelf by, before he come to the Sermon.

Beſide theſe, other things do teach us too. As *Salomon* ſaith, *Go to the Piſmire, and learn to labour*: ſo Chriſt in the beginning of this Chapter, ſends us to the Husbandman to learn to hear. As hee prepareth the ground before hee ſoweth his Seed, leſt his Seed ſhould be loſt: ſo wee ſhould prepare our hearts before we hear, leſt Gods ſeed bee loſt. In the tenth of *John*, he ſends us to the ſheep: as they know the voyce of their Shepheard, and will not hear a ſtranger; ſo we ſhould know the voyce of Chriſt from the voyce of Popes, or Doctors, or Councels, or Traditions, leſt we go like *Samuel*, from God to *Eli*. When you have been in the Sheep-folds, go to the Woods, and learn of the Birds; for they will liſten to him which teacheth them to ſing, that they may learn to ſing the ſame note after him; ſo we ſhould learn to ſing the tune of the Spirit: for they which hear the Word aright, learn to ſpeak even as the Word ſpeaketh.

Beſide theſe School-maſters, we have other teachers too: all the titles which are given to the Word, do teach us how wee ſhould hear the Word. The Apoſtles call their writings, *Epiſtles*, *The Epiſtle to the* Romans, *The Epiſtles to the* Corinthians, *&c.* ſhewing that the Word is like an Epiſtle ſent from God to man, wherein he writes his minde familiarly unto us, and therefore we ſhould read it, hear it, mark it, and ſcan it, as wee would

ſcan

seame a letter which comes from some of our familiar and dear friends.

In *Mar.* 14. the Gospel of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should hear it, and mark it, and ply it, till wee bee as cunning in Gods will, as we are in our fathers will. In the first Epistle of S. *Paul* to *Timothy*; the sixth chapter, the Word is called a *charge*: and in the second to *Timothy*, the fourth chapter, God is called a *Judge*, shewing that wee should hear the word of God, as we hearken to a judge, when he gives a charge, or pronounceth a sentence: for every sentence in this book is a charge to the King, or the Counsellor, or the Lawyer, or the Preacher, or one, or other; let every one hear his charge.

In the fifth Chapter of the Epistle to the *Hebrews*, vers. 14. the Word is called *meat*, shewing that we should desire and hunger to hear it. And as the stomack sends the strength of the meat into every member of the body: so wee should send to the eye, that which is spoken to the eye: and to the ear, that which is spoken to the ear: and to the tongue, that which is spoken to the tongue: and to the hand that which is spoken to the hand. If thou hear comfort, apply that to fear; If thou hear a promise, apply that to thy distrust. If thou hear a threatning, apply that to thy presumption, and fill up the gap still where the Devil entreth.

In the Parable before my Text, the Word is compared to seed, the Preachers to sowers, and the hearers to the ground; shewing that ye come hither to be watered and dressed, and manured: therefore if Gods seed bee sowen, and the Devils fruit come up, you are like the Jews which brought Christ vinegar, when hee thirsted, for wine.

As the little birds pirk up their heads when their damme comes with meat, and prepare their beaks to take it, striving who shall catch most (now this looks to bee served, and now that looks for a bit, so every mouth is open till it bee filled:) so you are here like birds, and we the damme, and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strive for the bread which is cast amongst them, and think this is spoken to mee, this is spoken to

A good Simile.

to me, I have need of this, and I have need of this: *comfort*, go thou to my fear; *promiſe*, go thou to my diſtruſt; *threatning*, go thou to my ſecurity, and the Word ſhall be like a perfume, which hath odour for every one.

Note. Theſe are good remembrances for all Hearers, to think that the Word is an Epiſtle from God unto them; that it is the Will wherein their Legacies are written; that it is a charge from the Judge of Life and death; that it is the meat whereby they live; that it is the ſeed, which if it grow they are fruitful, if it grow not they have no fruit: but theſe are general matters, my deſire is to teach you a compendious way of hearing, which you have not heard before; that as the *Word* is called a *brief Word*, ſo you may learn it briefly: for it is not gainful unto us, as it is to Lawyers, Phyſicians, and Chirurgions, to keep you long in hand; but to heal you, and diſpatch you quickly, as Chriſt healed the Lepers.

This age hath deviſed divers methods to learn many things in ſhorter time then they were learned of old: A man may ſpend ſeven years in learning to write, and he may meet with a Scribe which will teach him as much in a moneth. A Prentiſe may ſpend nine years in learning a Trade, and ſome Maſter (if hee were diſpoſed) would teach him as much in a twelve moneth. A man may fetch ſuch a compaſs that hee may bee a whole month in going to *Barwick*, and another which knoweth the way will go it in leſs than a week: ſo to every thing there is a further way, and a neerer way, and ſo there is to knowledge. You do not remember the hundreth part of that which you have heard, and to morrow you will not remember the tenth note which you have heard this day. It may bee that ſome will remember more: and why not thou as well as he? becauſe one uſeth an help of his memory, which the other uſeth not. If you will uſe his policy, you ſhall remember as well as he: for let him neglect his help, and the beſt memory here ſhall not carry away half which hee marketh now, until it bee night. When the Woman of *Samaria* heard Chriſt ſpeak of a water, *of which he that drinketh ſhall thirſt no more*; *Oh* (ſaith ſhe) *give me of that water*: ſo, now you hear of ſuch a way, you would fain know it: but will you uſe it? I wiſh that I were ſuch a meſſenger,

that

that I could compel you unto it: for truly until you use it, you shall never learn faster than you do. Now I think you have a desire to hear it, I will shew it unto you: first, in mine opinion two things out of every Sermon are especially to be noted; that which thou dideſt not know before, and that which speaketh to thine own sinne: for so thou shalt increase thy knowledge, and lessen thy vices. Mat. 22

Now if thou wouldeſt remember both these a year hence as fresh as now, this is the best policy that ever thou shalt learn, to put them presently in practice: that is, to send them abroad to all the parts of thy soul and members of thy body, and reform thy self sembleably to them, and thou shalt never forget them, for thy practice remembreth them. But before this you must use another help, that is, record every note in thy mind, as the Preacher goeth: and after, before thou doſt eat, or drink, or talk, or do any thing else, repeat all to thy self. I do know some in the Vniversity, which did never hear good sermon, but as soon as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholler by the like practice.

The Philosophers and Orators that have written such volumes, have left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers used this help in hearing of earthly things, and we will not use it in hearing of heavenly things. The only cause why you forget so fast as you hear, and of all the Sermons which you have heard, have scarce the substance of one in your heart, to comfort or council you when you have need, is because you went from Sermon to dinner, and never thought any more of the matter: as though it were enough to hear, like fever, which hold water no longer than they are in a river. Note.

What a shame is this to remember every clause in your Lease, and every point in your fathers Will: nay, to remember Note this well.

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an old tale ſo long as you live, though it be long ſince you heard it, and the leſſons which ye hear now, will be gone within this hour, that you may ask, what hath ſtollen my Sermon from me? Therefore that you may not hear us in vain, as you have heard
Luke 2 others, my exhortation to you is, to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Chriſts Diſciples uſed this way when their thoughts ranne upon this ſpeech, and made them come a-
Luke 2 gain to him to ask the meaning, the Virgin his mother uſed
Act. 17 this way when ſhee pondered his ſayings, and laid them up in her heart: the good hearers of *Berœa* uſed this way, when they carried *Pauls* ſermon home with them, that they might examine it by the Scripture. This difference is noted between *Jacob* and his ſonnes, when *Joſeph* uttered his dream, his brethren
Gen. 37. 11 gave no regard to it: but it is ſaid that father *Jacob* noted the ſay-
Note. *ing*. Therefore this muſt needs be an excellent way. For if *Joſeph* and *Mary*, and Chriſts Diſciples ſhould ſpeak unto you as I do, and ſhew you a way to hear, they would ſhew you the ſame way that they uſed themſelves. You cannot tell how much it will profit you until you practiſe it, do you try it one month, & if you love knowledge, I am ſure you will uſe it while you live: but if you will not uſe it for all that can be ſaid, truely
1 Tim. 3. 7 you ſhall be like the old women which S. *Pauls* ſpeaks of, which were always *learning, and never the wiſer*.

This is our firſt leſſon unto you, *Take heed how you hear*: I
Eſay 36 may ſay now, take heed how you read too. For there are books abroad like *Iſmaels* ſcoffes, like *Rabſhekeh* his railings, like the ſongs which were made againſt *David*, which may
1 King. 16. 34 write for the title of their books, *Fools in print*. If *Hiel* had not built *Jericho* again, theſe might bee fit workmen for ſuch a frame.

If you muſt *Take heed how you hear*, then we muſt take heed
Of negligent preaching. *how we preach*: for you hear that which we preach. Therefore
2 Tim. 4. 13 *Paul* putteth none among the number of Preachers, but they which *cut the word aright*: that is, in right words, in right ſenſe, and in right method: and becauſe none can do this without ſtudy and meditation, therefore he teacheth *Timothy* to *give attendance to doctrin*; that is, to make a ſtudy and labour of

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it for as Saint *Peter* saith, that in *Pauls Epistles there be many things hard to understand*: so in *Peters* Epistles, and *Johns* Epistles, and *Iames* Epistle, there bee many things too, which *David* before called, *The wonders of the Law*, and *Paul* calleth *The mystery of salvation*, and Christ calleth, *A treasure hid in the ground*. Therefore *Solomon* confesseth, that hee studied for his doctrines, *Ecclesiastes* 12 vers. 10. Although he was the wisest and learnedst man that ever was, yet he thought that without study he could not do so much good. *Daniel* was a Prophet, and yet he desired respite to interpret *Nebuchadnezzars* dream. Is the Scripture lighter than a dream, that we should interpret it without meditation? It seems then that *Salomon* and *Daniel* would not count them Sermons, which come forth like untimely births, from uncircumcised lips, and unwashen hands; as though they had the spirit at commaundement. Wheat is good, but they which sell the refuse thereof, are reproved: *Amos* 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if hee should read an Homilie. For if *Iames* would have us consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak Gods word, than to speak to God: yet there are Preachers risen lately up, which shroud every absurd Sermon under the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of devotion: but indeed to preach simply, is not to preach unlearnedly, nor confusedly; but plainly, and perspicuously, that the simplest which doth hear, may understand what is taught, as if he did hear his name.

2 Pet. 3. 16

Psal. 119
Ephes. 3

Dan. 6. 18

Note ye Preachers.

Note.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your own simplicity which makes them think that if they go on and say something, all is one, and no fault will bee found: because you are not able to judge of or understand so because they *give no attendance to doctrine*, as *Paul* teacheth them, it is almost come to pass, that in a whole Sermon the hearer cannot pick out one note more than hee could gather himself; and many loathe preaching, as the Jews

Bad Hearers make bad Preachers.

abhorred

Note ye Preachers.

abhorred the ſacrifice for the ſlubbering Prieſts, which cared not what they offered: and the greater ſort imagine that there is no more wiſdome in the *Word* of God, than their teachers ſhew out of it. What a ſhame is this, that the Preachers ſhould make preaching bee deſpiſed? In the 48 of *Ieremiah*, there is a curſe upon them which do the buſineſs of the Lord negligently: if this curſe do not touch them which do the chiefeſt buſineſſe of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher firſt ſee how his notes do move himſelf; and then he ſhall have comfort to deliver them to other, like an experienced medicine, which himſelf hath proved.

Thus much of preaching: now to you which hear. Think that you are gathering Manna, and that it is God which ſpeaks unto you, and that you ſhall give account for every leſſon which you *hear*: and therefore record like *Mary* when you are gone, and the ſeed which wee ſow, ſhall grow faſter than the ſeed which you ſow.

FINIS.

THE HEAVENLY THRIFT.

Luk. 8. verſ. 18.

Whoſoever hath, to him ſhall be given, & whoſoever hath not, from him ſhall be taken, even that which it ſeemeth that hee hath.

THe next words before are, *Take heed how you hear*: the reaſon follows: to make us take heed how wee hear, he ſaith, *Whoſoever hath, &c.* This ſentence hath two hands (as it were) one giveth, and the other taketh: therefore one calleth it a comfortable ſaying, and a dreadful ſaying: for it bleſſeth ſome and curſeth other; like *Moſes* who ſaved the Iſraelites, and ſlew the Egyptians. *Whoſoever hath, to him ſhall be given*: there goeth the bleſſing: *Whoſoever hath not from him ſhall be taken*: there runneth the curſe. Thus looking back to the words before, viz. *Take heed how you hear*: this Doctrin

Doctrin commeth unto us, That he which taketeh heed how he heareth, ſprouteth and flouriſheth like a twigge which hath life in it; till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a ſtock which is dead, untill he hath not only loſt the gifts which he had, but till the Spirit do leave him too, and hee ſeem as naked to men, as *Adam* did to God. The like ſentence is in the 21. of Saint *Matthew*, where it is ſaid, *The kingdome of heaven ſhall be taken from you, and ſhall bee given to a Nation which will bring forth the fruits thereof:* there is a taking from them which bring no fruits, and a giving to them which bring fruits. The like is in 21 of the *Revelation*, where it is ſaid, *Let him that is juſt, be juſt ſtill, and let him that is filthy, be filthy ſtill:* whereby it is meant, that the juſt ſhall be more juſt, and the filthy ſhall be more filthy. The like is in the fifteenth of *John*, v. 2. where it is ſaid; *Every branch which bringeth no fruit, hee taketh away: but every branch which bringeth forth fruit, hee purgeth, that it may bring forth more fruit.* The like is in the five and twentieth of *Matthew*, where this ſentence is repeated again, after the parable of the Talents: as to one ſervant were committed five Talents, and to another two, and to another one, to increaſe and multiply; and he which uſed his Talent, doubled it; and hee which hid his Talent, loſt it: even ſo to every man God hath given ſome gift of judgement, of tongues, or interpretation, or counſel to imploy and do good; and he which uſeth that gift which God hath given him to the profit of others, and Gods glory, ſhall receive more gifts of God, as the ſervant which uſed two Talents, received two more: but hee which uſeth it not, but abuſeth it, as many do, that gift which he hath, ſhall be taken from him, as the odde Talent was from the ſervant which had but one: ſhewing, that one gift is too much for the wicked, and therefore it ſhall not ſtay with him. One would think it ſhould be ſaid, Whoſoever hath not to him ſhall bee given, and whoſoever hath, from him ſhall bee taken: for God biddeth us give to them which want. But this is contrary: for he taketh from them which want, and giveth to them which have. It is ſaid, that our thoughts are not like Gods thoughts: and ſo our gifts are not like Gods gifts: for hee giveth ſpiritual things,

and wee give temporal things. Temporal things are to bee given to them which have not, but spiritual things to them which have. Therefore Christ calleth none to receive his word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heaven. When it is said, *It shall be given:* God sheweth himself rich and bountiful, because hee giveth to them which have: that is, hee giveth after he hath given: for *what hath any that he hath not received?* Therefore none can say as *Esau* said to *Isaac*, *Hast thou but one blessing my father?* For he blesseth, when he hath blessed, as a spring runneth when it hath runne: First, Mark the growth of Gods gifts in them which use them, howhe watereth his seed like a Gardiner, untill it spring in the earth: and after, hee watereth it again, untill it spring above the earth: and after he watereth it again, untill it bring forth fruit upon the earth: therefore God is called, *The Lord of the harvest*; because the seed, and the blade, and the ear, and the corn, and all do come from him. After, you shall see the want and the Eclipse of their gifts which use them not, how their learning, and knowledge, and judgement doth betray them, as strength went from *Sampson* when hee had lost his hair: till at last they may say like *Zidkijah*, *When did the Spirit depart from me?* When did love depart from mee? When did knowledge depart from me? When did my Zeal depart from me?

Mat. 9. 18

1. King. 22

The first part of this sentence is like the gratulation to him which used his talent, in the 25. of *Mat. Good and faithfull servant, I will make thee Lord over much.*

The second part is the Objurgation to him which hid his Talent, *Naughty and slouthful servant, take his talent from him.* So God beginneth here to separate between the sheep and the goates. *Jacob* shall not be cursed, because *Esau* is cursed: neither shall *Esau* be blessed, because *Jacob* is blessed; but the Lord knoweth who are his, and who are not: and therefore he saith, *Whosoever hath*; and *whosoever hath not*: as though hee knew them all, whosoever they be.

This Scripture was performed before it was written. For when *Adam* served God, God served him; hee consulted for a Mansion for him; he consulted for meat for him: hee consulted

ted for a companion for him: untill *Adam* rebelled against God, wee read of nothing that God did, but his works for *Adam* six days together; as though hee had been hired to labour for him. But when hee left his innocency, then God beganne to take again that which he had given him: he lost his wisdome, hee lost his quietnesse, hee lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among theeves. Thus while *Adam* had righteousnesse, it might be said of him: *Whosoever hath, to him shall be given.* And when he had not righteousnes, it might be said of him too: *from him which hath not shall be taken.* God is called a *Father*, because he is like a Father, which taketh a pleasure to see his son thrive, and grieveth to see him an unthrift. First, hee giveth us a stock, to prove our husbandry: and then if wee thrive with that, hee doth adde more unto it, now a little, and then a little, until at last the inheritance come too. As they which try a vessel, first put water into it, to see whether it will hold water, then they commit wine into it: so, first, God giveth us one grace, if we use that well, then he giveth another, and another, and another; according to that, *He which is found faithful in a little, shal be made Lord over much; My Father* (saith Christ) *is an Husbandman* John 15. shewing that as wee dress the ground, that it may bring forth fruit: so God dresseth us, that we may bring forth fruit. All commeth not at once: but as the body groweth, so the Spirit groweth: first, good thoughts, and then good speeches, and then good works: as the blade followeth the seed, and the ear the blade, and the corn the ear. Look how in our first generation one thing comes after another: so it is in our second generation: As the child springeth in the mothers womb, from a gelly unto milk, and from milk to bloud, and from bloud to flesh; and she knoweth not how it groweth, till it come forth: so the spirit groweth in us: and wee see not how it groweth, but that it is grown. Faith calleth to love, and love calleth to obedience; and obedience calleth to constancy, and one grace is the foundation of another. Therefore *Paul* saith, *Whom he predestinated, them he called: whom he called, them he justified, and whom he justified, them hee glorified:* Thus as the rich easily grow richer: so the good easily grow

better: he which hath power to ask, hath power to receive: for it is ſaid, *Aſk and ye ſhall receive*; he which hath power to ſeek, hath power to finde; for it is ſaid, *Seek and you ſhall find*: hee which hath power to knock, hath power to enter; for it is ſaid, *Knock, and it ſhall be opened unto you*. As Gods riches are infinite, ſo he is never weary of giving; when a man ſerveth God, at laſt it commeth to this, that God delighteth (as it were) to do him good; as it is ſaid, *Jer.* 32. and *Mich.* 7. *I will delight to do them good.*

Now when it commeth to this paſſe, that God hath a delight to do a man good; then *aſk what thou wilt* (ſaith *Solomon* to his mother) *and I will not ſay thee nay:* ſo ask what thou wilt, and God will not ſay thee nay. Hee which hath the Sonne, may have the Father; he which hath the *Wedding garment*, may have the wedding feaſt; hee which hath the ſpirit of *Eliſha*, may have the ſpirit of *Eliah*, he which commeth unto Chriſt, may make Chriſt come unto him: as when the ſonne came toward the father, the father met him in the way; ſhewing that God is as ready to give, as we to ask. When *David* did well, *Nathan* ſaid unto him, *The Lord hath given thee this, and this, and this: and if that had not been enough, he would have given thee ſuch and ſuch things*: ſhewing us, that the cauſe why wee have not ſuch and ſuch things, is, for that wee are not thankfull for theſe and theſe things. When the Eunuch beleeved, he ſaid, *What letteth me to be baptized?* So when thou beleeveſt, thou maiſt ſay, What letteth me to be loved? what letteth me to be bleſſed? what letteth me to be ſaved? and as *Phillip* ſaid, *Nothing*: ſo Chriſt ſaith *Nothing*, but *be it unto thee as thou beleeveſt*. From that day, righteouſneſs ſtandeth over their heads, as the Sun did over *Joſhua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Iſaac* had ſaid; *Jacob have I bleſſed*: he addeth, *and he ſhall be bleſſed*: as if he ſhould ſay, Hee beginneth to be bleſſed now, but he ſhall be more bleſſed: ſo they which are bleſſed of God, ſhall be more bleſſed, riſing and riſing like the Sun, until it come to the height.

1 King 2, 20

Act. 8

When God had begun to bleſſe, he ſaith as he ſaid to *Abraham*, *What ſhall I hide from him? what ſhall I keep from him?* As though one of his gifts did bind him to give another: there-

fore

fore his mercies are called *everlasting mercies*, because when they begin, they have no end. So soon as he had moved *Solomon* to pray for Wisdome, he gave him Wisdome: So soon as he had moved *Abraham* to go from his Country, he began to guide him: So soon as he had moved *Gideon* to fight, hee began to strengthen him. Gods mercies are resembled to rain, first it rains small drops, and after fall great drops, and the small are signs of the great. First, you see *Elisha* with a single spirit, and after you see him with a double spirit; First, you see *Paul* sitting at *Gamaliels* feet, and afterward you see him preaching in *Moses* chair: First you see *Timothy* a student, and after you see him an Evangelist; First you see *Cornelius* praying, and after you see *Peter* instructing, First you see *David* repenting, and after you see *Nathan* comforting: First you see the Disciples worshipping, after you see the Holy Ghost descending; First you see the Wisemen seeking Christ, and after you see them together with Christ: First you see the Son coming toward the Father, and after you see the Father coming toward the Son; First you see the Eunuch reading, and after you see him understanding, and after you see him beleeving, and after you see him baptized. Most notable is the example of *Nathaniel*, so soon as he beleeved, Christ remembred this promise and said, *Beleevest thou for this, thou shalt see greater things than these?* So he gave more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, beleevest thou this Sermon, thou shalt hear other Sermons than this? Repentest thou for this example thou shalt see other examples than this? Lovest thou for one benefit, thou shalt receive moe benefits than one? Honourest thou God for his gifts upon others, thou shalt feel his gifts upon thy self? for, *Hee which keepeth Israel doth not sleep, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisdome, and who prayeth for faith, and who intreateth for patience, that he may give abundantly to him which desires fervently. Note.

If he see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: If he see one study like the Eunuch, he sendeth another to instruct him like *Philip*: If he see one

mount like *David*, hee ſendeth another to comfort him like *Nathan*: If he ſee one willing like *Eſay*, he ſendeth another to inable him like the Seraphim: If he ſee one that thinketh well, hee teacheth him to ſpeak well: If hee ſee one that ſpeaketh well, hee teacheth him to do well: If he ſee one do well, hee teacheth him to continue well: If hee ſee one meek like *Moſes*, he maketh him wiſe like *Solomon*: If he ſee one wiſe like *Solomon*, he maketh him righteous like *Abraham*: If hee ſee one righteous like *Abraham*, he maketh him patient like *Job*: If he ſee one patient like *Job*, he maketh him penitent like *Peter*: If hee ſee one love one vertue, he maketh him love another vertue: If hee ſee one hate one vice, he maketh him hate another vice: If hee ſee one like one Sermon, he maketh him like another Sermon; when he hath him in his School, and hee cometh once to this, to ſay like *Samuel*, *Speak Lord, for thy ſervant heareth*, then hee taketh him up to the mount like *Moſes*, and openeth his heart unto him, teaching him a way to make uſe of all that he ſeeth, and of all that he heareth, and of all that hee readeth, and of all that he feeleth. Thus when God hath ſtrained and fined him, hee is apt to every good work, and takes all occaſions to do them. If he but ſee one pray, his heart burneth to pray too: If he ſee one reading, he hath a minde to read too: If he ſee one meditating, he hath a zeal to meditate too: If he ſee one ſorrowing, he hath a deſire to ſorrow too: Like the Diſciples, which when they heard *Peter* ſay, We go a fiſhing, they ſaid, we will go a fiſhing too. After this, every benefit maketh him thankful, every inſtruction maketh him fearful, and he is never well, but when he is walking with God like *Enoch*, or when Chriſt is ſpeaking to him, or when hee is ſpeaking to Chriſt; for when God meeteth with his children, like a Nurſe, he emptieth himſelf of his milk, according to this Text which we now handle, *To him which hath ſhall be given.*

1 Sam. 3.

Thus when you uſe thoſe gifts well which you have, the Lord will come unto you, and ſay that your heart may hear him, *Good ſervant and faithful, I will make thee Lord over much:* thy ſeed ſhall become a tree, thy ſpirit ſhall be doubled. Firſt, Thou ſhalt have a love to hear, read and meditate; after thou ſhalt have a little knowledge to judge and ſpeak of Gods Word,

of

of the spirit, and of doctrines; then thou shalt attend to faith which will bring thee unto peace of conscience; then thou shalt meet with good books, and God will send thee Teachers to instruct thee, and incourage thee, like the Angels which came to Christ when hee hungred. Thus a Traveller passeth from Town unto Town, until hee come to his Inne; so a Christian passeth from vertue to vertue, until he come to Heaven, which is the journey that every man must endeavour to go till death.

It followeth, *And whosoever hath not from him shall bee taken, even that which it seemeth that he hath.*

As the Lord saith to his faithful servant, *Thou shalt be Ruler over much:* So he saith of his sloathful servant, *Take his Talent from him.* Here is one like *Jacob* whom God loveth, *to him* (he saith) *shall be given*; Here is another like *Esau* whom God hateth, *from him* (he saith) *shall be taken:* So one may say like *Job*, *The Lord hath given*; and the other may say like *Job*, *The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth he give? *To him which hath.* In this God seemeth not to deal his gifts charitably; for he should give to them which want. *Joseph* marvelled to see *Jacob* lay his left hand upon *Manasses*, and his right hand upon *Ephraim*, as though the younger should bee more blessed than the elder. *Isai* marvelled to see *Samuel* chuse the least of his sons before the tallest, as though the unfittest were the fittest; So it is marvel that he which commandeth us to give unto them which want, should take from them which want, and give to them which have. *Isaac* would not have blessed *Jacob* but *Esau*, but God would have him bless *Jacob* and not *Esau*; *Joseph* would that *Manasseh* should have more than *Ephraim*, but God would that *Ephraim* should have more than *Manasseh*. As God loveth not as man loveth, so he giveth not as man giveth. Why should *Abraham* have three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* go up the mount, as well as *James*? Why should not *Aaron* behold God as well as *Moses*? why should not *Moses* go to *Canaan*, as well as *Caleb*?

According to our love is Gods love, and according to our hatred

hatred is Gods hatred. *Reuben* should have had as good a blessing as *Judah*, but when *Jacob* blessed him (*Gen.* 35. vers. 22.) he remembred his sin with *Bilhah*, and therefore curbed his
Gen. 49. 4 blessing: for when he blessed him, he said, *Thou shalt not be excellent*: as if he should say, *Reuben*, thou shalt have something, but thou shalt not have so much as thou shouldest have had, because of thy uncleanness with *Bilhah*: So *Moses* should have gone to *Canaan* as well as *Caleb*: but God remembred his murmuring at the waters of bitterness; and when he desired to goe unto it, God would not hear him, but let him see it from an hill, and so he dyed. So the third servant should have received as many Talents as his fellows: but the Lord remembred how hee hid the Talent which he had, and therefore would give him no more, lest he should hide them too: so wee should have more understanding, more judgement, and more knowledge, but God seeth what we do with this, and therefore stayeth his hand lest
John 1. 16 we should abuse any more. This is S. *Johns* meaning when he saith, *God giveth grace for grace*: that is, where he findes one grace, there he giveth another. This is S. *Pauls* meaning *Rom.* 1. where he saith, *The righteousnesse of God is revealed from faith to faith*: signifying that they which have faith shall have more faith. Therefore this is the fearfullest sign, that wee have no faith, nor grace, if God do not increase our faith, and his graces in us: for *to him which hath shall be given*. Therefore if we had faith, we should have love; if we had love, we should have knowledge; if we had knowledge, we should have zeal; if wee had zeal, we should have holiness: As hee which hath broken one Commandement, is made guilty of all; so hee which hath one vertue, is made partaker of all. It is said so long as *Jehoiadah*
2 Chro. 24. lived, *Joash* prospered and did well, because *Jehoiadah* instructed and guided him: but when *Jehoiadah* dyed, *Joash* goodness dyed with him, and he was never like himself after, but turned like his fathers. So there is a seed in the heart, which while it liveth and is fostred, wee sprout and prosper as *Joash* did: but when that seed dyeth for want of cherishing, then wee begin to droop and fade, and decay again as *Joash* did. If one vertue be offended, she lureth all her fellows from us, as many of *Ishboshethe* friends shrunk with *Abner*.

David

David ſetteth forth the godly man *like a tree planted by the waters ſide, which ſprouteth and groweth, and bringeth forth fruit*, Streight upon this, he ſaith, *It is not ſo with the wicked*, when he ſpake of *growing, and flouriſhing, and fructifying*, he ſaith, *It is not ſo with the wicked*. That is, it is contrary with the wicked, therefore their gifts are not like *the tree planted by the waters ſide*, but like *the chaff which the wind bloweth away*. Nay, ſaith *David*, themſelves are *like chaff which the wind bloweth away*. If they be *chaff*, then their fruit is *chaff*. The Gluttons table was for the ungodly, but the Lords table was for the holy, therefore he which had not the *wedding Garment*, had not the wedding feaſt. For if the Lord would caſt pearls unto ſwine, why doth he forbid us to do ſo? Therefore it is not ſaid, *Be it unto thee as thou deſireſt*, leſt all ſhould look to receive; but, *Be it unto thee as thou beleeveſt*, that all might care to *beleeve*. It is not ſaid to them that ſeek not, *Yee ſhall find*, but *Seek, and you ſhal find*. How ſhould they *enter* which have not a hand to knock at the door? How ſhould they *receive*, which have no tongue to aſk the giver? How ſhould they have wiſdome, which have not *the fear of the Lord*, which *is the beginning of wiſdome*? Thus as *James* ſaith, *ſhew me thy faith and I will ſhew thee my faith*? So God ſaith, ſhew me thy love, and I will ſhew thee my love; as Chriſt was known at *Emaus* by breaking of bread, ſo you may know him here by dealing his gift. It is ſaid when *Joſeph* feaſted his brethren, *Benjamins* meſs had five times more than any of his brethren, becauſe *Joſeph* loved him more than the reſt: So the mercie and graces of God will ſhew to whom his affection ſtandeth. If you ſee Chriſt leaning on a mans breaſt, as *John* did on Chriſts breaſt, then may you ſay, This is a beloved Diſciple; for as *Lydia* perſwaded *Paul* and *Silas* to come to her houſe, ſaying, *If you judge me to be faithful come to my houſe*: ſo you may judge them to be faithful to whoſe houſe the Lord cometh. If you aſk *Solomon* to whom the Lord giveth wiſdome and knowlege, he anſwereth, *To a man which is good in his ſight*, ſhewing that thoſe men are gracious in Gods ſight, as *Joſeph* was in *Pharaohs*. Contrariwiſe, if you ſee God flying from a man, as *David* fled from *Saul*, that is withdrawing his ſpirit, as the maſter did his Talent, then you may ſay, this is not a faith-

Pſal. 1. 3.

Pſal. 1. 5.

Luke 16.

Matth. 22.

Prov. 1.

Gen. 43.

Act. 16. 15.

Eccleſ. 2. 26.

full

full ſervant to his Maſter; for if he had uſed his Talent well, the Lord would increaſe it as he promiſed; but becauſe he doth abuſe it, therefore the Lord doth withdraw it again, as hee threatned.

To ſome God giveth, and never recalleth again; to ſome hee giveth, and after taketh it from them: As ſome Angels went up the ladder, and ſome went down; ſo ſome mens gifts increaſe, and ſome decreaſe. In the *Epheſians* the 4. Chapter you have God giving: In *Matthew* 21. you have him taking. In *Gen.* 1. you have God bleſſing; In *Gen.* 4. you have God curſing; In *Act.* 26. you have God opening eyes; In *Eſay* you have God ſhutting eyes. In *Dan.* 2. you have God making wiſe; In *Eſay* 44. you have God making fools. In *John* 15. you have God dreſſing trees; In *Matthew* 3. you have God hewing down trees. When one Sea floweth, another ebbeth. When one ſtar riſeth, another ſetteth. When light is in *Goſhen*, darkneſs is in *Egypt*; When *Mordechai* groweth into favour, *Haman* groweth out of favour: When *Benjamin* beginneth, *Rachel* endeth. Thus wee are riſing or ſetting; getting or ſpending; winning or looſing; growing or fading, untill wee arrive at Heaven or Hell. As *Eliſha* his ſpirit was doubled, ſo *Sauls* ſpirit departed. As the *Gentiles* become beleevers, ſo the *Jews* become Infidels. As *Paul* becommeth an Apoſtle, ſo *Judas* becommeth an Apoſtata. As *John* groweth in the ſpirit, ſo *Joaſh* decayeth in the ſpirit. As *Zacheus* turneth from the world, ſo *Demas* turneth to the world. As *Lydias* heart is opened, ſo *Pharaohs* heart is hardned; even as the thorns burn while the Vines fructifie. When *Iſhboſheth* was aſleep upon his bed, *Baanah* and *Rechab* came and took away his life; So while men ſleep and do no good, God commeth and taketh away their gifts. It was never ſaid *Sampſon* hath loſt his ſtrength, untill he hearkned unto *Dalila*. It was never ſaid, *Saul hath loſt his ſpirit*, untill hee hearkned not to *Samuel*. It was never ſaid, *Take his Talent from him*, untill he hid it in the ground. One ſin openeth the door for many vertues to go out. While *Jacob* ſtayed with *Laban*, *Labans* cattel increaſed, becauſe God bleſſed him for *Jacobs* ſake; but when *Jacob* went from him, many of *Labans* ſheep went with him, and he grew poor again; So while the

Act. 16.

love

love of righteousness is with thee, to husband thy knowledge and wisdome like *Jacob*, thou shalt thrive in graces, and one day shall teach another; but when that steward departeth from thee, then look that thy wisdome and knowledge, and judgement should decrease, as fast as the widows oyl increased; the world will win the flesh, and the flesh will win the spirit, and one sin will cry to another, as the *Moabites* did at the River, *Now Moab to the spoyl*, now sinnes to your spoyl; then thy knowledge shall flye as though it were afraid to bee taken captive of ignorance, thy love shall not abide thy hatred; thy humility shall not abide thy pride; thy temperance shall not abide thy concupiscence. As thou seest the leaves fall from the trees in a boysterous wind, so thy graces shall drop away one after another, as though thou were in a consumption. As the Ark would not stay with the *Philistims*, so the grace of God will not stay with sinners, but flyeth from them like persecutors. *David* was not so ready to flye from *Saul*, but the Spirit was as ready to flye from him too. This must come upon all which sin like *Sampson*, their strength must depart from them, until they learn it of *Nebuchadnezzar* from whence it came. This sentence is such a meditation, that he which would preach it to the quick, had need to have an eye in all mens hearts, to see how one vertue dieth after another, until the soul die too. Dan. 4.

As there is a fall of leaves, and an eclipse of the Sun, and a consumption of the body, so there is a fall of gifts and an eclipse of knowledge, and a consumption of the spirit. It is strange to see how wisdome, and knowledge, and judgement do shun the wicked, as though they were afraid to be defiled. As *Barak* would not go unless *Deborah* would go with him; so knowledge will not stay, unless vertue will stay with her: To this *Jeremy* pointed when he mocked the *Jews*, for saying *Knowledge shall not depart from the Priest, nor counsel from the wise, nor the word from the Prophet*: To this *Esay* pointed when he saith, *The wisdome of the wise men shall perish, and the understanding of the prudent shall be hid*; as if he should say, one day Christ will tell you, that *whosoever hath not, from him, &c.* And when you hear that saying, then remember these examples how hee hath fulfilled it before. After come the Apostles, Jer. 18. 18. Esa. 26. 14.

and

and they ſhew ſome *hardened*, ſome *bewitched*, ſome *blinded*. *Paul* tells how *Demas fell away*, and *John* ſheweth how *many fell away*. Thus the Prophets and Apoſtles on either ſide, and Chriſt in the midſt, hold up this threatning as if it were a pit, which all are falling into. The ſoul of man is called the *Temple of the holy Ghoſt*. As God pulled down his *Temple* when it became *a den of theeves*; ſo he forſaketh *the Temple of the ſoul*, and taketh his graces from her (as from a divorced ſpouſe) when it luſteth after other loves. With any Talent he giveth this charge, *Uſe and increaſe it until I come*: being left, at laſt he cometh again to ſee what we have done. The ſeed was ſown, this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at laſt the curſe goeth forth, *Never fruit grow upon thee more*. Then as the fig-tree began to wither; ſo his gifts begin to pair, as if a worm were ſtill gnawing at them; his knowledge loſeth his reliſh like the *Jews Manna*; his judgement ruſts like a ſword which is not uſed; his zeal trembleth as though it were in a palſie; his faith withereth as though it were blaſted, and the image of death is upon all his Religion. After this he thinketh like *Sampſon* to pray as he did, and ſpeak as he did, and hath no power, but wondereth like *Ziakijah* how the ſpirit is gone from him. Now when the good ſpirit is gone, then cometh the ſpirit of blindneſs, and the ſpirit of errour, and the ſpirit of fear, and all to ſeduce the ſpirit of man. After this, by little and little, firſt he falls into errour, then he comes unto hereſie, at laſt he plungeth into deſpair; after this if he inquire, God will not ſuffer him to learn; if he read, God will not ſuffer him to underſtand; if hee hear, God will not ſuffer him to remember; if hee pray, God ſeemeth unto him like *Baal*, which could not hear; at laſt he beholdeth his wretchedneſs, as *Adam* looked upon his nakedneſs, and mourneth for his gifts, as *Rachel* wept for her children, *becauſe they were not*. All this cometh to paſs, that the Scripture might be fulfilled, *Whoſoever hath not, from him ſhall be taken that which he ſeemeth to have*. As the ſhip ſinketh upon the ſea while the Merchant ſporteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in: So while wee are ſecure, and the heart ſpendeth, and the ear bringeth

not

not in, by little and little the ſtock decayeth, and more become bankerupts in Religion, than in all trades beſide. When a man ſinneth, hee thinketh with himſelf, I will do this no more: after, another ſin promiſeth as much profit as that, and hee ſaith again, I will do this no more: preſently another ſin promiſeth as much profit as that, and hee ſaith again, I will do this, and no more. There goeth ſtrength, and there commeth a wound: ſo the ſoul bleedeth to death, and knoweth not her ſickneſſe till ſhee bee at the laſt gaſpe. Even as a man undreſſeth himſelf to bed: firſt, Hee caſteth off his cloak, then his coat, and then his doublet; So when God rifleth our Hearts, hee pulleth away one feather after another: firſt, hee wounds his faith, after hee ſtrikes his love, then hee blindeth his knowledge; then, hee ſhall have no delight to hear the Word: after, hee ſhall grow to hate the Preachers of the Word: at laſt, hee ſhall even hate the Word it ſelf. This is the bleeding of the ſoul, or the ſpirituall conſumption, when graces drop away, as the hairs fall from an hoary head before death. Let *Achitophel* bee a ſpectacle for all to fear, hee was counted a wiſe man, and a deep Counſellor: yet becauſe it was the wiſdome of the fleſh, the ſtory ſaith, that God turned his wiſdome into folly: and that hee might ſeem fooliſh (as hee was indeed) God made him to hang himſelf, whereby his folly was more notorious than his wiſdome. But moſt notable is the example of perſecuting *Saul*: when he began to fall, he ran headlong: Firſt, hee fell in hatred of *David*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at laſt he ſought for help at Witches, which he had condemned before. This is the property of ſin, to ſpur a man forward, until he commit that which hee condemneth himſelf, that hee may bee tormented of his own conſcience. Now if I might apply this Scripture, as Chriſt ſaith, Are there no more ſinners but they, upon whom the Tower of *Shile* fell? ſo I may ſay, Is the talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which ſhould loſe the Spirit; *Sampſon* was but a type of many which ſhould loſe their ſtrength: *Demas* was but a type of many which ſhould embrace the world. As *David* cryeth, *How are the mighty overthrown!* ſo we may mourn and ſay, How are the

the zealous cooled, how are the diligent tired? They which ſhould ſeaſon others, are become like the white of an egge, which hath no taſte: once they ſeemed to have fruit, but now they are not hanged with leaves. As God cried unto *Adam*, *Adam, where art thou?* ſo they may cry, Zeal where art thou? Learning, where art thou? Conſcience, where art thou? Love, where art thou? they which ſhined like the Sunne when they roſe, ſeem now to be eclipſed of their light. The world hath wonne the fleſh, the fleſh hath wonne the ſpirit, and *Jordan is turned back*. As God took heat from the fire when it would burn his children, ſo hee taketh knowledge from the learned, when they turn it to evil. Now, when they ſee ſuch ruines of their gifts, with what heart can they think, I am the tree whom Chriſt accurſeth, or I am the ſervant of whom it is ſaid, *Take his talent from him?* Therefore I ſay to you, as Chriſt ſaid, *Remember Lots wife*: as her body was turned into ſalt, ſo your Wiſdome may turn into folly, your knowledge may turn into Ignorance, your underſtanding may turn into blindneſs, your zeal may turn into coldneſſe: therefore let all which have a Talent, take heed how they uſe it. Three things I note in theſe words, and then I end. Firſt, Chriſt ſaith not, It ſhall be taken from them which have, but from them which *ſeem to have*. Note. Leſt they which ſtand, ſhould fear to fall, *Paul* ſaith not, Let him which ſtandeth, take heed leſt he fall; but, *let him which thinketh he ſtandeth*: ſo, leſt they which have the Spirit ſhould fear, Chriſt ſaith, *It ſhall bee taken from them which ſeem to have*. Mark how warily the ſcripture ſpeaketh; for this ſpeech doth ſhew that many ſhall fall, and yet it doth ſhew that none ſhall fall, but they which *ſeem* to ſtand; that none ſhall loſe the Spirit, but they which ſeem to have it. For if Chriſt would take from them which have, as he giveth to them which have, hee would not ſay, they which *ſeem to have at his taking*, no more than he ſaid at his giving. So we have a comfort in this terrour, like the honey which *Sampſon* found in the Lyons jaws: for if God will take from none but them which *ſeem to have*, then we need not fear, unleſs wee bee Hypocrites: for the threatning is made to none but them which *ſeem*. Secondly, this ſpeech doth ſhew, that many have that ſhew of holineſſe which *Paul* ſpeaketh

ſpeaketh of, wherewith they would deceive God, and deceive themſelves: you have *Pilate* waſhing his hands in hypocriſy, as well as you have *David* waſhing his hands in innocency: you have the Sichemites with their Circumciſion, as well as the *Iſraelites* with their Circumciſion: you have the Saduces with their Doctrin, as well as the Apoſtles with their doctrin: you have the Phariſee with his prayer, as well as the Publican with his prayer: you have the Pythoniſt with her confeſſion, as well as *Peter* with his confeſſion: you have the Exorciſts with their Jeſus, as well as *Paul* with his Jeſus: you have Satan with his Scripture, as well as Chriſt with his Scripture: you have *Judas* with his kiſs, as well as *Jonathan* with his kiſſe: you have *Cain* with his ſacrifice, as well as *Abel* with his ſacrifice: you have *Eſau* with his tears, as well as *Mary* with her tears: you have *Achitophel* with his wiſdome, as well as *Solomon* with his wiſdome: you have *Zidkijah*, with his ſpirit, as well as *Eliah* with his Spirit: you have *Jezabel* with her faſts, as well as *Anna* with her faſts: you have the Harlot with her vows, as well as *Jacob* with his vow. Of all theſe the Scripture is fulfilled, *That which they ſeemed to have, was taken from them.* Act. 8 Mat. 4.

This is the firſt note, The very ſhew of godlineſs ſhall be taken from them which have not goodneſſe it ſelf: leſt men ſhould content themſelves with ſhews and ſhadows, Chriſt ſaith, *That which he ſeems to have ſhall be taken from him:* as if he ſhould ſay, Take away his Talent, and his napkin too, that he may not ſeem to have a Talent, as *Moſes* ſaith, *I will not leave a hoof behind.* Thou ſhalt not ſeem juſt, nor wiſe, nor honeſt, but I will make thee as naked to men, as *Adam* was to me. Even as the Fig-tree, becauſe it had no fruit, was ſpoyled of his leaves, which ſhewed like fruit: ſo they which have made ſhipwrack of honeſty, ſhall make ſhipwrack of credit too. Their name ſhall go with a brand upon it, like *Cain* the murtherer, *Achan* the theef, *Abſolom* the rebel, *Magus* the ſorcerer. *Judas* had for his title, *Judas which betraied the Lord*, Act. 1. *Jeroboam* had for his title, *Jeroboam which made Iſrael to ſin. Demas* had for his title, *Demas which imbraced the World.* Mark how ſin doth perſecute and vex the ſinner. Indeed, *Demas* had imbraced the world, but he would not have the world to know it;

it: but see first how God makes *Paul* to know it, and after, he makes him to proclaim it, that now *Demas* is not onely an hypocrite, but known to be an hypocrite, like a rogue which is burned in the ear. When *Jeroboams* wife came to the Prophet to enquire of her sonne, shee disguised her self, because shee would not bee known: yet the Prophet knew her; for so soon as shee knockt at the door, hee called, *Come in, Jeroboams wife*: so though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not bee known, yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead, and he shal marvel how men know that, which he scarce thought had been known to God.

Thus hee which hath made the day, can bring forth thy righteousnesse like the light: he which hath made the night, can bring forth thy wickednes like the darke. Therefore *Solomon* saith, *The candle of the wicked shall be put out*: that is, the least light that he hath shall be quenched, *Prov.* 15.

Thus you see how God will increase your gifts, if you use them; and how God will decrease them, if you use them not. Now let us pray that he will teach us this use, that we may receive his blessing. *FINIS.*

THE MAGISTRATES SCRIPTURE.

Psal. 82. 6, 7.

I have said, Ye are Gods, and ye are all the children of the most high.

But ye shall die as a man, & ye Princes shall die like others.

I May call this text; *The Magistrates Scripture*, Considering the state of Kings and Governours, how much good they might do, and how little they perform, GOD becomes a remembrancer unto them. And first, shews what a high calling Princes and Rulers have, and then, lest

lest they should be proud of it, and make their magistracy a chair of ease, he turns upon them again, as though hee had another message unto them, and tells them, that though they bee above other, yet they shal dye like other; and though they judge here, yet they shal be judged hereafter, and give account of their Stewardship, how they have governed, and strait way, their subjects, how they have obeyed. A good *Memorandum* for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

I have said yee are gods, &c. How can he call them gods, which calls himself *the only God*? and saith, *There are no more gods but he*, Esa. 44. 5. & 45. 21. *I have made thee Pharaoh his god*, saith God to *Moses*, Exod. 7. 1. because he had given him power to speak unto *Pharaoh* in his name, and to execute his judgements upon him: so he calleth Magistrates *gods*, because he hath given them power to speak to the people in his name, and to execute his judgements upon them. Out of this name, Rulers may learn how to govern, and Subjects how to obey. As the inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: so they which rule under God, for God, must rule by the prescript of God, and do nothing but as their Conscience tells them that God would do himself. Therefore they which use their power against God, which bear the person of God, and execute the wil of the Devil; which make Laws against Gods Law, and be enemies to his servants, are worse than *Balaam*, which would not curse whom God blessed: and so much as in them lieth, make God a Lyer, because they cannot so well be called *gods*, as Devils: such *gods* go to Hell. 1 Sam. 3. Numb. 22. 18

I have said ye are gods, &c. First, this name informs us what kind of Rulers and Magistrates wee should chuse: those which excel all other men like gods among men. For a King should be a man after Gods own heart, like *David*, as appeareth in the first Book of *Samuel*, the thirteenth Chapter, and fourteenth verse. As all those whom God set over his people in his mercy, and not in his anger, had some note of excellency above the rest, which God chose them by, as it were the Magistrates mark: *the mildest man*, Num. 12. 3. or *the wisest man*, 1 Reg 4. 31.

or the juſteſt man, Heb. 7. 2. as though all theſe had met in one, the inquiſition ſhould have ſtayed there, and all give place to him; but our vertues are ſo ſingled, that he which was called the mildeſt, is not called the wiſeſt; and he which was called the wiſeſt, is not called the juſteſt: as though God found ſome defect in his own election. For when he choſe one milde, another wiſe, and another juſt, he ſhewed that he would have one which is milde, and wiſe, and juſt like himſelf: that is (as I may ſay) a man made even in print.

As *Paul* biddeth to *chuſe widows, which were widows indeed*, 1 Tim. 5. 3. ſo we ſhould chuſe Magiſtrates, which are Magiſtrates indeed; that is, ſuch as ſeem to be ſent of God for that purpoſe, as *Pharaoh* choſe *Joſeph*, becauſe he was the fitteſt in all the land, *Gen.* 41. 38. *Eliſha* thought that the ſingle
Nu. 30. 33 ſpirit was not enough, but required that the ſpirit of *Eliah* might be doubled upon him, becauſe he was a Prophet which ſhould teach others: ſo wee ſhould pick out them which have a double ſpirit to bee Magiſtrates, becauſe they muſt govern others; as God picked forth *Joſhua* in *Moſes* roome; he might have choſen many out of all *Iſrael*, which had the ſpirit of
Deut. 34. 9. wiſdome; but he choſe *Joſhua*, of whom he ſaith, that *he was full of the ſpirit of wiſdom*, Deut. 24. 9. ſhewing, that if one be better than another, he ſhould be choſen before the reſt, becauſe the beſt have ſaid, *Send another*, Exod. 4. 14. as though none were fit: but for want of Angels, wee are fain to make Magiſtrates of men. Therefore as *Samuel* went over all the Sons
1 Sam. 16. 1 of *Iſhai*, to anoint a ſucceſſour to *Saul*, and put back one after another which thought themſelves fit, yet there was but one amongſt them which pleaſed God; and the Prophet could ſcarce diſcern him: ſo neceſſary it is, that this choyce bee committed to none but to the godly, becauſe hee which would have choſen the beſt, yet liked another before him. Therefore there was ſuch a ſcrutiny amongſt the Tribes to finde out the man whom God had choſen, as *Jethro* taught *Moſes* to cull out of all
Exod. 18. 21 the people thoſe which *had beſt courage*, and *feared God*, and *dealt truly*, and *hated covetouſneſs*. Therefore a wicked man may not ſupply the place of God, as the Scribes and Phariſees ſate
Matth. 23. 2 in *Moſes* chair: but as it is ſaid of *Judas*, *Let another take his*

place:

place: so let better take their place, for they which are called *Gods*, must be like God. If all should bee *holy as he is holy*; how much more should they be pure as he is pure, wise as hee is wise, just as he is just, which bear his name, which supply his person, and guide the world unto good or evil? If the race should bee to the swift, and the battel to the strong; then as *Saul* did exceed all the men of *Israel* from the shoulders upward, so he which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, This is he, for he exceeds the rest in vertue as *Saul* did in stature, like the King of Bees, which is the faireſt of all the hive. Therefore if *Pharaoh* would let none but *Joseph* govern *Egypt*, *Pharaoh* shall rise up against those Kings, which care not whom they place over their people, imitating *Rehoboam*, which made them his companions, whom he should have expelled from his Court, 1 *King*. 12. 8.

Acts 1. 10. 1 Joh. 3. 3. Eccles. 9. 11. 2 Sam. 9. 2. Gen. 43. 18.

Secondly, This extolleth the calling of Magistrates. As *Jacob* honoured *Josephs* children, when he said, they should be called after his name; so God honoureth the Magistrates when hee gives them his own name, calling them *Gods*, as though there were a kinde of God-head in them. These things pertain to the wise, and they themselves do not always see it; yet he which hath a spiritual eye, and carries the pattern of God in his heart, may see another likeness of God in Magistrates, than in common persons. As the builders of the Temple had a special wisdome and spirit, which God gave them for that work which they were chosen to: So when *Samuel* had anointed *David*, he saith, *That the Spirit of the Lord came upon David from that day forward*, as though he had another spirit after, than he had before. There is a difference between Kings and inferiour Magistrates: For the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Laws for God, to reward for God, to punish for God, to speak for God, to fight for God, to reform for God, and therefore their battels are called *The Lords battels* and their judgements, *The Lords judgements*, and their throne, *the Lords Throne*, and the Kings themselves *his Kings*, to shew that they are all for God, like his hands: by some he teacheth

Gen. 48. 16. Prov. 24. 25. Exod. 31. 3. & 35. 31. 1 Sam. 16. 13. 1 Sam. 28. 28. 2 Cor. 9. 8. Num 9. 8. Psal. 2. 6.

mercy, by some justice, by some peace, by some counsel, as
Matth. 14. 18 Christ distributed the Loaves and the Fishes by the hands of his Disciples. This God requires of all when he calls them *gods*, to
2 Cor. 9. 1 rule as he would rule, judge as he would judge, correct as hee would correct, reward as he would reward, because it is said, *that they are in stead of the Lord God*: that is, to do as hee would do, as a Schollar writes by a copy. This is a good study for Magistrates in all their judgements, to consider what God would do, because they are in stead of God, I rule for God, I speak for God, I judge for God, I reward for God, I correct for God: then as he would do and determine, so must be my sen-
Matth. 12. 29 tence. As we should think how Christ prayed, before we pray, and how he spake before we speak, because his actions are our instructions: so they should think how Christ would judge, be-
Deut. 17. 10 fore they judge, because Gods Law is appointed for their Law. Such a thought must needs level the way before them, and put them in minde of a good, and just, and holy judgement, because God is good, and just, and holy.

Thirdly, they are called *gods*, to teach them how they should govern. Howsoever other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are gods themselves, are to do the business of God as their own business, because they are gods. Gods business is their business, Gods Law is their Law, Gods Honour is their honour. When the King, or Judge, or Magistrate, doth seek the Kingdom and glory of God, he should think he seeketh his own kingdom and glory, and therefore seek it, and further it, as earnestly and diligently as hee would his own; and rule, and judge, and speak, and punish, and counsail, as hee would
Psal. 139. 21 for himself; even as *David* counted Gods foes his foes, and
Exod. 42. 27 Gods friends his friends; and *Moses* persecuted them that
Numb. 16. 16 were Idolaters against God, as he did them which were traitors to himself.

If this were observed, wee should see such a change, that divers which take, should give; and they which give, should take; they which labour, should rest, and they which rest, should labour. How can they pray to God, which know that the Laws of God are not obeyed? that his Will is not regarded? but the

poor

poor unpitied, because of their remisness in not bridling the insolent? It may seem that in *Eliah* his answer to *Achab*, it was prophesied who should trouble *Israel* to the Worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it.* 1 King. 18. 18. So the ungodly Rulers, and graceless strivers against lawful rule, in their own hearts calling themselves *gods*, not being so called of God, are cause of all disorder in every Common weal.

Fourthly, they are called *gods*, to encourage them in their Office, and to teach them that they need not dread the persons of men: but as God doth that which is just and good without the jealousie of men, so they, upon the Bench, and in all Causes of Justice, should forget themselves to be men, which are led by the arms between favour and fear, and think themselves *gods* which fear nothing. This boldness is so necessary in them which should judge all alike, that in *Deut.* 3. 28. *Moses* encouraged *Joshua*, in *Josh.* 1. 18. the people encourage him, in vers. 9. God doth incourage him, saying, that he will be with him: but here he is with him: for hearing God call them *gods*, shews that God is there, nay, that they are hee, which should strike a wonderful mind in them. As a princely spirit came upon *Saul* so soon as he was a King, so hearing that they are *gods*, it should change them, and make them excel the order of men, until they resemble God, after whom they are named; as *Salomon* studied and prayed till hee was wiser than all that hee governed: 1 King. 3. 6 1 King. 4. 33 then they need not blush to read this testimony, *I have said, yee are gods*: or else it will seem a check unto them, like the mock which God gave unto *Adam*, when he said, that *he was become like himself.* Gen. 3. 22 As many sit in Gods place, and yet never knew that the Scripture called them *gods*, nor why they have this name, no more than *Nabal*: so many play *Nabal* in their Offices, and are readier to ask, *Who is David? Who is Christ?* 1 Sam. 25. 26 than (when his Cause comes before them) speak, or do any thing for him, but the Women go before them again like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they fear nothing more than to

be counted too precise: but God doth call them more than precise, for he calls them *gods*; of all men they should not forget his name. Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called *gods*: other names have been given them of men for reverence, or flattery, but no man could give them this name but God himself. Therefore their name is a Glass wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than he, that God should set me in his own Chair, and give me his own name, and more than others? he hath not done so to all: but if they which are called his *Children* are *happy*, they which are called his *Disciples* are *happy*: they which are called his *Servants* are *happy*: how *happy* are they whom he calleth *gods*? It seems, that if God could have called them by a higher name than his own, he would have called them by some other name: but this word is enough to put them in mind of all that they should do. Think that *ye are gods*, and it will make you ashamed to obey the Devil; for then ye are like *gods* no more, but like sinful men: and the poorest Vassal which serves God in a Cottage, is liker God than you. Are they Gods which oppress Gods children? nay, doth he not lye which calls them Worshipful, or noble? If such deserve not their titles, how can Antichrist of *Rome* think of his usurped names, and not be abashed? Can he sit down in Gods place and speak against him, judge against him, decree against him, even in the Temple of God resisting God?

Matth. 5.

1 Sam. 18, 23

Again, or another sort of *gods*: Doth iniquity become *gods*? Doth partiality become *gods*? Doe bribes become *gods*? They are greedy *gods*, Idol *gods*, belly *gods*, and may be termed *gods*, because they are like *the god of this World*, which do but stay (like *Nebuchadnezzar*) until their iniquity be full, that they may be cast out like beasts, as a derision to them that govern. But they which regard this honourable testimony of God, as *Nehemiah* said when he was tempted to fly, *Should such a man as I fly*? So when they are tempted with bribes, should such a man as I take bribes? should such a man as I do wrong? should such a man as I be a liar, or a swearer, or a scof-

2 Thes. 2. 4

1 Cor. 4. 4

Dan. 4.

Nehem. 6. 11

fer,

ser, or a Drunkard, or a Gamester, or an Usurer, or a Prophane, upon whom all eyes are set to take their example, and to whom they would hearken sooner than to God himself? Then he resolveth to rule according to his name; knowing that all the soules which might be won by him shall be required of him, as the sins of *Israel* were imputed to *Jeroboam*. 1 King. 15. 30

Thus God doth Catechize them in their own names, and calls them *gods*, to teach them their duty to God. All should be godly, but they should be like God: that, (as I may say) more than godly, or the next to God in godliness. If any come between them they lose all their honour, and would think themselves put down, like a Guest which is set lower, or a Justice which is turned out of office. For so God doth humble them, and disgrace them, which dishonour their Calling, as he did *Saul* when the princely spirit departed from him; his Sons and his Daughters, and his Subjects did favour *David* more than him, that he could do nothing with them: because God did not love him, he would not let his servants love him. But when *David* came to the Crown, because he had grace with God, hee prospered in all that he went about, and ever reformed what hee would: for *the Lord* (as he said) *subdued the people unto him*: that is, made them incline to his will: as we read of *Saul* in the beginning of his reign before he had rebelled, *a band of men did cleave to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts do stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is said of *David*, *Whatsoever the King did, pleased all the people*.

1 Sam. 22. 7
2 Sam. 19. 4.
1 Sam. 18. 7
1 Sam. 22. 27
2 Sam. 5. 10
Psal. 18. 48
1 Sam. 10. 26
1 Sam. 31. 6

Therefore looking into this Divine Ordinance, what a power they have over the people, which they should never have got from men, if God had not given it them; I have thought it an easie matter to redresse an hundred things which trouble Christendome without reason, and none would kick against it, if these *gods* would cast down their Crowns, and begin to the rest: for all stay upon them, like the alarm which soundeth first to the battel: for our experience shews, that there will be no great good done, if the example of the best give not light unto the rest.

Oh I would that princely spirit would once come upon them to go before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said he would come after the Wisemen to Christ: for if *Nicodemus* came by night, no marvel though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calls them *gods*, therefore he which contemneth them, contemneth God: God calls them *Fathers*, therefore we must reverence them like *Fathers*: God calls them *Kings*, *Princes*, *Lords*, *Judges*, *Powers*, *Rulers*, *Governours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Fear God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *we must obey for conscience*, not against conscience; for that were to put a stranger before the King, and the King before God, which Christ saith, *Have no power but from God*: and therefore cannot make themselves Magistrates, no more than they can make themselves *gods*. As none could give this name but God, so no man which exalteth himself can challenge this honour, no more than *Simon Magus* was great, because he called himself *a great man*. But they to whom God saith, *I have called ye gods*, as if he had the naming and appointing of them. *Every power is from God*: for by nature no man can challenge power over other, but by the *Word*: and therefore *every soul which is subject to God, must be subject to them*: for he which calls them *Kings*, calls us *subjects*: this is their patent (as the Queen of *Sheba* said to *Salomon*) that *God had chosen them Kings, and set them upon the throne*. As he said, and all things were made; so as he saith, all things shou'd be. Therefore unless ye hear this, *I say* ye that are Lords, Judges, and Magistrates, ye are no Lords, no Judges, no Magistrates of God. And therefore the Pope and his Clergy, to whom God never said, Yee are Lords, or Judges, or Magistrates; are no Lords, no Judges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple Crown. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would give them those titles. They which give them more than the Lord gives them, make them proud,

and

Numb. 27. 17
Matth. 2. 8
John 3. 1
Prov. 24. 21
1 Pet. 2. 17
Rom. 13. 5
John 19. 11
Heb. 5. 4
Acts 8. 9
Rom. 13. 2
1 Pet. 2. 13
Jer. 27. 12
2 Chron. 9. 3
Gen. 3.

and inſolent, and tyrannous, more than they which are Lords, Judges, and Magiſtrates indeed. But for theſe uſurped titles, and baſe born honours which they have encroached from men (which puffe them up and trouble them like *Sauls* armour) they would have intended the duty of Miniſters and Teachers, as the Apoſtles did: whereas now they are ſo cumbred and mingled, by their uſurping over Princes, that they are neither good Miniſters, nor good Magiſtrates; but linſie wolſie, a mingle mangle between both, nay utterly faln from both, being no Shepherds but Wolves; of whoſe ſlaughters all Chriſtian Kingdoms have been the Shambles; who ſeeking a ſuperſtitious title, they have forgone all neceſſary duties: and but for their formalities, a man could not know of what profeſſion they are; for they never preach, nor write, but to maintain their Kingdom, which falls (like the Tower of *Babel*) faſter than they build. Therefore as *Naomi* ſaid, *Call me no more Naomi, which ſignifieth beautiful: but call me Mara, which ſignifieth bitter*: ſo they may ſay, Call us no more Biſhops, or Paſtors, or Doctors, or Preachers: but call us Robbers, and Sleepers, and Giants, and Phariſees, whom we ſucceed. For why ſhould they be called Biſhops which do not watch; or Paſtors, which do not feed: or Doctors, which do not teach: or Juſtices, which do not juſtice? except this bee the reaſon: The Idols were called gods, though they were unlike God. If their bodies had grown as far out of ſquare ſince Chriſts aſcenſion, as their titles, pomp, and honour, they might ſtand in the main ſeas and not be drowned: for their heads would crow above the water.

1 Sam. 17. 39

Gen. 17. Ruth 1. 20

Exod. 20. 13

It followeth: *But ye ſhall dye as a man.* Here he diſtinguiſheth between mortal *gods*, and the immortal *God*. Yee have ſeen their glory, now behold their end: *They ſhall all dye like others.* Though they be never ſo rich, ſo godly, ſo mighty, ſo honourable while their date laſteth, yet they may as truly as *Iob*, call *corruption their father, and the worm their mother: for the grave ſhal be the laſt bed of all fleſh.* As they were born like men, ſo they *ſhall dye like men*, the ſame coming in, & going out is to all, nay, if ye reſpect but the body, he might ſay, Ye ſhal dye like beaſts: for *Man being in honour* (ſaith *David*) *may well be compared unto beaſts that periſh*: though he be in honour, yet he periſheth.

Job 17. 14

Pſal. 49.

risheth like the beasts which have no honour; and Death will not take his Kingdom for a ransome, when God doth but say, his time is come. When *Esay* had said, that *All flesh was grass*: as though he would correct his speech, he adds, *and the glory of it is as the flower of the field.* As if he should say, Some men have more glory than other, and they are like *flowers*; the other are like *grass*: no great difference, the *flower* shews fairer, but *grass* stands longer; one Sithe cuts both down, like the fat Sheep and the lean, that feed in two Pastures, but are killed in one slaughter. So though the great man live in his Palace, and the poor man dwels in his Cottage, yet both shall meet at the Grave, and vanish together. Even they which are Lords, and Judges, and Counsellours now, are but successors to them which are dead: and are neerer to death now, than when I began to preach of this theame. It had been a great Sessions for all other to *dye*: but for Magistrates, Princes, for Kings, for Emperours to *dye* as they *dye*; what a battel is this, that leaves no man alive? Shall the gods *dye too*? He gives them their title; but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearful than other: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of other. Therefore he spake here with the least, when he said, *Yet shall dye like other*: for very few of them escape the sword, or knife, or poyson; which other never, or very seldome fear. But if all your subjects were your friends, *yet you shall dye like them*: for are ye not cold when winter comes? Are ye not withered when age comes? Are ye not weak when sickness comes? And shall ye not go (as well as the meaneſt) when Death comes? Therefore be not proud of thine honour, as though it would last always, for thou shalt *dye*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his Glass is run, another shall follow him, and so another, till death have all.

Esa. 40.

Exod. 9. 16

Be

Be not cruel in thine Authority, as though it would last always, for thou shalt *dye*, and then thy authority shall *dye* with thee; and they which remain alive, will send infinite curses after thee, because thy life was a scourge unto them.

Be not secure for thy wealth, as though it would last always: for thou shalt *dye*, and then other shall take thy riches, and thou shalt goe to give account how thou camest by them. How many things doth he imply, when he saith, *Ye shall dye*? This is a barre in their arms, which makes the proudest Peacock lay down his Feathers when hee thinks upon it, though hee prick them up again; whereby the Holy Ghost would have them learn, that nothing will make them live, and rule, and deal so well in their Thrones, as to remember that *they shall dye*, and shortly give account for all: signifying, that prosperity makes us forgetful of our ends, and that these mortal *gods* live as though they were immortal. A hard thing for Princes to remember death: they have no leisure to think of it, but chop into the earth before they be aware; like a man which walketh over a field covered with Snow, and sees not his way, but when hee thinketh to run on, suddenly falls into a pit: even so they which have all things at will, and swim in pleasure, which as a Snow covereth their way, and dazleth their sight; while they think to live on, and rejoyce still, suddenly rush upon death, and make shipwrack in the calm sea.

Therefore as it is good for them to hear they are *gods*: so it is meet to know they shall *dye*. Wherefore *ye shall dye*, saith he, in the next words; as if he would prevent some conceit, that they would take of the words which hee cast out before, hee cools them quickly before they swell, and defers not to another time, but where hee calls them *gods*, there hee calls them Worms-meat, lest they should crow between the praise and the check, *I have said yee are gods, but yee shall dye like other men*. But for this *dye*, many would live a merry life, and feast, and sport, and let the World slide: but the remembrance of death is like a damp, which puts out all the lights of pleasure, and makes him rub, and frown, and whine, which thinks upon it, as if a mote were in his eye. O how heavie

tidings

tidings is this to hear thou shalt *dye*, from him which hath life and death in his own hands, when the message is sent to them which reigned like *gods*! as if he should say, Even you which glister like Angels, whom all the World admires, and sues, & bows to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shal come: first, yee shal wax old *like others*; then ye shal fall sick *like other*; then, *Ye shall dye like other*; then ye shal be buried *like other*; then ye shal be consumed *like other*; then ye shal be judged *like other*; even like the beggers which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the Grave, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poor, that once hee shal be like the rich; one day he shal be as wealthy, as mighty, and as glorious as a King; one hour of death wil make all alike: they which crowed over other, and looked down upon them like Oakes, other shal walk upon them like Worms, and they shal be gone as if they had never been.

Where is *Alexander* that Conquered all the World, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nimrod*, which built his nest in the Clouds? Where is *Sampson*, which slew an Army with the jaw of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespatian*, *Domitian*, thunderbolts in their time? A hundred Princes of *England* are dead, and but one alive; the rest are gone to give account how they ruled here, when they sustained the person of God.

Gen. 11. 4
Judg. 15. 15

Lam. 4. 11

Who would have thought (saith *Jeremy*) *that the enemy should have entred into* Jerusalem, *and spoyled that fair City?* Yet he brake into it, and *Jerusalem* was ransackt *like other*. Who would have thought that *Herod*, which was honoured like a God, should have been devoured with Worms, and savoured that none could abide him? Yet while he was in his pomp like an Idol, suddenly he was strucken, and all his glory like the snuff of a Candle, which all men looked upon even now when it shined, and now it so savours that they tread it under foot.

Acts 12. 23
Joha 2. 5

Who would have thought *Jezabel* that beautiful temptation,

tion should have been gnawed with Doggs? Yet she was cast unto Doggs, and not an ear left to season the Grave. What would he think, that had seen *Salomon* in his royaltie, and after seen him in the clay? O World unworthy to be beloved! who hath made this proud slaughter? *Age*, *sickness*, and *Death*, the three Sumners, who have no respect of persons, made them pay the Ransome themselves, and bow to the earth from whence they came, there lye the men that were called *Gods*. How soon the flower of this World is faded! Yesterday the tallest Cedar in *Libanus*, to day like a broken stick troden under foot; yesterday he stately lived upon earth, to day shrowded in earth, forsaken, forgotten, that the pooreſt wretch would not be like unto him, which yesterday crouched and bowed to his knees. Then woe to them which had the name of God, and sins of men, *for the mighty shall be mightily tormented*. All their friends, and subjects, and servants forsake them, because they go to Prison to try the mercy of Hell, and take what the Spirits of Darkness will heap upon them: there lye many of the men which were called gods; and thus ends the Pilgrimage of Kings, Princes, and Rulers. This is our life while we enjoy it, we lose it like the Sun, which flies swifter than an arrow, and yet no man perceives that it moves. He which lasted nine hundred years, could not hold out one hour longer; and what hath hee now more than a childe which lived but a year? Where are they which founded this goodly City; which possessed these fair houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these Seates; which preached out of this place but thirty years ago? Is not earth turned to earth? and shall not our Sun set like theirs when the night comes? yet we cannot beleeve that death will finde out us, as he hath found out them: though all men dye, yet every man dreams, I shal escape: or at the least I shal live till I be old. This is strange, men cannot think that God wil do again that which hee doth daily, or that hee wil deal with them as hee deals with other: tell one of us that all other shal dye, we beleeve it: tell one of us we shal dye, and we beleeve it sooner of all than of one: though we be sore, though wee bee weak, though wee bee sick, though wee bee elder than

1 King. 9. 36

Gen. 5. 27

than those whom wee follow to the ground. So they thought which lye in this mould under your feet, as you do. If Wisdom, or Riches, or Favour could have increated Death, those which have lived before us would have kept our Possessions from us; but Death would take no bail, wee are all tenants at wil, and we must leave this Cottage whensoever the Landlord wil put another in our roome, at a years, at a moneths, at a weeks, at a days, at an hours warning, or less: the Cloathes which we wear upon our backs, the Graves which are under our feet, the Sun which sets over our heads, and the meats which go into our mouthes do cry unto us, that wee shal wear, and set, and dye like the Beasts, and Fowls, and Fishes, which now are dead in our dishes, and but even now were living in the Elements. Our fathers have summoned us, and we must summon our Children to the Grave. Every thing, every day suffers some eclipse, nothing standing at a stay; but one Creature calls to another, *Let us leave this world.* While we play our Pageants upon this stage of short continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps upon the Stage, like a Hawk which separates one of the Doves from the flight; he shoots his Dart; where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse, and mourn, and bury him; and then to the sport again. While they sing, play, and dance, Death comes again and strikes another; there hee lies, they mourn for him, and bury him as they did the former, and play again: so one after another, till the Players be vanished like the accusers which came before Christ, and Death is the last upon the stage, *so the figure of this world passeth away.* Many which stand here, may lye here, or elsewhere within this twelve-month. But thou thinkest, it is not I, and he thinketh it is not he: but he which thinks so, cometh soonest to it. If I could make you beleeve that you have but a year to live, and that all which hear me this day shal come to the Barre before this day twelve-month return again, yee would prepare your selves to dye and leave your sins behind you, and depart Christians out of the Church, with a mind to do all that God would have you; that when the twelve-month is ended, yee might live with the

John 8. 9

Angels

Angels in heaven, and escape that fiery lake, where the Glutton begs but a drop of water to cool the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shal live a week to an end, wee wil do nothing that he bids us, but abide the venture, and try the market what God wil give for sin: so one is taken after another, and because we are not ready, we go against our wil, like *Lots* Wife out of *Sodome*. This is our fashion to set the best last, till we can neither forsake our sin, nor hope of mercy. Thus I have proclaimed to all Kings, Princes, Judges, Counsellours, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt dye*: yet fifteen years were behind when the Prophet warned him to set all things in order. But I cannot promise you fifteen years: for many Princes do not reign so long, for one that doth. That which *Esay* spake to one, God here pronounceth to all, *ye shall dye*: therefore the message is sent to you; and when ye think of your *honour*, think of your *end*. These two notes, *that ye are gods*, and *that ye shall dye*; the Holy Ghost thought enough to teach you how to live, and how to rule. And that we may be all like gods hereafter, let us prepare before the account: for none are in Heaven but they that left the world, before it left them. Gen. 19. 14. 2 King. 20. 1

Therefore let us pray, that God would keep us in remembrance of his Judgements, that the subtilty of sin never steal our hearts from him, but that we may count this life a respite to repent, before the Judge sit to divide between the Sheep and the Goats, when we shall give account of all his instructions, corrections, and benefits, even of this seed which hath been sown since ye came in, how you have received his Word this hour.

FINIS.

THE

THE TRIAL OF VANITY.

Eccles. 1. 2.

Vanity of vanities, saith the Preacher, Vanity of vanities: All is vanity.

Eccles. 12. 8

THis Book begins with, *All is vanity*: and ends with, *Fear God, and keep his Commandements.* If that sentence were knit to this which *Salomon* keepeth to the end, as the haven of rest, after the turmoils of *vanity*: it is like that which Christ said to *Martha*; *Thou art troubled about many things, but one thing is necessary.* That which troubleth us, *Salomon* calls *vanity*; that which is necessary, he calls the *Fear of God*: from that to this, should bee every mans Pilgrimage in this World: we begin at *Vanity*, and never know perfectly that we are vain, until wee repent with *Salomon.* Therefore this is his first greeting and lesson to all after his conversion, to warn them that *All is vanity*: as if God had said to him as he said to *Ezechiel*, *Cause Jerusalem to know her abominations*: as though men did not know their sins how vain they are, as *Eliphaz* saith, *He beleeveth not that he is vain*: which makes every man deferre his repentance until the very hour cometh that sin maketh preparation to leave him; and then fainting, he is unwilling to depart, because hee is not ready. Therefore I have chosen this sentence, which speaks of nothing but *vanity*, to shew how wee take the way to misery, for the way to happiness, and turn the *day of Salvation*, to the *day of vanity.* Let every man think as I go in this matter, why he should love that which *Salomon* repented, if he think *Salomon* happier after he repented, than he was before. This verse is the sum or contents of all this Book, and therefore *Salomon* begins with it, and ends with it: as if he should say; First, this is the matter which I will prove; and after, this is the matter which I have proved: now you see whether I told you true, that *All is vanity.* I may call it *Salomons* theame, or the fardle of *vanities*, which when he hath bound in a bundle, he bids us

Luke 10. 40

Ezek. 16. 1

Job 15. 31.

cast

caſt it into the fire; for after he hath done with them in his laſt Chapter and thirteenth verſe, as though he would have no more thought of them, he turns away from them, as if he had buried them, and goes to another matter, ſaying, *Now let us hear the end of all, Fear God, and keep his Commandements; for this is the whole duty of man*: As though he were exceeding glad, that after ſo many dangers through the rout of *vanity*, yet God let him ſee the haven of reſt, and brought him to the right end, and ſet him upon ſhoar, where he might ſee his *vanities*, as *Moſes* looked back upon his enemies, and ſaw them drowned behinde him. Exod. 14. 30.

The whole narration doth ſhew, that *Salomon* wrote this Book after his fall; When hee had the experience of *vanities*, and ſeen the folly of the world, what evil comes of pleaſure, and what fruit groweth of ſin, hee was bold to ſay, *Vanity of vanities, &c.* Which hee avoucheth with ſuch proteſtation, as though hee would juſtifie it againſt many adverſaries; for all the world is in love with that which he calls *vanity*. Therefore hee puts to his name in the midſt of his ſentence, as if hee would defend it againſt all commers: if any man ask, Who broached this ſtrange Doctrine? the Preacher (ſaith *Salomon*,) To teſtifie his hearty converſion unto God, he calls himſelf a *Preacher*, in the witneſs of his unfained repentance; as if God had ſaid unto him, *Thou being converted, convert thy brethren*, and bee a *Preacher*, as thou art a *King*: So when we are converted, wee ſhould become preachers unto others, and ſhew ſome fruits of our calling, as *Salomon* left this Book for a monument to all ages of his converſion. Therefore they which write that *Salomon* dyed in his ſin, and that ſuch a famous inſtrument of God went to the damned, do great wrong to the worthy King, which gives them ſuch an example to repent, and would correct their raſh judgement, if they conſidered; Firſt, That hee was the cleareſt figure of Chriſt (except *Melchiſedech*) which paſſed all Kings in proſperity, and all men in wiſdome. Secondly, That he was inſpired by the Holy Ghoſt like the Prophets, to be one of the Pens of God to write his holy Word, the Word of Salvation, which was not fit for a Reprobate. Thirdly, that God promiſed to his Father, that hee would not take his ſpirit Pſal. 45. 2.

and his mercy from him as he did from *Saul*, not forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to love him, therefore as *Paul* concludes, that *Jacob* was elected, because God saith, *Jacob have I loved:* So wee may conclude, that *Salomon* was elected, because God saith, *Salomon have I loved.* Fifthly, that in *Luk.* 13. 28. all the Prophets of God are said to bee in Heaven; and therefore *Salomon* being an holy Prophet, must be holden to be in Heaven. To shew that he was a holy Prophet, in 2 *Pet.* chap. 3. vers. 2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets.* Lastly, we may gather out of the seventh Chapter of this Book, and the thirteenth verse, and out of the fifth of the *Proverbs*, and the fourteenth verse, that *Salomon* had left his Concubines and *vanities*, before he wrote this Book. Therfore to say that the figure of Christ, the penman of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets died a Reprobate; is presumption against the Word, impiety against God, and wrong to the dead; although because of his grievous fall into Idolatry and Uncleanness, God left him in disgrace, and makes no mention of his repentance, where hee speaks of his death, that they *which stand may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Salomon* being wicked, and yet saved, was a figure of the Church, whose sins are forgiven.

1 Chron. 17. 13
2 Sam. 7. 13.
2 Sam. 12.
Nehem. 3 6,
Rom. 9.
Gen. 17.
2 King. 11. 45.
1 Cor. 9. 31.
1 King. 11. 45.
1 Cor. 10. 12.

Thus having found as it were the Mine, now let us dig for the treasure, *Vanity of vanities, &c.* This is *Salomons* conclusion, when he had gone thorow the whole world, and tried all things, like a spy sent into a strange Country, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seen abroad, and what he thinks of the world, and these things which are so loved among men; like a man in admiration of that which he had seen, and not able to expresse particularly one after another, he contracts his news into a word; you ask me what I have seen, and what I have heard, *Vanity*, saith *Salomon*; and what else? *Vanity of vanities*; and what else? *All is vanity.* This is the history of my voyage. I have seen nothing but *Vanity* over the world. Carry this for the news from the Preacher, *Vanity of vanities*, all

Eccles. 1. 2.

is vanity; as if he ſhould ſay, *Vanity* and greater *Vanity*, and more than *Vanity*: So the further he did go, the more *Vanity* he did ſee, and the neerer he looked, the greater it ſeemed; till at the laſt he could ſee nothing but *Vanity*. When he was come to this, that he did ſee all things *vain*, upon which men ſet their hearts, he was moved with compaſſion and could be ſilent no longer, but needs he muſt write to them which ſeek felicity (as he did) in tranſitory things, to warn them that they ſeek it not any longer in theſe fooliſh things, which have no ſtability nor contentation, but flye from them to *the fear of God*, which hath the promiſes of this life and the life to come: Therefore he begins with *All is vanity*, as if he ſhould ſay, *Love not the world, nor the things of the world:* For I have tryed that there is no certainty in them. Thus he withdraweth them; firſt, from the wrong way, and then ſets them in the right way to happineſs which he defineth, at laſt, to *Fear God and keep his commandements*. When he had gone through a thouſand *vanities*, then that comes in at the end, even like our repentance, which ſtayes till death: So his drift is to ſhew that mans happineſs is not in theſe things which wee count of, but in thoſe which wee defer, his reaſon is, they are all *vanity*; his proof is, becauſe there is no ſtability in them, nor contentation of minde; his concluſion is, therefore contemn the world, and look up to Heaven from whence ye came, and whither ye ſhall go.

2 Tim. 3. 8.

1 Joh. 2. 15.

This is the ſcope which *Salomon* aims at, as though we did all ſeek happineſs, but we go a wrong way unto it, therefore he ſounds a retire, ſhewing, that if we hold on our courſe, and go forwards as we have begun, we ſhall not finde happineſs, but great miſery, becauſe we go by *vanity*: Therefore to fright us out of this way, he breaks forth into an exclamation, *Vanity of vanities, All is vanity*.

Eccleſ. 12. 13.

Now *Salomon* full of wiſdome, and ſchooled with experience, is licenced to give his ſentence of the whole world. For *the ſpiritual man judgeth all things*, his judgement is ſo certain that it runs before the Evidence, and condemns all for *Vanity*, before hee convince them to bee *vain*; whereas wee prove firſt, and condemn after, becauſe our words are no authorities; he concludes firſt, and proves after; never any Judge did con-

1 Cor. 2. 15.

demn so many together. *Salomon* resolved all the questions of
2 Chron. 9.1. the Queen of *Sheba*, yet *Salomon* never answered so many questions at once, as now: For what can you inquire, but here you have an answer? Ask him as the Souldiers, and Harlots,
Luke 12.14. and Publicans asked *John*: What is sin? *Vanity*, saith *Salomon*. What is pleasure? *Vanity* too. What is beauty? *Vanity* too. What is riches? *Vanity* too. What is honour? *Vanity* too. What is long life? *Vanity* too. This is the state of all things after the fall, all turn to *Vanity*. This is no reproach to the things, but shame to him which so abused them, that all things should bee called *Vanity* for him. What a testimony is this of him which should bee the onely servant of God on earth, whom hee created in holiness and righteousness, whom he framed to his own image, whom he placed in Paradise, and would have raised to Heaven, to hear that he hath so polluted his life with every sin, that now there is nothing but *Vanity*? That is a lamentable song which will make him weep that tunes it, if he think what hee saith, how his state is changed since *Adam* his father died.
Gen. 1. Once God said, *That all was good*; and now he saith, That all is naught and *vain*, as though hee forbad man that which hee created for man. That is not *Salomons* meaning, to debar men from the use of creatures: Although all things changed with
Rom. 8.20. man, and became worse than they were; yet hee doth here rather shew, that man reaps nothing but *vanity* out of these things by reason of his corruption; than, that the things themselves are *vain*, if they were well used. For ever since the Creation, *Paul* saith, 1 Tim. 4 *That every creature of God is good, and nothing is to be rejected, if it be received, or used with thanksgiving: for it is sanctified by the word of God and prayer.* That is it which maketh them profitable to us; which because it is wanting for the most part, therefore *Salomon* saith, that all are *vain* to us; not *vain* of themselves, but because they are not sanctified as they should bee, therefore in the 2.24. the 3.12. and 22. the 5.17. the 8. and 15. hee shews a way how we may make profit of all, and rejoyce in our labours, and finde a lawful pleasure in earthly things. So often he calls to the use, lest we should erre as the Monks and Eremites have done before, mistaking these words, when he saith, that *All is vanity*; they

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have forsaken all company and government, and office, and trade, and got themselves into the wilderness among beasts, to live in quiet and silence, saying, that men could not live in the world, and please God, because *All is vanity*. So while they counted all things vain, they became vain themselves, and left those blessings which *Salomon* enjoyed after his knowledge more than hee did before. Therefore it is vain man which *Salomon* reproveth; which is not only called *vanity*, but *lighter than vanity*. If hee did not things vainly, nothing should bee vain in the world; whereas now by abuse, wee may see sometime as great vanity in the best things, as in the worst. For are not many vain in their knowledge, vain in their policies, vain in their learning, as other are vain in their ignorance? Was not the wisdome of *Achitophel* a vain thing? The swiftnes of *Hazael* a vain thing? The strength of *Goliah* a vain thing? The treasures of *Nebuchadnezzar* a vain thing? The honour of *Haman* a vain thing? The beauty of *Absolom* a vain thing? The knowledge of the Scribes a vain thing? The devotion of the Pharisees a vain thing? And so is the learning of all those a vain thing, that do no good with it, but either it lyes under a bushel and moulds, or else it prattles like *Tertullus*, alwayes against *Paul*, striving to make war between them, which love dearer than any brethren. Psal.62.9. Act.24.5.

By this you may see that *vanity* is bold, when shee breaks into houses and Churches and Palaces; and sometime *vanity* may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarm again, *Vanity of vanities, &c.*

If we would hear how vehemently, and how pitifully *Salomon* pronounceth this out-cry, happily it would move us a little to hear how he did exclaim of his own life, and condemned himself, as it were by the sound of a trumpet, that all might hear. For we are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying, they go away from us again mourning like *Jeremy*; *We would have cured Babel, but she would not be cured.* Nay, *the City of Jerusalem wouldnot* (saith our Savior Christ, when he wept for his Israelites.) Therefore *Salomon* speaks thrice, like a Crier, Jer.51.9.

Vanity of vanities: As the mother which would fain make her son to hear, she doubles and trebles her words, *What my son,* Prov. 31.1. and *what the son of my womb*, and *what the son of my desires*? So when God would stir us up to hear, hee cryeth thrice to the Jer. 22.29. earth, and saith, *Earth, earth, earth, hear the word of the Lord*: So when *Salomon* would dissuade from the company of the wicked (read *Prov.* 4. 14.) how often he repeats the charge, *Enter not into the way of the wicked, walk not in it, avoid it, go not by it, turn from it, and passe by*, as though he would never have done, or as though he would never hear. So Christ when he taught *Peter* what was his duty, rehearsed it thrice, *Feed, feed,* Joh. 21.16. *feed*. *Joseph* sheweth the reason of these repetitions, when hee tells *Pharaoh* why his dream was doubled, because the matter Gen. 41.32. was important and certain. Therefore when *Salomon* repeats this saying so often, he calls for audience, as though hee had some weighty and great matter to utter. Such a point of wisdome it is for every man to know that *All is vanity*, if wee direct not things to their right end. As when the Holy Ghost Isa. 6. would signifie that God is all holy, he repeated thrice, *Holy, holy, holy*: So when we would shew how man is all vain, thrice he repeateth *vanity*; to shew how hardly man beleeves that he is vain: therefore he brings in three asseverations, as it were three Joh. 15.31. witnesses to prove it. All agree upon the same words, but that the last is more plain, and saith, that *All is vanity*; that is, that man is not only changed and become vain; but for the vanity of man, as the Apostle saith, *The creatures are subject to vanity*, Rom. 8.20. *and have not the glory and liberty which they should have, for the sin of man.*

A spiritual eye doth see some vanity or other in every thing, as appeareth betwixt Christ and his Disciples at *Jerusalem*. Luke 21.5. They gazed upon the building of the Temple as a brave thing, and would have Christ to behold it with them; but he did see Mat. 24.1. that it was but *vanity*, and therefore said, *Are these the things that yee look upon?* as if he should say, How vain are you to gaze upon this? If Christ thought the beauty of his Temple a vain thing, and not worth the sight, which yet was beautified and built by his own prescription; how should *Salomon* esteem all the vanity of the world, to which all men have added more

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and more since the beginning? Therefore as if he wanted words to express it, as hee did see it, hee breaks forth into an exclamation, and repeats the same often, *Vanity of vanities*; as if hee should say, I cannot speak how vain the world is, but vain it is, and very vain, and nought but vain; speaking as if hee had the feeling and sense of it: as though the world stood naked before him, and it grieved him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speak all that he knew: therefore that which he speaks, hee speaks roundly, that if they read no more, but sleep all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a sound behinde to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this book beside. Who hath not heard *Vanity of vanities, &c.* though few have conceived it? This is the phrase of Scripture; when the Holy Ghost would commend the Song of *Salomon* above all other songs, he calls it, *The Song of songs*, so called in the Hebrew, and mentioned in the first book of *Kings*, the fourth Chapter, and 32. vers. When he would exalt the heavenly King above all, he calls him *The King of kings*; so when he would note a great vanity, and yet a greater, and a greater than that, which is the greatest of all, he calls it *Vanity of vanities*, as when wee would note a great fool, wee will say a fool of fools, a sinne of sinnes, a servant of servants. These are scornful names to the World, and homely titles to give our pleasures, to call them *Vanity of vanities*, and again *Vanity of vanities*, and yet again *Vanity*; as though wee would provoke them to fall out with us, like a man which sharpens his enemy with taunts, when hee would egge him to fight. Hee might have mollified his termes, before hee condemned the world thrice; but the World is no changeling, that *Salomon* should change his judgement: but vaine it was, vain it is, and vain it will bee; and therefore a thrice vain World hee may call it: First, *Vanity*, streight *Vanity of vanities*, and suddenly *All is vanity*. What a transcendent is this? As though it increased while he spake, so fast groweth this weed to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of gold, the second of silver,

Eccl. 1. ver. 2.

Dan. 2.

vet, the third of braſs, the fourth of iron, the fifth of clay; ſo by many changes the world grows worſe and worſe, and all they which follow it. When a man begins to like of pleaſure, and opens the door to one *vanity* which he loves, ſtreight as many *vanities* flock to him as *Salomon* had Concubines, till the
1 King. 11. 3. *Temple of God*, be like *a den of theeves*. Therefore when *Salomon* beheld ſuch a plurality, and *Tot quot*, of *vanities*, like ſurges coming one upon another in pleits and in folds; he ſpake as though he would ſhew us *vanity* hatching *vanities*: *Vanity of vanity*; *all is vanity*. The firſt ſaying doth paſs without let: but the laſt rubs, and ſinks not into the hearts of men ſo eaſily as it is ſpoken. Mee thinks I hear ſome men diſpute for *Baal*, and bid *Salomon* ſtay before he comes to *All is vanity*. It may bee that ſin is *vanity*, and pleaſure is *vanity*: but ſtaith wee condemne all, for ſin and pleaſure? What ſay you to beauty which is natures dowry, and cheareth the eye, as ſweet meat doth the taſte? Beauty is like a fair picture, take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation; the colour fadeth, and the temptation ſnareth. But what ſay you to riches, which make men Lords over the reſt, and allow them to go brave, and lye ſoft, and fare daintily, and have what they liſt? Riches are like painted grapes, which look as though they would ſatisfie a man, but do not ſlack his hunger, nor quench his thirſt. Riches indeed doth make a man covet more, and get envy, and keep the minde in care. But what ſay you to Honour, which ſets a man aloft, and makes the knee bow, and the tongue ſoothe, and the head ſtand bare, as though they were other kinde of creatures above them? Honour is like a King in a play, when his part is done, his ornaments are taken from him, and hee which held the baſon to him is as good as he: Honour indeed may command all but life: hee makes a fair ſhew now, but when death comes, all is one. But what ſay you to profound knowledge in deep myſteries, which makes men ſought unto, and called deep Clerks, and great Doctors? Knowledge is like the letters which *Uriah* carried againſt himſelf: ſo Knowledge
2 Sam. 11. draws on a greater judgement, and oftentimes condemns the bearer. Knowledge without vertue, leaves a man without excuſe

cuſe, and is a witneſs againſt him, becauſe he underſtands what is good, and will not do it. Yet there is another darling of account behinde: What ſay you to long life, which cauſeth a man to ſee his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot ſleep: So age is wearifome with ſickneſs, and ſtrives with it ſelf, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleep as it was wont: Therefore wiſheth often the night were gone, that the pain were paſt. Indeed hee that ſees many dayes, ſees many miſeries: and therefore what is not *vain* in life, ſith life it ſelf is *vain*? Shew mee the light which will not darken, ſhew me the flower which will not fade, ſhew mee the fruit which will not corrupt, ſhew mee the garment which will not wear, ſhew mee the beauty which will not wither, ſhew mee the ſtrength which will not weaken, ſhew mee the time which will not paſs, and I will recall that *All is vanity*: but if all things vaniſh, then all things are *vain*: yet this will not go for truth, before men have ſmarted for the trial. Some are ſo *vain* that they count nothing *vanity*, but that which is vainer than the reſt, delights them moſt; for there is as it were a Commonweal of vain perſons, and hee which can bee vaineſt, is like a King of the reſt. Some are of this minde, that they think *All is vanity* but that which they love; and therefore they call them *vain* and curious, and fantaſtical, which ſpeak againſt their *vanities*, and ſay, that it is neceſſary to be *vain*; for they cannot live unleſs they deceive, they cannot pleaſe unleſs they flatter, they cannot be beleeved unleſs they ſwear, they cannot be eſteemed unleſs they royſt, as *Demetrius* thought that hee ſhould beg unleſs he might ſell Images. There is another ſort like the buyer in *Prov.* 20. which ſaith, *It is naught, it is naught, but when he is gone apart, he boaſteth*: So they will ſay of the world, It is naught, it is naught, before men, and ſwear that all is *vanity*: but when they are gone apart, they reconcile themſelves unto it and kiſs it, and promiſe to be vain ſtill, but they cannot abide to be counted vain, the vaineſt man that is. This ſhews that the folly of the world is ſo open and ſhameful, that her lovers muſt needs condemne her. You ſhall hear them ſay oftentimes, It is a vain world, a wicked world, a naughty world, yet they will not for-

Prov. 12. 12. Prov. 14. 9. Prov. 28. 4.

Act. 16. 24.

forsake it, to dye; like dastard souldiers, who rail against the Enemy, but dare not fight against him; *All is vanity*: but this is *Vanity of vanities*, that men will follow that which they condemn. But this is, that every sinner might condemn himself; Luke 19.22. for the conscience must judge first, and then God; as our Saviour saith, *Out of thine own mouth*, and so, *out of thine own heart I will condemn thee, naughty servant*: shewing that the wicked condemn themselves, before they are condemned of God. These are the worlds fools, which care not what be their end, so that their way be pleasant.

Oh that here were a full end or conclusion of *vanities*; but behold a greater *vanity* is behinde; for our Religion is *vanity*, like the Scribes and Pharisees, as *Matthew* saith in the 23. Mat.23.27. Chapter, and 27. vers. having a bare *shew of holiness*, as hee saith, he could call it but a *shew of holiness*, and scarce that: our *Vanity is vanity*, but our holiness is but a *shew of holiness*, not worthy to be called *holiness*, but like *holiness*, yet the most part have not so much as the shew of *holiness*, as the Pharisees had, but are vain in shew, inside and outside too. Thus we finde nothing yet but *vanity*. I cannot lead you from one unto another, to shew you the several vanities of every person, or every thing; because *Salomon* saith, *All is vanity*. How many sins then have we to condemn us, whose vanities are sprinkled in every thing? Which have not onely so many vanities as there be things, but many vanities in every thing. As in our fare how many vanities bee there, which makes us rise sometimes, sick, sometime sleepy, sometime drunken? Yet are there more vanities in our sports, our laughing, and swearing, and jesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaves such a sting behinde, that we had rather have lost our sport, than feel the worm that gnaws us for it. And yet there are more vanities; in our apparel, ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, to the third and fourth degree, as though our apparel were apparelled, until the woman bee not worth so much as her attire; that if we would see *Vanity* her self how she would go if shee did wear apparel, shee would even go like our women; for she should not go, nor speak, nor look vainer. Who doth not

know

know that these are *vanities*, and that they might leave them if they would? but that ye might see there is a heart within, vainer than the apparel is without; therefore when these *vanities* are worn out, they will have new, and still new, till all be spent upon *vanity*: and then they begin like the prodigal childe, to see how vain they were, when they have bought wisdome with sorrow. Luke 15.12.

What would *Salomon* say, if hee should see how *vanity* is grown since his time, what a height she is mounted, what a train follows her, that there is no Prince in the world hath so many attendants as *vanity*? She was but an Imp then, but now shee is a mother, and who can number her sons and daughters? The childe is vain in playing, the mother vain in dandling, the father vain in giving, the Courtier vain in spending, the Souldier vain in boasting, the Suitor vain in striving, the Traveller vain in talking, the Merchant vain in sweating, the Gentleman vain in building, the husbandman vain in carking, the old man vain in coveting, the serving-man vain in soothing, the young man vain in sporting, the Papist vain in Superstition, the Protestant vain in Conversation. Every *vanity* is so pleasant to one or other, that they cannot miss one. So the gods by Sea, and by Land, and still moe Disciples flock unto her, of Gamesters, and Swearers, and Players, and Tiplers, and Hacksters, and Courtiers, as thick as the Flyes of *Egypt*, which buzzed in their ears, and their eyes, and their necks, before and behinde, that a man cannot set his foot but upon *vanity*. As the waters covered the earth when but eight persons were saved; So *vanity* hath covered it again, a worse deluge than the first; because it hath not suffered eight persons to escape, but every man is tainted with some *vanity* or other; which God seeing in that place and City which should be best in the world (that all men in the City were vain) calls it *The City of vanity*. So we may say, the world of *vanity*, because she hath an interest in every person of it, shee sits upon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heaven is of bliss, so the world is fraught with *vanity*, Court, City and Country. Whither doth not *vanity* go, but to Heaven? Seeing then that *vanity* is so extolled amongst men; *Salomon* gives this sentence, that *all is vanity*. Christ like a Mediator con- Gen 8.20. Gen.7.21. Isa.24.10. Luke 16.15.

concludes upon it, *That there is but one thing necessary*; therefore let our sentence be like theirs: For sure, if we had *Salomons* repentance, wee should see such an image of *vanity* before us, as would make us cry again and again, as often as *Salomon*, *Vanity of vanities*, *Vanity of vanity*, and *all is vanity*. What a sweet sentence is this from a King (who may live as hee list by authority) to say that *All is vanity*? Oh, that wee might hear Kings speak so again! for it is a speech which had need of some to countenance it: for none are counted vain now, but they that speak against *vanity*. Then *Salomon* cryed it, but now we must whisper it: You may see how times are changed: Once this was sound Divinity, now it is flat railing: to say that *All is vanity*, is even the upshot of a disturber. If yee ask the Atheist, or Epicure, or those roguish Players, what is a disturber? You shall see that they will make *Salomon* one, because hee speaketh against *vanity*; for this is their definition. Hee which will not allow men to prophane the Sabbath, but saith, that Cards, and Dice, and Stage-playes, and May-games, and May-poles, and May-fools, and Morice-dancers are *vanity*, is a pratler, disturber, and an Arch-puritan, by the Law which the *Jews* had to kill Christ. The reason is, because men cannot abide to be controled of their pleasures: Therefore they hold it as an offence to speak against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not bee counted precise in these times, must take heed that they go not so far as *Salomon*, to terme all *Vanity*. But they must say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are means to make unity. Greater books are written to maintain this, than *Salomon* made to refute it: so they have made their wit, and their learning *vanity*, and are vain in print. But they that would know now of what standing such precise reprovers are, and how ancient this reproof is, may see here, that if this be a crime to call *Vanity*, *Vanity*; the wisest man that ever was before Christ, was herein criminate; not when he strayed, but when he repented. In his best minde (when hee came like a Preacher) hee preached this text, *Vanity of vanity*, *all is vanity*. Yet many had rather ly in with *Salomon*, than beleeve it of *Salomon*: and while they are wan-

Joh. 19. 7.
Prov. 13. 1.

dring

dring with him, ſome are taken out of their way, and cut ſhort of the time which they ſet to repent: From others God taketh away his grace, ſo they never return, becauſe their guide is gone. This the Holy Ghoſt pointed at when he ſaith, *They followed vanity, and became vain*, ſhewing, that the things we follow, will make us like themſelves, and leads us whither they belong, to Heaven or Hell. In *Rom.* 8. 20, *Vanity* is put for *deſtruction*, but it is never put for *ſalvation*. If other creatures are ſubject to a kinde of deſtruction for the ſin of man, as *Paul* ſheweth, what deſtruction ſhall light upon man for his own ſin? Therefore let our ſentence run with *Salomon*, *Vanity of vanities, all is vain*. We could afford the world better words, and fairer titles than *Vanity of vanities*, but call it what we will, *Salomon* ſhews what it is, and what we will ſay in the end when we have tried it, then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of lives. But as *Laban* ſhewed himſelf at parting; ſo at parting you ſhall ſee how it will ſerve you. They ſeem pleaſant *vanities*, and honeſt *vanities*, and profitable *vanities*; but *David* calls them *deceitful vanities*. *Jonas* comes after and calls them *lying vanities*, that is, which promiſe pleaſure, and profit, and all, but deceive all. When they ſhould perform, they play *Laban*, which gave *Leah* for *Rachel*. If they be *lying vanities*, and *deceitful vanities*, then are they woful and miſerable *vanities*. Therefore if we be not come to *Salomons* concluſion, to think all is *vanity*, it is becauſe our own *vanity* will not ſuffer us to ſee the *vanity* of other things. When wee have proved like *Salomon*, as faſt as every man groweth in knowledge and experience, ſo he begins to cry *vanity*, and after, *Vanity of vanities*, and at laſt, *All is vanity*; ſo wee contemn not all at once, but one ſin after another, one pleaſure after another, till at laſt we count *All is vanity*, and then we are come home with *Salomon*, and may be Preachers unto others. Thus I have ſhewed you (as it were) a limb of *vanity*, you may look about you and ſee the whole body; for if ſhe be any where in this land, this is her pontifical ſeat, where ſhee is never Non-reſident: Now I will leave you to examine theſe ſayings, whether all things have not been in vain unto you yet. If they have been vain to you, and yet are good in their own nature, then think

1 King. 17. 13.

Gen. 31.

Pſal 31. 6.

Jonas 2. 8.

how

how *vain* you are who have turned ſo many good things to *vanity*. Yet to ſet you in the way before I end, I will anſwer them which aſk, *If all things be vain, as Salomon* ſaith, *Tell us what we ſhould chuſe, that we be not vain?* Chriſt ſaith, *That one thing is neceſſary*? Is *Salomon* contrary to Chriſt? No, therefore one thing *Salomon* excepts too, *to fear God, and keep his Commandements*: Therefore if all be *vain* but this, let the Tempter take thee up again and ſhew thee the kingdomes of the world, when he ſaith, *All theſe will I give thee*, thou maiſt ſay, All theſe I contemn, for all is vain.

Luke 10. Mat. 4.

Pſal. 119. What then? *Turn away mine eyes* (ſaith the Prophet *David*) and my ears, and my heart too, *from vanity*. Try and prove thou no longer, for *Salomon* hath proved for thee, it is better to beleeve him, than try with him: Therefore now it remaineth, that as they brought forth their vain books after *Pauls* preaching, and caſt them into the fire; So yee ſhould caſt out all your *vanities* this day, and ſacrifice them to God, for they have been your Idols, therefore bury them as *Jacob* did the Idols, that never man ſaw them after. And as God gave *Job* other children, ſo he will give you other pleaſures; fear not that your joyes will go away with your *vanities*, as many think they ſhall never be merry again, if they would be converted to Religion. But as *David* danced before the Ark as merrily as *Herodias* danced before the King; So know undoubtedly that the righteous finde more joy in goodneſs, than ever the wicked found in filthineſs. *Nay* (ſaith *David*) *more than they can finde in riches or honors, when their wheat and wine abound.* As *a horſe is a vain thing to ſave a man*, ſo all theſe things are too vain to make a man happy. I appeal to your ſelves, if yee have tried the pleaſures of *vanity* already (as I know ye have) whether ye may readily ſay with S. *Paul*, *what profit have we of theſe things whereof we are aſhamed?* no profit, but ſhame, and grief, and guilt, and a dreadful expectation of judgement. As *Salomon* calls folly *the inheritance of folly*, ſo *vanity* is the inheritance of *vanity*. Ten times *Laban* changed *Jacobs* wages, but ten thouſand times ſin hath changed your wages, and deceived you with other ſucceſs than you looked for; like *Shebna* which built his Sepulchre in one Country, and was buried in the other;

2 Sam. 6. 14.

Pſal. 4. 7.

Pſal. 53. 17.

Prov. 14. 18.

Iſa. 22.

thers; and yet how many changes are behinde, you know not, for if you did, you would make inquisition now, and banish them at first, for whensoever yee go about to cast them out, they will say still like the devils, *That thou tormentest them before the time.* Mat. 8. 29. It seems that many are touched with compassion of this, & therefore reprieve their *vanities*, and slack the execution, as though they were afraid to offend the Devil; even we perhaps are in the trace of *vanity*, hunting with *Salomon* to finde that which wee love, and finde it not, because wee seek out of the way. What is the remedy? *So run* (saith *Paul*) *that yee may obtain*: you have 1 Cor. 9. 24. tried the evil way to happiness, now try the good way, and then that which yee love now, shall not only seem *vain*, but *vanity of vanities*, that ye will marvel how yee could love them so long, and would not be in that dotage of them again for all the world. Until these earthly things seem *vain*, no heavenly thing shall seem precious, therefore lose no more time, the day comes when *Vanity of vanities* shall be turned to misery of miseries; and *All is vanity*, to *All is misery*.

There is a certain place called Hell, where God keeps generall Sessions, there Justice shall sit to examine *Vanity*, who hath imbraced her, and who hath forsaken God; and he which made his pleasure of sin, so soon as he hears this doom, *Depart from me yee wicked*, shall go down by a black way with many a sigh and sob from God, from the Angels, from the Saints, from joy, from glory, from bliss, with the fiends of Hell, to sup in the place of darkness with the Princes of horror, the table of vengeance, in the chair of calamity, with *the Crown of death upon his head*; and he which tempted him to sin, shall plague him for sinning, until he cry like *Cain*, *My punishment is greater than I can bear*; for all the griefs, and fears, and cares, and troubles, which fed upon him while he lived, shall meet in an hour, and exceed them so far, that he suffers for all, and marvels how any torment can bee left for other. What saith or fear have they that go dancing or leaping to this fire, as it were to a banquet, like a fool which runneth to the stocks? How happy were it for men, as wee live in these dayes, if there were no judgement at all? What will wee answer when hee which made us purpose to write this, shall ask why men would not believe it?

What

What shall we say, when hee which came from his kingdome to
2 Sam. 11. 26. bring us unto it, demands why we did turn *the day of salvation* into *the day of vanity*? If ye cannot excuse it here, how will yee defend it there? We were born in *vanity*, and we live in *vanity*, but we would not dye in *vanity*, because no man looks for any good of his sins, after he is past this world; therefore let us remember, that whither the vain men are gone, thither vain men shall go. There be not two ends for sinners, but one; what a woful bargain will it seem then to remember that thou didst sell thy soul for *vanity*? if any thing will reclaim us, this will be a terrour in our hearts, to think that we shall give account unto him, which will measure to us as much misery, as we have taken *vanity*; therefore as *Abner* said to *Joab*, *Knowest thou not*
1 Sam. 14. 15. *that it will be bitterness in the latter end*? So let every man consider with himself, though his *vanities* be sweet now, yet
2 Sam. 13. 15. they will be bitter in the end. As *Amnon* after he had fulfilled his lust, did hate *Thamar* (which defiled her) more than he loved her before; so when the sport is past, and death looks us in the face, we shall hate our *vanities* more, than we love them
Luke 10. 41. now. All this doth conclude that our Saviour said to *Martha*, *But one thing is necessary*. Which God grant we may chuse for his Son Jesus Christ, and then we have learned this lesson.

FINIS.

THE LADDER OF PEACE.

1 Thess. 5. 16.

Rejoyce evermore, pray continually, in all things give thanks.

WHen I spake last of these words, I shewed you how the Apostle commendeth unto us three Vertues, of greater price than the three presents which the Wise-men brought unto Christ: The first is, *Rejoyce evermore*: The second is, *Pray continually*: The third, *In all things give thanks*. All three

are

are of one laſt, for we muſt *rejoyce continually*, becauſe he ſaith, *Rejoyce evermore*; and we muſt *pray continually*, becauſe hee ſaith, *Pray continually*; and we muſt *give thanks continually*, becauſe he ſaith, *In all things give thanks*. Theſe are the three things which one ſaith, *All men do, and no man doth*, becauſe every man doth them, and ſcarce one doth them as hee ſhould: Therefore the Apoſtle to ſhew us how we ſhould do them well, doth put *continually* unto them; as though *continuance* were the perfection of all vertues. I chooſe this Scripture for a conſolation to them which are afflicted in conſcience, which is commonly the diſeaſe of the innocenteſt ſoul: for they think that they do well to *mourn continually*; and *Paul* ſaith, *Rejoyce continually*; and therefore I will ſpeak a little more of theſe words than I did before. If you mark it, it may well be called *The Ladder of Peace*: for it ſtands upon three ſteps, and every ſtep is a ſtep from trouble to peace, from ſorrow to joy; for he which can rejoyce, is paſt grief; and he which can pray, is paſſing from his grief; and hee which can give thanks, hath obtained his deſire. A man cannot rejoyce and mourn; a man cannot pray, and deſpair; a man cannot give thanks, and be offended: therefore keep ſtill upon one of theſe three ſteps, and you ſhall never ſorrow too much. If thou canſt not rejoyce, as if thy pain were paſt, then give thanks becauſe, thy pain is profitable: If thou canſt not think that thy pain is worth thanks, then pray that thou mayeſt have patience to bear it; and it is unpoſſible in praying, or thanking, or rejoycing, that any grief ſhould want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muſe, and after to fear, and after to diſtruſt, and at laſt to deſpair, and then every thought ſeems to be a ſinne againſt the Holy Ghoſt. How many ſinnes doth the afflicted conſcience record againſt it ſelf, repenting for breaking this Commandement, and that Commandement, and never repenteth for breaking this Commandement, *Rejoyce evermore*?

It is not an indifferent thing to rejoyce, or not to rejoyce; but we are commanded to rejoyce, to ſhew that we break a Commandement if we rejoyce not. Oh what a comfort is this, when the Comforter himſelf ſhall command us to rejoyce! God was

wont to say, *Repent*, and not rejoyce, because men rejoyce too much, but here God commandeth to rejoyce, as though some men did not rejoyce enough: Therefore you must understand to whom hee speaketh. In *Psalm* 149.5. it is said, *Let the Saints be glad*; not let the wicked be glad. And in *Isa.* 40.1. hee saith, *Comfort my people*, not comfort mine enemies; shewing to whom this commandement of *Paul* is sent, *Rejoyce evermore*. It is not in this as Christ saith, *That which I say unto you, I say unto all*; but that which I say unto you, I say not unto all. *Give wine* (saith *Salomon*) *unto him that is sorrowful, that he may forget his grief*: so give comfort unto him which is penitent, that he may forget his fear. *Salomon* saith five times, that *this is the portion of man under the Sun, to receive the gifts of God with thankfulness, and to rejoyce in them*. He which would have us *holy, as he is holy*, would have us *joyful*, as he is *joyful*; hee which would have us do his will upon earth, as the Angels do it in heaven, would have us rejoyce upon earth, as the Angels rejoyce in heaven; he which hath ordained us to the Kingdome of Saints, would have us rejoyce that we have such a kingdome to receive. Therefore he saith to his Disciples, *Rejoyce that your names are written in the Book of life*. As *Boaz* said unto *Ruth*, *Go not out of this field to glean in any other field, for here thou shalt have enough*: So he would not have us go from this comfort unto any other comfort, for here we shall have enough: the Spirit of God is called the *Comforter*, because we should have comfort in it: *I will send you the Comforter*, saith Christ, to shew that they which have the Spirit, have comfort too, and they which resist comfort, resist the Spirit; therefore the Son of God is called *The Consolation of Israel*, to shew that he bringeth consolation with him, & that joy is where Christ is, as light is where the Sun is: Therefore the chiefest joy is called *The joy of the holy Ghost*; to shew that they have the chiefest joy, which have the holy Ghost; therefore the greatest peace is called *The peace of Conscience*, to shew that they have the greatest peace, which have a good conscience; therefore the faithful are said to be *anointed with the oyl of joy*, as though joy were in their countenance: therefore they are said to be *clothed with the garment of gladness*, as though gladness did compass them like a garment; there-

Psal. 149.
Isa. 40.1.
Prov. 13.1.
Levit. 11.
1 Pet. 1.16.
Luk. 10.20.
Ruth 2.8.
Joh. 14.16.
Luke 2.25.
Rom. 14.17.
Phil. 4.7.
Isa. 61.3.
Rom. 1.17.

fore

fore *Paul* (in all his Epistles) doth joyn *grace and peace* together, and shew that *the peace of God* doth follow them which have *the grace of God*. It is not in vain that the Holy Ghost, when hee named *Barnabas*, interpreted his name too, because it signifieth *the son of consolation*: as though hee delighted in such men as were the sons of consolation. *Comfort one another*, saith *Paul*: How shall wee comfort one another without comfort? Therefore *Paul* saith, *God comforteth us, that we may bee able to comfort other, by the comfort whereby we our selves are comforted of God*: shewing that wee cannot comfort other, unless we be comfortable our selves: and therefore that wee may perform this duty, wee are bound to nourish comfort in our selves. *Paul* saith, *I am full of comfort*: who then can say, I am full of sorrow, but he must contrary *Paul*? As the body may not offend the soul, so the soul may not injure the body, because it is the bodies keeper: but a pensive man doth injure the body and the soul too; for *Salomon* saith, *A sound spirit will bear his infirmities, but a wounded spirit who can bear?* As if he should say, The heart must be kept courageous, and strong, and lively, like an instrument which is tuned to tune all the rest, or else every grief will make thee impatient. In *Deut.* 30. 9. it is said, that God *rejoyceth to do us good*: and therefore in the eight and twentieth Chapter of *Deuteronomy*, the *Jews* are reproved, because they rejoyced not in the service of God. As hee loveth a *cheerful giver*, so he loveth a cheerful server, and a cheerful Preacher, and a cheerful hearer, and a cheerful worshipper: and therefore *David* saith, *Let us sing heartily unto the Lord*, shewing as it were the tune which delighteth Gods ears. If you would know with what tune yee should sing unto God, *David* saith, *Heartily*; that is, you must *give heartily*, you must *love heartily*, you must *obey heartily*, you must *pray heartily*: and when you do all things *heartily*, then you shall do all things *cheerfully*.

1 Cor. 1. 3.
1 Cor. 1. 2.
Gal. 1. 3.
Eph. 1. 2.
Col. 1. 2.
2 Thess. 2. 1.
Tit. 1. 4.
Philem. 3.
Act. 4 39.
1 Thess 4.
1 Cor. 2. 4.
2 Cor. 7. 4.
Prov. 18. 14.
Psal. 65. 12.

Therefore now I may say unto them which resist comfort, and nourish grief, as the Prophet saith, *Who hath required these things of you?* God doth require no sorrow, but the sorrow for sin, no fear, but the fear to sin; no care, but the care to please him, nay hee hath forbidden all other care: and therefore

Isa. 1. 12.

1 Pet. 5.7. *Paul* saith; *Cast your care upon him.* As though God did not allow us to care, he sent his Apostle with this charge, *Cast your care upon him*; as we do cast our sins upon Christ, so wee must cast our care upon him: for God hath commanded us to labour, but not to care, because care hindreth our labour, like the *Samaritans*, which seemed to help the *Jews* to builde the Temple, Ezra. 4. and hindred them to builde the Temple: So care, and sorrow, and thought, seem to help us in our labours, and our studies, and our prayers, and our strife, but indeed they hinder us; for they take all the time from that which wee should doe, and disable us to doe it: and therefore when care commeth to us, wee should answer it as Christ said unto Satan, *Avoid Satan:* Mat. 3. Avoid Care; for every care which is not of God, is of Satan, and we may not bear that which God commandeth us to cast upon him: Should I hang my joy, my faith, and my hope, because I have sinned, as *Judas* hanged himself? The Scripture saith not, Let him which hath stolne, despair of mercy; but, 1 Joh. 4. *Let him which hath stolne, steal no more*, and it is enough. As we are taught to discern of spirits, and of doctrines, so wee 2 Cor. 7. 10. must discern of cares and sorrows; for when *Paul* saith, *There is a repentance not to be repented of:* he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin, Gen. 25. 33. like the tears of *Esau*, which wept not for his sins, but for his Patrimony. When wee sorrow for any thing but for sin, as *Esau* Gen. 27. 34. did, then our sorrow is murmuring; and when we sorrow more for sin than we should, as some do, then our sorrow is distrust, which hurteth us more than the thing which wee sorrow for. Prov. 17. 22. For, *The sorrow of the heart* (saith *Salomon*) *is the consuming of the bones:* not onely the consuming of the soft flesh, but the consuming of the hard bones; that is, it will pull down the strongest man that is; and he which entertaineth it, shall quickly Ruth 1. 20. say with *Naomi*, *Call me no more beautiful, but bitter*, Call mee no more strong, but weak, for it will change him like a sickness: therefore as Christ refused the vinegar, and would not drinke it when hee tasted it; so let no man drinke of sorrow before hee taste it, but if any thing eat thee up, let the Psal. 96. 6. zeal of Gods house eat thee up, for thy charge is not to get thy Gen. 3. 9. living with the care of thy mind, but with *the sweat of thy brows*,

brows. Now (as *James* ſaith) *Reſiſt the devil, and he will flye from you:* So reſiſt ſorrow, and it will flye from you. This is all the care, and all the fear, and all the repentance which ever I could finde in the Scripture. Therefore let us pray God every day to turn all our joy, into the joy of the holy Ghoſt, and all our peace, into the peace of Conſcience, and all our ſorrow, into the ſorrow for ſin, and all our fear, into the fear to ſin; that ſo we may ſorrow and rejoyce together, fear and hope together; that is, have one eye to the Law, to keep us from preſumption, and another eye to the Goſpel, to keep us from deſpair; and then this comfort is ſent to us, *Rejoyce evermore*; or elſe we have nothing to do with it. Jam. 4. 7.

It followeth, *Pray continually.* As *Eliſha* would not Propheſie untill the Muſician came; and while the Muſician played, *Eliſha* Propheſied: So when the heart rejoyceth in God, then is it fitteſt to call upon God: and therefore *Paul* putteth *rejoyce* before *pray*, like the Muſitian, which played before *Eliſha* Propheſied. After *rejoyce continually*, he biddeth us *pray continually*; ſhewing that it muſt be ſuch a *rejoycing continually*, that we may *pray continually* too, or elſe he doth not allow us to rejoyce. How can theſe two joyn together, *Pray*, and *Rejoyce?* Some if they ſhould *pray*, cannot *rejoyce* for their hearts. Nay, their hearts are ſick untill their prayers be done, although they pray not themſelves, but hear another pray for them: this is the difference between the rejoycing of the wicked, and the rejoycing of the godly. 2 King. 3. 15.

The comfort of the wicked is like a compound medicine made of many mixtures; for there muſt be piping, and dancing, and playing, and feaſting, and dallying at their game, or elſe they cannot bee merry: but the comfort of the faithful is like a light in the ayr, which ſhines when no matter is ſeen: ſo the Godly rejoyce when no cauſe is ſeen: If they do but think upon God, they rejoyce ſtreight. If there be but a prayer, and a thankfulneſs, and a meditation, there are inſtruments enow for them, and they can be as merry as birds in May. The reaſon of it is this, as Chriſt ſaid, *I have another meat which you know not of:* So the godly have another joy which the world knows not of; of this joy a man may *rejoyce continually.* And therefore *Salomon* Joh. 4. 32.

Prov. 15. 15. faith, *A good conſcience is a continual feaſt*: that is, a continual joy. But of the wickeds joy he ſaith, *In laughter their heart is ſorrowful*; that is, their laughter is ſorrow: as if he ſhould ſay, The wicked never rejoyce indeed, but counterfeit joy, as they counterfeit vertue. Thus *Paul* joyneth *rejoyce continually*, with *pray continually*: as if he ſhould ſay, By this thou ſhalt know whether thou *rejoyce* well, if thou canſt pray too: that is, if thy rejoycing move thee to prayer, as the joy of Angels makes them

Jam. 5. 13. praiſe God and ſing, *Holy, holy, holy*, unto him. This is according to that in the fift of *James*, *If any man be merry, let him ſing Pſalms*: Mark how *James* joyneth Mirth and Pſalms, as *Paul*

Luke 11. 2. joyneth *rejoycing* and *praying*. All this doth conclude, that as we ſhould do Gods *will in earth as it is done in Heaven*; ſo wee ſhould *rejoyce* in earth, as they *rejoyce* in Heaven, and then this joy is a ſign of another joy: but if we cannot rejoyce in praying, how ſhall we rejoyce in ſuffering? I am now in a large field, where I might ſhew you *to whom we ſhould pray*, and the cauſe *why we ſhould pray*, and the *things which we ſhould pray for*, and *the Mediator which wee ſhould pray by*, and *the affections which we ſhould bring to prayer*: but I will keep my ſelf within my text, which ſaith no more but *Pray continually*. Firſt, we are commanded to *pray*, and then we are commanded to *pray continually*: of all our duties, this is *only Gods duty*, which is given

Mat. 4. 10. to none but God, according to that, *Him only ſhalt thou ſerve*;

Prov. 26. 10. Such an excellent thing is Prayer, that it is offered to none but to him which *Salomon* calleth *Excellent*.

Secondly, It is ſuch a pleaſant thing, that *Paul* joyneth, *Pray continually*, with *Rejoyce continually*, to ſhew that no man hath ſuch joy, as he which is often talking with God by prayer; as if he ſhould ſay, If thou have the skill to *pray continually*; it will make thee *rejoyce continually*: for in the company of God is nothing but joy, and gladneſs of heart.

Note. Thirdly, It is ſuch a neceſſary thing, that Chriſt calleth his Temple, *The houſe of prayer*, to ſhew, that as we ſell in our ſhops, and as we buy in the market, and as we eat in our parlours, and as we ſleep in our chambers, and as we walk in our galleries, ſo we ſhould pray in the Temple; which is ſuch a neceſſary trade for men, that God built a houſe for it, and called it, *The houſe of prayer*,

prayer, as though *prayer* brought God and us to dwell continually in one house together.

Further, he hath made a day for it in every week, as though he would binde us to pray; and because we cannot pray before we be sanctified, therefore hee set down an order for us to observe and keep, which is this, that before every Sabbath he appointed another day beside, in which wee should provide our selves to sanctifie and prepare us, that we might pray in so effectual manner as we ought. Neae.

Fourthly, If we endeavour our selves to live uprightly, and in the fear of God, according to the precise rule of his Commandements, we shall finde it such an heavenly life, that it will make us like the Angels which are in heaven: For when wee read, God speaketh to us, because we read his Word; but when wee *pray*, wee speak to God, because we commence our suit to him; and so *Prayer* makes us like the Angels, which are alwayes singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities, how will their nature and their manners alter, which are still talking with God, like the beloved Disciple which leaned on Christs bosome? Joh. 13. 23.

Fifthly, It is such a sweet thing, above other things that wee do for God, that in Rev. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to heaven, God seems to smell a sweet savour like *Incense*. Commendation of Prayer.

Sixthly, It is such a profitable thing, that it doth more good than almes; for with mine almes I help but three or four; but with my *prayer* I help thousands. *Prayer* is the rich mans almes as well as the poor mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for crums. Note.

Lastly, It is so victorious and powerful, that it overcommeth God himself which overcommeth all things. For if wee will overcome our Lord as *Jacob* did, wee must overcome him with *prayer*. This God sheweth, when he saith to *Jeremiah*, *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is fain to forbid them to *pray*, when he would not grant, lest he should bee overcome. This Christ sheweth again, when hee resembleth his Father to the deafe Judge, Gen. 22. 38. Jer. 14. 11. Luke 18. 2, 3.

Judge, and his ſuppliants to the importunate woman which cried upon him, and made him hearken unto her, as if ſhe had compelled him. Therefore one compareth *Prayer* unto *Sampſons* hair: As all *Sampſons* ſtrength lay in his hair, ſo all our ſtrength lyeth in *Prayer*. I have read of many which write, that they did learn more by praying, than they could by reading. And I have heard ſome ſay, that they have done that by *Prayer*, which they could not do by counſel. In *Exod.* 17. wee read that the *Jews* prevailed more by *prayer*, than they could by fight. Therefore one ſaith, that he which can pray, can do all things, becauſe hee can overcome God, which helpeth him to do all things. And hee which can overcome God, can overcome the devil too, which hindreth all things.

The powerfulneſs of prayer.

Judg. 16. 17.

Who ever fell into Hereſie, or into Apoſtaſie, or into deſpair, before he fell from prayer, the preſervative of the ſoul? *If thou hadſt been here* (ſaith *Martha* to Chriſt) *my brother had not dyed*: So if prayer had been here, theſe evils had not happened. This is the *Holy-water* which driveth away unclean ſpirits, as Chriſt ſheweth when hee ſpeaketh of the devil which is not caſt out but *by faſting and prayer*. This is the *Croſs* which ſaveth us from evil, as Chriſt ſheweth when he teacheth us to pray (as it is written, in the 11. of *Luke*) *Deliver us from evil*. This is the oyl which healeth our ſickneſs, as *James* ſheweth in his fifth Chap. verſ. 25. when he ſaith, *The prayer of faith ſhall ſave the ſick*. It hath ſuch a hand in all things, that it is like the ſanctifier of every thing. It bleſſeth our thoughts, and bleſſeth our ſpeeches, and bleſſeth our actions. As *Abraham* bleſſed his ſervant before he went from him; ſo prayer bleſſeth out works before they go from us. Whatſoever thou doeſt before thou haſt bleſſed it with prayer, thou haſt no promiſe that it ſhall proſper or do good, becauſe he which ſhould bleſs it, is not made a counſel to it. Therefore wee ſhould not preſume to uſe any of Gods gifts, or any of Gods graces without prayer, leſt that which is good do not good, but hurt unto us.

Joh. 11. 32.

Mat. 17. 21.

Gen. 24.

For this cauſe S. *Paul* in the 14. of the *Romans*, and the ſixth verſe, teacheth us to *pray before we eat*. For this cauſe *Paul* prayed before he journied. For this cauſe *Eliah* prayed before he ſacrificed, as it appeareth in the firſt book of *Kings* 18. 36.

In all things pray.

Act. 20. 36. 38.

For

For this cauſe the *Iſraelites* prayed before they fought: and for this cauſe wee pray before we preach. It is a good thing to preach, and yet you ſee we do not preſume to preach before we pray, becauſe *Paul planteth, Apollo watereth, but God giveth the increaſe.* Even ſo, we ſhould not preſume to give almes, nor to give counſel, nor to give help, before we have prayed that it may do good. Nay, we ſhould not preſume to exerciſe our faith, nor our repentance, nor our obedience without prayer; becauſe there is no faith ſo perfect, but it had need of prayer to ſtrengthen it. Alſo there is no love ſo perfect, but it had need of prayer to confirm it. There is no repentance ſo perfect, but it had need of prayer to continue it: There is no obedience ſo perfect, but it had need of prayer to direct it. Therefore he doth ſin which preſumeth to do any good work without prayer, becauſe he ſeems to do it by his own power, for that he craveth not aſſiſtance from God, which giveth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Phyſick to bring forth health. Therefore no vertue hath done ſo much as prayer hath done, for all vertues have had their power from prayer: and therefore one ſaith, that prayer hath done as many exploits as all vertues beſide. 1 Cor. 3. 6.

The Apoſtle *Paul* in the eleventh to the *Hebrews* ſaith, that *by faith Noah did this*, and *Abraham did this*, and *David did this*, and *Enoch did this*: but did their faith any thing without prayer? For their faith was ſtrengthned by prayer; and therefore the Diſciples prayed Chriſt to ſtrengthen their faith. By prayer *Eliah* made the clouds to fall: by prayer *Joſhua* made the Sun to ſtand ſtill: by prayer *Eliſha* raiſed the dead to life: by prayer *Moſes* made the enemies to flye: by prayer *Salomon* obtained wiſdome. So that as *Paul* in the firſt to *Timothy*, and 4. Chap. ſaith of godlineſs, *Godlineſs is profitable to all things*; ſo I may ſay of prayer, *Prayer* is profitable to all things. The Dove could find no reſt for the ſole of her foot, until ſhe returned to the Ark; ſo the ſinner, when he can flye no longer, nor ſuffer any longer, nor help himſelf any longer; at laſt he turneth to prayer, which is like the City of Refuge, where no enemy, where no adverſity, and where no tentation hath power to hurt him. Luke 17. 5. 1 King. 18. 45. Joſh 10. 12, 13 2 King. 4. 33, 34, 35. Exod. 16. 1. 1 King. 3. 12. Gen. 8. 9. Num. 15. 12.

Laſtly, as Prayer is excellent in reſpect of God, to whom only it

it is offered, ſo it is excellent in reſpect of the godly, who onely offer it. For as *Paul* ſaith of faith, in the ſecond to the Theſſalonians, *All men have not faith*; ſo I may ſay of Prayer, All men have not the *gift of prayer*: and therefore *Zachariah* ſpeaketh of a *ſpirit of prayer*. And when wee pray, *Paul* ſaith, *That the Spirit helpeth our infirmities, and prayeth in us*; as though there were a peculiar ſpirit for *prayer*, and none could pray but they which had that ſpirit.

Zach. 12. 10.

Rom. 8. 29.

I have known many wicked men *hear*, and I have known many wicked men *ſtudy*, and I have known many wicked men *faſt*, and I have known many wicked men *preach*, and I have known many wicked men *counſel*; but I did never know any wicked man that could *pray* well, nor any that could *pray* well, live wickedly. This *Peter* proveth in his firſt Epiſtle, and fourth Chapter, when he ſaith, *Be ſober and watchful in prayer*, ſhewing that *all cannot pray*, but they which are *ſober* and *watchful*.

This *Peter* the Apoſtle proveth again in his firſt Epiſtle, and third Chapter, when he exhorteth the husband and wife to love one another, leſt their prayers be interrupted: ſhewing that ſin doth hinder our *prayer*, and that a man cannot *pray* heartily, when wrath and malice, or luſt doth carry his minde away. This *Paul* witneſſeth again when he ſaith, *How ſhould they call upon him in whom they have not beleeved?* ſhewing that none can *pray* but they which have faith: and that it is a ſign that the Spirit is within, if he can *pray*: and therefore one ſaith, So long as God doth not take away thy *praying*, he hath not taken away his mercy. Seeing then that *Prayer* is ſuch a ſacrifice as is offered to none but God, and none can offer it but they which have faith, and love, and repentance to bring it to him: as *Aaron* did not ſtand before the Lord before hee was waſhed, ſo let no man call upon God before he be ſanctified. For as *Iſaac* did firſt taſte *Jacobs* meat, and then bleſſed him when he liked his offering, ſo God will have an offering which pleaſeth him, before hee give the bleſſing which pleaſeth us. Therefore as *Jacob* charged his ſons when they went unto *Joſeph*, *Take the beſt fruits of the land and give unto him*: ſo I adviſe my ſelf and you when we go to God, let us take the beſt fruits of our hearts and give unto him: that is, not the ſhew of repentance, but repentance indeed.

Exod. 29. 4.

Gen 27. 25.

Gen. 43. 11.

As

As *Abraham* left his Asse at the foot of the hill when he went to sacrifice: so when we go to pray, we must leave our passions, and affections, and lusts behinde, lest they trouble us, like the fowls which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Jacobs* meat pleased his father, then God will hear our prayers, and bless us, as his father blessed him.

Now to inform us what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the 7. Chapter, shewing that he had the minde of Christ, teacheth us to *Pray continually*. This he expoundeth in the second Epistle to the *Thessalonians*, the 3 Chapter, and the 13 verse, when hee saith, *Be not weary of well-doing*. Therefore if you do well when you pray, you must not be weary of praying.

The like saying is in the 12. Chapter to the *Romans*, where it is said, *Continue in prayer*. The like saying is in the 1 Chap. to the *Romans*, where it is said, *Pray at all times*. The like saying also is in the 18 Chap. of S. *Luke*, where it is said, *Pray always, and be not faint*. Mark. We are not commanded to preach continually, nor yee to hear continually, nor to fast continually, nor to watch continually, nor to give continually; but we are commanded to *pray continually*, as though prayer were more needfull than all the rest. We want continually, and we are tempted continually, and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgive our sins, and prevent our temptations.

To shew that we should pray daily, Christ teacheth us in the 11. Chap of S. *Luke*, to say, *Give us this day our daily bread*. This day we ask no more but *our daily bread*, and if we live till the morrow, then we ask no more but *our daily bread*: so the word *daily*, doth teach us to *pray daily*: for there is great reason that they which have continually need of God, should *pray continually unto him*. But as some answered Christ, as it appeareth in S. *Johns* Gospel, *Who is able to do this?* So you will say unto me, Who is able to pray continually?

Saint *Paul* in his twelfth Chapter to the *Romans*, teacheth us a reasonable service of God. Here hee seems to injoyn us an unreasonable service of God. For who did ever pray continually?

nually? or if we ſhould pray continually, when ſhould we hear, or preach, or when ſhould we ſtudy, or when ſhould we work? So one ſervice ſeems to hinder all ſervices: but indeed it doth further all ſervices, and therefore we are commanded to *Pray continually*, becauſe we can do nothing without prayer. But if you imagine that this Commandement is broken, if your lips bee not alwayes going, which was the Hereſie of the *Meſſalians*, or if you dwell not alwayes in the Church like the golden Candleſticks, then you are out of *Pauls* minde: For *Paul* did not pray continually with his lips, and therefore hee doth not mean a lip-prayer: neither did *Paul* live day and night in the Temple, and therefore he doth not mean a Church-prayer: And further, It ſeems that the *Jews* were not appointed to pray at all times, for they had ſet times of prayer; and therefore wee read how *Peter* and *John* went up to the Temple at the time of Prayer: Therefore to *pray continually*, is to liſt up our hearts continually unto God, and to *pray* in our thought, as *Moſes* did, though wee open not our lips; and ſo wee may *pray continually*. As when a good man is to anſwer before the Perſecutor, a thought prayeth in his heart that hee may anſwer wiſely: when hee is to give almes, a thought prayeth in his heart that it may do good: when hee is to give counſel, a thought prayeth in his heart that it may proſper: when hee is to hear a Sermon, a thought prayeth in his heart that hee may bee edified and ſanctified by it. Thus wee may pray and hear, pray and ſpeak, pray and eat, pray and ſtudy, pray and work together, as the *Jews* built and fought together; And therefore prayer ſeems a harder thing then it is. For if it had been irkſome for any to pray, *Paul* would not have joyned *Praying* and *Rejoycing* together. It is not hard which a man may do and rejoyce too. If a man love intirely, he hath not ſuch delight as to talke often, and to conferre daily with him whom he loveth; for by this his love is increaſed, and his joy is doubled: but the ſeldomer wee commune together, by little and little our affections abate, till at laſt wee become ſtrange one to the other, as though we had never been acquainted. Even ſo our affections and familiarity doth grow toward God by often praying unto him: and when wee leave off to pray, then our affections draw from him, and his affections from

Act. 3. 1.

How to pray continually.

Nehem. 4. 7.

Pſal. 119. 164. Dan 6, 19.

from us: therefore we read how often the good men were wont to pray. In times past *Daniel* saith, that *he prayed thrice a day*: *David* saith, that *he prayed seven times a day*: it is said, that *Cornelius prayed continually*: it is said, that the Disciples *prayed continually*: and in the first to the *Romans*, *Paul*, which teacheth us here to *pray without ceasing*, saith, that he himself *prayed without ceasing*. As *Jacob* would not let the Angel go, before he had blessed him; so a Christian should not let God rest, before he hear him. This is the state that a Christian should strive to, and never think that he is sound at the heart, till all his thoughts be a kinde of prayer. Now if we should examine our selves whether we pray as we should, as *Paul* teacheth us to examine our selves, whether wee beleeve as wee should. I am of opinion, that there is no such want in this Land as the want of prayer; for it is neglected, as though it were never commanded, as if there were no God to worship, or as if wee had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poor men; as though none were bound to pray, but poor men: but now the world goeth, as though neither rich, nor poor were bound to pray: One would think that our deliverance out of *Egypt*, that our victory against the *Spaniards*, that the weather which threatneth sickness, that the dearth which threatneth famine, should make us pray, and yet doth not: for where is the person that prayeth now more than hee did before? Some are like the *fool, which saith in his heart, There is no God*; for they pray *never*, though *Paul* say, *Pray ever*. *Cain* was rejected for offering an unworthy sacrifice: What shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adjure but in a circle; so they cannot pray but in the Church, and then they pray, when they should hear. Some are like the Ephramites, which can pronounce every word but that which they should: so they never want words, but when they speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, untill hee come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, untill they come to this, *Give us this day*

Rom. 1.

1 Cor. 11. 18.

Psal. 14. 1.

Gen. 5.

Judg. 12. 6.

our,

our daily bread: Doeſt thou think that God doth mark that prayer which thou doeſt not mark thy ſelf? Some come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before hee have his anſwer. If God will take a *Pater noſter* of them, and hear them for that, ſo it is, for they never made any other prayer in their lives; but even as a childe ſayeth grace, ſo they ſay, *Our Father*; put them out of that, and they cannot pray a word, no more than a childe can make a grace, if he be put out of his own. Some are like *Nadab* and *Abihu*, which never look with what fire their ſacrifice is kindled; ſo they never reſpect with what motion their prayer is kindled, whether it bee from the Spirit, or from the fleſh; but ſometime they pray of malice for revenge: ſometime of greedineſs for riches: ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God, but that which was kindled with the fire which came down from heaven: ſo no prayer is accepted with God, but that which is kindled with ſome motion from heaven. Their prayer never aſcendeth to heaven: for *Abels* heart, made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they ſhould call for another: ſo they pray for one thing, when they ſhould pray for another: when they called for ſtones, they brought them timber; when they called for timber, they brought them ſtones: So when they call for health, God ſends them ſickneſs: when they call for reſt, God ſends them trouble: when they call for riches, God ſends them wants: when they call for honour, God ſends them ſhame: when they call for eaſe, God ſends them a yoke: for it is a juſt thing with God, that they which do one thing for another, ſhould receive one thing for another. Some are like the Prodigal ſonne which prayed but untill hee had gotten his Patrimony, and then hee forſook his Father which gave it him: So they pray no longer, but untill they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury ſend them home again. Theſe are the Beads-men of our age, and theſe are the prayers which we offer to him which made heaven and earth. Wouldeſt thou regard his ſuit which ſhould intreat thee ſo contemptuouſly as thou intreateſt

Numb. 3.4.

Levit. 3.5.

Gen. 4.4.

Gen. 11.13.

Luke 15.12. Note.

intreateſt God? Let us conſider, how that prayer ſhould obtain remiſſion of ſin, which is ſin it ſelf. *Paul* ſaith, *Let all which call upon the name of the Lord, depart from iniquity:* as if hee ſhould ſay, the Lord will hear none which pray unto him, but them which depart from iniquity. *Salomon* ſaith, *The prayer of the wicked is an abomination*, if his beſt work be an abomination, what are his worſt deeds; and the ſinner himſelf? Therefore he adviſeth, *Prepare thy heart before thou go into the Temple, leſt thou offer the ſacrifice of fools:* as if he ſhould ſay, He which offereth a preſent unto a Prince, which the Prince likes not, is a fool for his pains. This is the cauſe ſaith one, why God doth not hear our prayers as he did our fathers, becauſe we pray not with ſuch humility and perſeverance as they did. Many touched Chriſt, yet but one drew vertue out of him: ſo many pray unto Chriſt, but few draw comfort from him.

Note. 2 Tim. 2. 19. Prov. 28. 9. Eccleſ. 5, 1.

Now if you will know what prayer is accepted with God, *James* ſaith, *The prayer of the juſt avayleth much, if it be fervent.* He ſaith not that the prayer of the wicked avayleth any thing, though it be never ſo fervent; but the perſon muſt be juſt, the prayer muſt be fervent too: by this thou knoweſt then whether thy prayer be accepted with God. As God ſent down fire from heaven to conſume *Eliah* his ſacrifice, becauſe it pleaſed him; ſo he will ſend down a kinde of joy and lightneſs upon thy heart, which ſhall kindle thee within, as the fire kindled *Elia's* ſacrifice, and ſend thee away with ſuch a joy, like a Suitor which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith, as Chriſt anſwered the Centurion, *Be it unto thee as thou beleeveſt:* ſo thy heart ſhall anſwer thee, *Be it unto thee as thou beleeveſt.* When we begin to pray, we are going from the devil, and when we end our prayer, we are come to God: As firſt, many temptations will hinder thee, but with earneſtneſs thou ſhalt drive them away. *Then make no haſte* (as *Salomon* ſaith) *to get out of the Kings preſence*; for the Lord and thy prayer are met together in heaven, like Chriſt and the woman at *Jacobs* Well.

Jam. 5. 6. Note. 1 King. 18. 38. Joh. 4.

Seeing then that prayer is ſuch an excellent thing that it is given to none but to him which is called *Excellent*, and ſuch a pleaſant thing that *Paul* joyneth, *Pray continually*, with *Rejoyce* conti-

continually, and ſuch an heavenly thing, that it makes us like the Angels which are in heaven, and ſuch a neceſſary thing, that God built a houſe for it, and made a day for it, and ſuch a holy thing, that none but the holy can deal with it; and ſuch a ſtrong thing, that it overcommeth God, which overcommeth all. How is it then, that our Fathers ſpent ſo much time in prayer, and we make no account of it? Have wee nothing to pray for as well as they? Nay, they prayed for nothing but wee had need to pray for the like. The Turks and Idolaters pray to them that cannot hear; but he which ſaith, *I will hear*, hath not ſo many ſupplications to him as Noble men. What will wee give God, if we will not afford him thanks? What will wee do for him, if we will not praiſe him? *If thou be wiſe* (ſaith *Salomon*) *thou art wiſe unto thy ſelf*: So if wee do pray, wee do pray for our ſelves. Shall the birds ſing unto God, and not they for whom he created birds? What a fool is he which will fight and travel, and watch for himſelf, and will not ſpeak for himſelf? If God had required ſuch coſtly ſacrifices of us, as hee did of the *Jews*, it is to bee feared, that he ſhould not bee ſerved at all: For wee are ſuch *Gergeſites*, that wee would not part from our beaſts to ſacrifice to him. Therefore let us not ſay, God will not hear; but let us ſay, wee do not ask, for God is readier to give, than wee to ask: Therefore let us pray that our neglect of Prayer may bee forgiven.

FINIS.

THE

THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1, *When the morning was come, all the chiefe Priests, and the Elders of the people tooke counsell against Jesus to put him to death.*

2, *And led him away bound, and delivered him unto Pontius Pilate the Governour.*

3, *Then when Judas which betrayed him, saw that he was condemned, he repented himselfe, and brought again the thirtie peeces of silver to the chief Priests and Elders.*

4. *Saying, I have sinned, betraying the innocent blood: but they said, What is that to us? see thou to it.*

THe last time you heard how a Publican received Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chiefe Priests, and the Elders of the people took counsell against Jesus to put him to death.* 2, *And led him away bound, and delivered him unto Pontius Pilat the Governor.* The Priests were Ecclesiasticall persons, and the Elders were civill Magistrates; so they which should have stood most for Christ, stood most against him. *Marke*, putteth in the Scribes too, and *Luke*, putteth in the whole multitude: as if he should say, The Priests, and the Scribes, & the Pharises, and the Elders, and the people. He which stood for all, had all against him. Here is fulfilled that which was prophesied in the second Psalme, *They banded themselves against the Lord, and against his anointed.* But why did they band themselves against the Lord, or against his anointed? What was their desire of him? To have his goods? No, he had none for himselfe; but they were richer then he. To have his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serve them; for they had done so already, untill even his Disciples

Mark. 15. 1. *Luke.* 22. 66.

Psal. 2. 2.

were filled from him. What would they have then? Bloudy men, *they took counsell* (saith *Matthew*) *to put him to death*. They had the Devils minde; which is not satisfied but with death: and how do they contrive it? He saith, *They took counsell about it*.

Mark. 14. 10. When *Pharaoh* did most foolishly, he said, come *Let us worke wisely*. So when they did worst, then they seemed to do it in best manner, for they will not sinne without counsell: a wise counsel to consulte of murther, like the Papists counsels when Mat. 26. 55. they give licence for treason. They may be fitter said to take armes, then to take counsell. For Christ saith before, that they came with swords and staves to take him. *David* speakes of a malignant Church, that is, a Church of malicious persons, such a Church was this: for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to save *them*; and at midnight they instituted their treason, and consulted how to destroy *him*. The time which they chose, and the Judge which they chose, are specially to be noted. The time. *In the morning, &c.*

This therefore is not to be expounded of the beginning of their counsell, but of the end of their councell: for they took counsel in the night, and executed it in the morning. When they agreed to go unto *Pilate*, it was night; but when they brought him to *Pilate*, it was morning. But marke how unjustly they handled him before they brought him to the Judge. They should have done nothing against him before he came to his judgment; but they did all against him, except condemning him, and crucifying him, before they came to the Judge. For all that is spoken before of examining him and mocking him and revileing him, and buffetting him, and spitting in his face, was done before they came to the Judge: which shewes, that they were even angrie that they could not kill him without the Judge too.

All this was done in the night, and therefore Christ said to Matth. 26. 31. his Disciples in the evening: *This night all of you shall be offended for me*: shewing that all these things should be done in the Mar. 14. 41, 43 night. Therefore *S. Marke* saith, that *Peter*, and *James*, and *John*, were asleep, when *Judas* and his companions came against him:

him: which sheweth that it was the time of sleep: and in the Scripture he saith, that a young man ran after with a linnen garment upon his bare body: which sheweth, that he hearing a tumult and an uproare to grow in the night, ran forth of doores in great haste without his clothes, as they doe in a fire, to see what was done: and it is added, that they strove to take him, and that he was fain to slip off his linnen, and run away from them naked, as *Joseph* did when he left his cloak with his light Mistris, when he slipt from her; which sheweth how void of shame and modestie they were, to offer such violence to a stranger, that hee could scarse scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night-work, like them which hath the light becausse they doe evill. It was not their wont to sit in counsel in the night, but in the day. It would have troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darknes; and therefore Christ saith, *This is the hour of darknesse*: the hour of darknes, and the power of darknesse, and the work of darknesse met together. When they shou'd rest, malice would not suffer them to rest, but they become like Owles which watch in the night, and cannot sleep. Here was fulfilled *Solomons* saying, *They cannot sleep before they have done evill*: So eager we are upon revenge more then any thing else. They say, that he cannot stay which rideth upon the Devill: for malice driveth him, and furie spurrs him. Therefore *Zacheus* went not so hastily to receive Christ, as his enemies hast to destroy him: nay, rather I may say to destroy themselves; for as they prayed at Christ's death, so it came upon them. They said, *His blood bee upon us and upon our children*: so his blood is upon them, and upon their children: which have been vagabonds over the earth ever since, and have no Countrey of their own: for if they be cursed which doe the Lords businesse negligently, they must be cursed too which do the Devils businesse diligently.

Luk. 22. 53.

Prov. 4. 36.

Matth. 27. 25.

Ierem. 48. 10.

If men were so hastie in executing justice, as they were in executing malice, so many men should not be undone by suits of law: for in one day they could apprehend, and accuse, and examine, and condemne, and execute him which was innocent:

A note for Lawyers.

cent, but he which is just cannot be quit in one Terme or two: nay, if he have right in a yeer, it is counted quick dispatch, and he is glad that he met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolonging too, which keepes their Clients in suspense from day to day, and from week to week, in great charge and sin together? I would to God that some did not sit in counsell against good Christians, as those Priests did against Christ: but God in his mercie daily doth confound and bring to nothing the accursed counsels of the wicked Antichrist, and all his rebellious confederates. So when the wicked took counsel together, wickednesse was the end of their counsels: for there is nothing worse to the ungodly, then to meet together: for before they meet, their wickednesse is a little hid, like the poyson in a Serpent; but when they meet together, one setteth on another, and the poyson breakes forth into vile speeches, and detestable works, and ungodly practices; as we see in Tavernes, and such like assemblies as this.

For now they are met together, they have conspired amongst themselves to accuse unto the Governour the most innocent man in the world, as if he were the worst man living: they abused him, and mock him, and revile him, and buffetted him, before they brought him to the Governour, which sheweth that they would have kill'd him too, if they durst, without the Governour: but sinne is craftie, and therefore they observe the order of Law, and forme of judgment, lest they should be taken in the snare which they made for him.

First, because that *Pilate* had the authority over judgments of death, and not they; therefore they are enforced to seek unto his judgment seat to save themselves from blame, and to be delivered out of trouble, if they did usurp any thing upon the Magistates office.

Then, because they might not runne unto the Governour before day, without suspicion of tumult, they stayed untill it was morning: but so soone as they could come, they came post-haste; for the Sunne did no sooner peepe, but even at the verie breake of the day, they were all ready to flocke unto the Judge against him. This they did without knowledge: but God directed every thing unto a right end. For it was meet that the

Sonne

Son of God ſhould be cleared in a ſolemne manner by an earthly Judge, to ſhew how we ſhal be cleared by the heavenly Judge: and therefore as it appeareth *Matth.* 27. 24. *Pilate* ſaith, that *he found no evill in him*, before he gave ſentence againſt him, which ſheweth that he died not for his own ſins, but for our ſins: and therefore though they went to the Judge to ſave themſelvs from blame, yet God ſent them to the Judge that his word might be fulfilled.

Laſtly, this *Pilate* was a Roman Governour, which ruled for *Ceſar*, as *Zacheus* was a Roman collector which gathered for *Ceſar*: for at that time the Romans had brought much of the world into their ſubjection: as ſince that time they have brought much of the world into Idolatry: and therefore God would have his Son to be judged by the Roman policie, and to be condemned by a Roman Judge, and to be ſlain with a Roman death, as it were joining the Jews and the Romans, in impiety together, to ſhew that theſe two Nations ſhould be the odiouſeſt people unto him in all the world, and how his ſervants ſhould be crucifiied there, where he was crucified himſelf: for as the Romans did then crucifie Chriſt upon the Croſſe, ſo they crucifie him now upon the Altar, and reſemble the Dragon, which when he could not prevail againſt *Michael* himſelf, then he fought againſt the woman and her ſeed; that is, the Church and her children, which are ſlain in Rome, as the Prophets were in Jeruſalem. Thus Rome began with the head, and ends with the members. So much of the Prieſts, and the Scribes, and the Phariſees, and the Elders, and *Pilate*, what they did againſt Chriſt, of whom was fulfilled *David*'s prayer; *Lord turn the counſell of Achitophel unto folly*: ſo their counſell was turned unto folly. For as *Paul* revived when he was ſtoned, ſo Chriſt roſe again when he was buried, to ſhew, that there is no counſell againſt God: and therefore let all our counſells be for God.

Revel. 12.

2 *Sam.* 15.

Now we come to *Judas*: to aggravate this tragical counſel, the Evangeliſt annexeth unto it, the deſperate end of the curſedſt man that ever was. Three things are eſpecially noted of this traitor; his death, the cauſe of his death, and the confeſſion which he made before his death. His death in the fifth verſe; *He went*

and hanged himselfe. The cause of his death in the third verse; *For that he had betrayed his Lord, and now did see him condemned, and had no joy of the money which was given unto him for his treason.* His confession in the third verse; *I have sinned in betraying the innocent blood.* I will speak of every word as they lye, for your memorie. Therefore, first of his treason: *When Judas the traytor.* Before he was called *Judas* the Apostle, now he is called *Judas* the traitour, to distinguish him from other of that name: least any of his name should be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* marke, to make him hatefull like a Rogue which is burned in the ear: so *Esau* was called Edom, which signifieht *Red*, to keep his wickednesse in remembrance, because he sold his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Judas his brother*, from *Judas his betrayer*: and therefore as *Jeroboam* comes in with his train after him, *Jeroboam which made Israel to sin*; so *Judas* comes in with his traine after him, *Judas which betrayeth the Lord.* For when God said, *I will honour them which honour me*: he signifieth how he would dishonour them which dishonour him: and therefore this name is a word of reproach untill this day: and all traytors are called *Judasses* for his sake, that the Prophecie might be fulfilled, *The names of the wicked shall rot*: that is, they shall be named with loathsomenesse, and remembred with disdain, as a man passeth by rotten carrion, and stoppeth his nose untill he be past it. That is the just wrath of God. As Christ promised that *Maries* good worke should be spoken of to the worlds end: so he hath caused *Judas* evill work to be spoken of unto the worlds end too. For there were three evils in one. First, his practice was impudent, because he offered himselfe to be a traytour before he was asked. Then it was covetous, because he was contented to betray his Lord for thirty pence. And lastly, it was craftie, because he betrayed him with a kisse, which is a signe of love. Like this traytour doe all other traytours, and therefore are all called *Judasses*: that is impudent, and covetous, and craftie like their master.

ines. 4.

Est. 8.

King. 22. 52.

Prov. 10. 7.

The next consideration is, how *Judas* his repentance came upon

upon him, in these words; *When he saw that Jesus was condemned, &c. Peter* heard three crows before hee felt any remorse: so *Judas* saw his Lord apprehended, and yet hee repented not: then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last he saw him condemned, and then, saith *Matthew*, he repented; like one which slayeth his friend in his rage, and sorroweth when it is past. In *Gen.* 6. God is said to *repent*, but God repenteth *not like men:* so here the wicked are said to repent but the wicked repent not like the faithfull. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, than to repent indeed. For if *Judas* had repented like *Peter*, he should have been forgiven like *Peter*: but to shew that he did not repent well, when he had committed one sin, he addeth another to it: for when he had murthered his Master, he murthered himself too. Therefore if you ask how he repented, I think he repented so as most Usurers repent, upon their death-beds. There is a shame of sin, and guilt of conscience, and fear of judgment even in a reprobate, which is a fore-taste of Hell, which the wicked feel: even as the peace of conscience and joy in the holy Ghost is a fore-taste of Heaven, which the godly feel before they come thither. So *Judas* was displeased with the uglinesse of his treacherie, and had a mishapen sorrow like a Bears whelpe, but without any conversion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely he felt a shame, and guilt, and anguish in his heart, which was rather a punishment of sin, than a repentance for his sin, and a preparative to Hell, which he was going unto. For hardnesse of heart, and despair of mercy are sins, and punishments for sin too: but true repentance is such a sorrow for one sin, as breedeth a dislike of all sinnes, and moveth to pray, and resolveth to amend; which falleth upon none but the Elect: And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent* But if the Papists doctrine of repentance be true, there is nothing wanting in *Judas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate contrition of heart, confession of mouth, and satisfaction

of work, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, he saith, *I have sinned*: for satisfaction, he *restored the money again*, and yet he is *Judas*, *the son of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: So *Judas* telleth the Papists, that one thing is wanting in their repentance; that is the conversion of a man to God, and change of minde: when a sinner renounceth himself for shame of his sinne, and yeeldeth to righteousnesse with as great love as ever he loved wickednesse. If *Judas* had repented so, he would rather have suffered pain like *Job*, than by unlawfull means rid himself out of pain, like *Cain*, which thought to prevent God's judgment against him. This was not a signe of repentance, but a signe of despair. Therefore let every one learn this, that so long as Gods mercy is greater than mans iniquity, there is no cause to dispair, but to hope. For why did our Saviour save *Mary Magdalen*, which had seven Devills, and spare the thief which never did good, but left as great sinners as they should dispair of mercy, if they prevented? If thou canst knock, his promise bindeth him to open. Therefore say not, God will not give; but I do not ask: for God is readier to give, than we to ask.

The next consideration is, how *Judas* restored his bribe again. In the first of the Proverbs 31. *Solomon* saith, *The wicked shall be filled with their own devices*. And in the fourteenth chapter, vers. 14. he saith *They shall be satiate with their own ways*: for *Judas* hath sinned so long, that now he is weary of his sin, and would restore his bribe again, even the same day that he took it. It was given him in the night, and in the morning he brought it back: so soon is the pleasure of sin eclipsed. Even now his thirty pence was the sweetest silver that ever he fingered: and now it is the bitterest money that ever he pursed. Therefore let all consider what *Abner* said unto *Joab*, *knowest thou not that it will be bitternesse in the latter end?* 2 Sam. 2. 26. The sting of the Serpent is in his tail: so the tail of sin hath the sting, that is, the end. There is no sin but it hath three punishments which follow it like hand-maids; *Fear*, *Shame*, and *Guilt*: fear of judgment; shame of men; and guilt of conscience.

Three hand-maids of sin.

All

All these did surprize *Judas* at once, so suddenly as *Adam* spied his nakednesse; and though they come after every sin, yet they are never looked for. *Gehezi* took his bribe merrily, but he did wear it heavily. *Jezabel* thought that she had got a vineyard for nothing; but she payed more for it than she would give for all the world. So *Judas* thought that he was made for ever when he was undone for ever. Here was the Scripture fulfilled, *The bread of deceit is sweet to man, but his mouth shall be filled with gravell.* So this gain of treason was sweet to *Judas*, but when hee digested it, it cracked like gravell in his teeth. Who would suffer for millions of gold, that which *Judas* suffered for thirty pence? and yet many are content to sin for lesse: *Judas* was a traitor for thirty pence; but a thousand are liars and deceivers, and swearers for a penny. If they can get any thing by lyes, or oaths, or wiles, it is like the mystery of their occupation. Be not deceived, the time commeth when you would restore this gain again, as *Judas* did, and peradventure you shall not find the owners where to make restitution. How many at the hour of death have offered their praiers, and their supplications and service unto GOD, as *Judas* offered his mony to the Priests, and God would not accept it? but they died as they lived, and went from despair unto destruction: therefore *to day hear his voyce.* If you will not be so good as *Zacheus*, to restore four-fold for all that you have gotten by usurie, or bribery, or extortion, or deceit, yet be so good as *Judas* to bring again so much as you have taken: and if you do it not with *Judas's* mind, but with *Zacheus* mind, it shall be accepted as *Zacheus* was.

1 Kiog. 21.

Prov. 20. 17

Note.

The last consideration is, the confession which he makes before his death; *I have sinned, &c.* O! *Judas* (saith one) doest thou know that thou hast sinned, and didst not know that thou shouldest sin; It is not enough to say, *I have sinned*; so said *Saul*, and *Cain*, and *Pharaoh*, *I have sinned.* But who saith, *I will not sin*? When sin is past, then we know: but if we did look to it before, then we need not say, *I have sinned*: for sin is chosen in the dark, like bad wares, when the faults are not seen. Sin seems no sin untill it come to *I have sinned*; that is, untill it be past. If *Judas* had shewed his repentance to God,

God, as he ſhewed it but to men, happily his offence might have found mercie: but he did ſeparate himſelfe farther from God by his deſpaire, than he was ſeparated before by his treaſon, and choſe rather to runne unto them which would mock him, than unto him which ſhould ſuccour him: therefore his confeſſion was without remiſſion: and though he ſaid, *I have ſinned*, yet God anſweres not, I have forgiven: to ſhew, that except our repentance be better than his, it ſhall not weigh againſt one ſinne. Yet *Judas* doth not onely acknowledge himſelfe a ſinner, which is the moſt that many of us confeſſe, becauſe he would not be counted worſe than other, but reckoned his ſinne without an accuſer: as if one ſhould come forth and ſay, I have ſtolen an horſe: ſo he ſaith, *I have betrayed my Maſter*. In what did *Judas* ſinne? In treaſon: then treaſon is ſinne, and yet the Papiſt count it a merit, as though they ſhould merit by ſinne. There was never any Heretick which maintained treaſon but the Papiſts. *Touch not mine anointed* (ſaith God:) Yes, kill his anoynted, ſaith they. How far are they from *David*, which would not lay his hand upon *Saul*? If he were a man after God's heart, as he is called? then they muſt be men after the Devils heart. After *Judas* had received meat of Chriſt, he went about to betray him: ſo after they have received peace and plentie, and proſperity of their Prince, they go about to betray her. As *David's* enemies longed and ſaid, *When will David die, and the name of David periſh*? So they long and cry; when will *Elizabeth* die, and the name of *Elizabeth* periſh? But *Elizabeth* liveth, and they die which ſeek her death.

John calles the Phariſees a generation of Vipers, which never are borne, but their mother dieth for it. How right this fitteth with the Papiſts? for they cannot live without the death of their mother. For the Spanyard which would ſlaughter them, they would ſlaughter the Nurſe which cheriſheth them. Had *Zimris peace* (ſaith *Jezabel*) *which ſlew his maſter*? So I may ſay, Have they died in peace which would have ſlaine their Miſtris? They which have not hanged themſelves like *Judas*, have been hanged by others like *Haman*, as though they had been ſent over but to viſit Tiborne. So God hath bleſſed them that bleſſe her, and curſed them which curſe her. Therefore ſome Traytours

2 Kin. 2 5.

have

have confeſſed, that they have ſinned in betraying the Lord's anointed, as *Judas* confeſſed that hee had ſinned in betraying the Lord himſelfe. He betrayed him, as though he had not been innocent; and now he muſt die, he ſaith, *I have betrayed the innocent blood.* Innocent indeed; for when he had asked his enemies which of them could accuſe him of ſinne, they had nothing to anſwer. Innocent in life, innocent in ſpeech, and innocent in thought. The infants which he calleth innocents, were not ſo innocent: therefore how ſhould he be innocent which betrayed the innocenteſt of all? We are taught to do good unto all; but eſpecially to the good: but *Judas* was naught to all, but worſe to the beſt. If he had betrayed any, he might ſay, I have ſinned: becauſe all diſſimulation and guile is condemned: 1. *Peter.* 2. 1. But when the innocents are betrayed, nay when the innocenteſt is betrayed, it ſeemeth more than ſinne, becauſe never any betrayed innocent Chriſt but *Judas*. Thus Chriſt was juſtified of his Diſciples, and his enemies. He which betrayed him ſaid, he was innocent. He which condemned him ſaid, he was innocent. And the Devils which made *Judas* betray him, and *Pilate* condemne him ſaid before, that he was the Sonne of God, and called him holy. Thus every ſinner ſhall be condemned of himſelfe before he be condemned of GOD, that the LORD may be juſtified when he judged. If *Judas* could have ſaid, I beleeve, when he ſaid, *I have ſinned*; God would have anſwered him as *Nathan* anſwered *David*, *Thy ſinnes are forgiven*: but he confeſſed and amended not. What ſhall be to them which do not confeſſe, but defend their ſinnes? is not thy ſinne worſe than *Judas*, when *Judas* ſaith, *I have ſinned*, and thou ſayeſt, I have not ſinned? This is our manner, to pleade not guiltie ſo long as we live: ſinnes and excuſes are twinnes, borne at a birth: and one followeth another, as *Zarah* came after *Phares* out of the wombe, Gen. 38 30. *Judas* ſaith, *I have ſinned*: but we ſay, I have not ſinned, or I have ſinned but a little, or I have ſinned againſt my will: ſo we mince our ſinnes as though they needed no forgiveneſſe. *Solomon* ſaith, *I am more fooliſh than any man*: but we would be counted wiſer then any man. *Paul* calleth himſelfe the greateſt ſinner: but we would be judged the

Chriſts innocencie.

more.

the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If we would judge our selves, we should not be judged. Be not deceived, for sinne doth not end as it begins. When the terrours of *Judas* come upon the soule, the tongue cannot hide his sinnes: for dispaire and horrour will not bee smothered: but he which hath *Saules* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleep: but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the Worme of conscience gnaw upon their hearts, may truly say, that they have felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrours are there which he cannot expresse himselfe? Sorrowes are met in his soule at a feast: and fear, thought, and anguish divide his soule between them. All the furies of hell leaps upon his heart like a stage. Thought calleth to Fear; Fear whistleth to Horrour; Horrour beckeneth to Dispair, and saith, Come and help me to torment this sinner: One saith, that she commeth from this sinne, and another saith, that she cometh from that sinne: so he goeth thorow a thousand deaths, and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once: he hath no soul fit to be comforted. Thus he lies as it were upon the racke, and saith that he beares the world upon his shoulders, and that no man suffereth that which he suffereth. So let him lye (saith God) without ease, untill he confesse and repent, and call for mercie. This is the godly way which the Serpent said would make you Gods, and made him a Devill. Therefore at the last learne the sleight of Satan in this wretched Traytor. His subtilties are well called the depth of Satan; for he is so deep, that few can sound him. Now he lets *Judas* see his sinne: before, he hid it from him. Untill he had sinned, he made as though it were no sin, but with promises and bribes muffled his face, and covered the vileness of his fact, least shame should keep him from it. But when he had done, he made it seem as vile as he could, to make him dispaire for it. All his baits are made of this fashion, that the sinne is done

two consciences.

before

before the punishment be considered. Let us not looke for *Judas* to come behind to warne us, for this is written for our learning; and therefore, *Be as wise as Serpents*, that the Serpent may not deceive you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23, 24.

And I besought the Lord the same time, saying; O Lord God, thou hast begun to shew thy servant thy greatnesse, and thy mighty hand: for where is there a God in heaven or in earth, that can do like thy works, and like thy power? &c.

HERE *Moses* teacheth us how to pray; he beginneth first, and telleth God that he hath begunne to shew him favour: and well might *Moses* so say, for he was no sooner borne, but the Lord began to shew him his greatnesse, in saving him when he was cast into the river, and delivered him unto a Kings daughter to be brought up; and after, by his mighty providence, bringing him to his mother to be nursed. If all that the Lord had done for him till this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy servant thy greatnesse.* Herein *Moses* in some part sheweth himselfe thankfull for that he had received, trusting thereby to intreat God to continue his benefits and loving kindnesse towards him, which is a thing which pleaseth God: for which of us having a friend, at whose hands wee have received a benefit heretofore, if we should stand in need of him again, would not say unto him; Sir, you have been my friend heretofore, and many wayes done good unto me; the consideration whereof at this time hath imboldened me to come unto you againe. Who is it but will account this a thankfull fellow, and say; See, it is a good deed to do for one which shews himselfe *Exod.* 2. 6.

ſelfe ſo thankfull? Even ſo *Moſes* cometh to God, he is not like one who ſitting in his door, and ſeeth one day by day come by him & ſalute him, and yet taketh no acqueintance; ſo that if he ſtand in need of him, either he knoweth not where he dwelleth, or elſe becauſe he is not acquainted with him, he is abaſhed to aſke anything of him. *Moſes* is not ſuch an one, but he is acquainted with the Lord, who ſo often paſſed by him, and therefore he now ſaith, *Thou haſt begun (O Lord) thou haſt begun to ſhew thy ſervant thy greatneſſe and thy mighty hand.* Of this is already ſpoken: what this greatneſſe and mighty hand which God ſheweth to *Moſes* was, we have already heard: namely, that mightie deliverance which the Lord even from his birth to this time, had ſent him in the time of need.

For where is there a God in heaven or in earth, that can do like thy workes, or like thy power? Here *Moſes* challengeth all the Idol-gods, and telleth them, that amongſt them all, there is not one of them that can do like his God. So God, when he is oppoſed and ſet againſt his enemies, is then moſt glorious, and confounded them all. Now *Moſes* proceedeth in his prayer, ſaying; *I pray thee let me go over and ſee the good land that is beyond Iordan, that goodly mountain of Lebanon. But the Lord was angry with me for your ſakes, and would not hear me. And the Lord ſaid unto me, Let it ſuffice thee, or be content, ſpeak no more unto me of this matter. Get thee up into the top of Piſgah. &c.* Here are four things to be conſidered. Firſt, the prayer of *Moſes*, in theſe words, *I pray thee, &c.* Then the anſwere of God for his prayer. then the mitigating of his anger, ſet downe in theſe words, *Let it ſuffice, or be content, &c. Speak no more unto me of this matter.* Then the promiſe which God maketh unto *Moſes*, that *he ſhould ſee the land of Canaan, though not poſſeſſeth it.*

Pſal. 87. 6.

Tom. 326.

Firſt for the prayer of *Moſes*, ſet down in theſe words, *I pray thee let me go over, and ſee the good land. &c.*

Here *Moſes* prayeth like one of us, who are alwaies craving, but never have reſpect to the will of God, to ſay, *Thy will be done:* Chriſt hath not taught us to aske, *Our daily bred*, before he taught us to ſay, *Thy will be done*; and therefore Chriſt when he went to pray, after he had prayed that *If it were poſſible that*

Mat. 14, 33. 36

hour might paſſe from him; yet afterward remembring how he had

had taught his Diſciples before, returned again, and ſaid, *Neverthleſſe, not that I will, but that thou wilt, be done.* And our prayer made after this ſort, is the cauſe many times why wee are not heard: therefore let us hereafter learn in our prayers to pray that God's will may be done.

What this mountain Lebanon is: ſurely *Moſes* meaneth the place where the Temple ſhould be built, and God honored: for after that *Joſhua* had quietly poſſeſſed the land of Canaan, hee builded a Tabernacle wherein to call upon the Lord not perfect. *Joſh.* 22. 10

Now it followeth in the Text; *But the Lord was angry with me for your ſakes, and would not hear me, &c.*

So ſoon as *Moſes* changed his prayer, God turneth from him, and will not hear him: ſo ſoon we make God to forſake us, if we do not according to his will. *Moſes* ſheweth the cauſe why God would not hear him: although he were a great man, and in high authority, yet he is not aſhamed to confeſſe his fault, which he might have kept ſecret if he would: for the people knew not that he had ſinned, becauſe the ſin which he committed was not open, but ſecret: yea it was a little repine, as in the 11. of Numbers, the 11. verſe, and therefore *Moſes* might have kepe it from them: but becauſe he would not juſtifie himſelf, he telleth them that the Lord was angry with him, and becauſe he would not have the people to juſtifie themſelvs, he telleth them it is for their ſakes. Thus when *Moſes* changeth his prayer God will no longer hear him: ſo we ſee, that where ſin is; there prayer is not effectuall; ſo that if we will hope to receive by prayer any thing at Gods hands, we muſt firſt remove and take away the cauſe of our hinderance (which is ſin) before we can receive the thing we pray for. For here we ſee that prayer, which before pacified the wrath of God, which healed *Miriam* being ſtricken with leproſie, which raiſed the widdows ſon from death to life, by which *David* obtained victory, which brought down fire from heaven to conſume the Idolaters ſacrifice, which brought *Jeremiah* out of priſon, and *Jonah* out of the fiſhes belly, and made the Sun to ſtand ſtill, and the rain to fall from Heaven, and triumphed over all, is here by a little ſin quite overthrown, even like a great Monarc poyſoned with a little ſpider.

Numb. 11. 11, 12, 13. *Exod.* 5. 22. *Numb.* 14. 15. *Exod.* 31. 14. *Numb.* 12. 14 2 *King.* 17. 27, 23. 1 *King.* 4 19. *Act.* 4. c. 9 1 *Corinth.* 18. 1 *Cor.* 7. 1. *Jerem* 34. 14. *Jonah* 1. 10. *Joſh.* 12. 1.

But

But the Lord was angry with me for your ſake, and would not hear me. God, when *Moſes* had prayed, did not grant his requeſt, but was angrie with him: but leaſt *Moſes* ſhould be quite diſcouraged, he ſtraight wayes mitigated his anger, and biddeth him *be content, and ſpeak no more unto him of that matter.* God doth not bid him, that he ſhould not pray any more unto him, but that he ſhould pray no more for that thing. Firſt, God biddeth him to be content; as if he ſhould have ſaid, Although thou maieſt not enter into the land, yet I wil content thee otherwayes. Thus God would have us, in what eſtate ſoever we be, to be content with our calling, for it is his appointment. And ſeeing he hath enough to content us all, therefore we ſhould not murmur nor grudge one at a nother, but be thankfull unto him, becauſe it is his good will and pleaſure it ſhould be ſo. And ſurely *Moſes* would, and was willing that the Jewes ſhould profit by his doctrine, for he hath ſet it downe in the 20. of *Numbers* twice, and in the 27. 13. in *Deut.* 32. 49. and in this place, all to the intent to ſhew that God is able to content all. He is not like to *Iſaac*, who when he had bleſſed one of his ſonnes, could not bleſſe the other: but he, when he had bleſſed the poor, bleſſed the hungrie; and when he had bleſſed the hungrie, hee bleſſed them that wept; when he had bleſſed them that wept, he bleſſed them that were reviled, and ſuffered for Chriſt's ſake. There is no end of bleſſing, *becauſe his mercie endureth for ever.* God is ſo merciſull, that though wee are not able to pray aright, yet he conſidereth our prayers, and turneth all to the beſt for our good, not granting our requeſts many times, but a better thing then we do deſire of him: as when *David* prayed that the child gotten in adultery might live, God heard him, and did conſider of it, yet did not grant his requeſt, but a better thing; that was, that his ſon *Solomon* ſhould reigne after him. And when our Saviour Chriſt prayed that that hour might paſſe over him, God heard him, and did conſider it, yet did not grant his requeſt, but a better thing, that his death ſhould take away the ſinnes of the world: and here in this place where *Moſes* prayeth, God heareth his prayer, and doth conſider of it, yet doth not grant his requeſt, but a better thing; that is, *that he ſhall go into the heavenly Canaan.* Thus we ſee that God is ſo

merciſull

Numb 20. 12. 14, & 27. 13. *Deut.* 32. 29, *Geneſ.* 27. 33.

Pſal. 13. 5.

merciſull that he can ſcarſe puniſh ſinners; he is ſo loving, that often he giveth us better things then we can deſire; who then will offend ſo merciſull and loving a father? let us ſeeing God is ſo merciſull unto us, take heed that we abuſe not his mercies, leaſt in ſo doing we provoke him unto judgment. Now God hath told *Moſes* that he ſhall not go into the land, he beginneth to teach him how he ſhall doe to ſee it, *and biddeth him go up into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it, &c.*

As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twig; ſo a little ſinne ſtayeth this great Captain, that he cannot come within the land of Canaan. Firſt, God is angry with him, and envies him altogether, as though he were not worthy ſo much as to go up the Mount: thus we may ſee, how one of the leaſt ſinnes is able to turne from us all the goodneſſe, and all the favour which God beareth to us. After, God commands *Moſes* to goe up the Mount. Here *Moſes* obeyeth Gods commandement: but if he had been like many a murmuring man, he would have denied to goe up to the Mount, ſaying, What banquet is this to me, but a dainty diſh ſet before one forbidden to eat? But *Moſes* had rather dye than anger the Lord again, when he had bid him be content. This we may learn of *Moſes* to bee content with our calling whether we have little or much: for God contented *Moſes* as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when God hath not ordained us to ſee great ſubſtance, as he hath ſome of our brethren; yet becauſe we ſhould not be diſcontent, he will give us as much pleaſure at the ſight of them in others, as though we our ſelves enjoyed them. So God contenteth *Moſes*, and he contenteth *Joſhua*: for as *Joſhua* came into the Land as *Moſes* could not, ſo *Moſes* ſaw it as *Joſhua* could not. So I ſay God cotenteth all, that *Joſhua* ſhould not envie *Moſes*, nor *Moſes* envie *Joſhua*. And this was the great power of God, who although *Moſes* were very old, yet was his eye-ſight moſt perfect; in ſo much that he could ſee further than any of his company: for *being upon the Mount, he ſaw all the Land of Gilead unto Dan and all Nepthaly, and the Land of Ephraim and Manaſſes, and all the Land*

Note.

Note.

Deut. 34. 26.

of Juda unto the uttermoſt Sea, &c. The like to this did never any ſee being of the age of *Moſes*; who was one hundred and twenty yeares old. Many things might *Moſes* have objected, which might have hindred him from going up the Mount: for ſurely it muſt needs be a griefe to him, when he conſidered that great paine which he had taken in bringing them thorow the wilderneſſe, and conducting them forty yeares together, and now when he had no further to go, but even over Jordan, to be taken away then; and another which never took any paines, poſſeſſe all his labours. This I ſay, muſt be a great and intolerable thing to fleſh and blood: for when one hath laid a foundation, and another come and build upon it, ſurely he will think himſelfe hardly dealt withall. Or if one have drawn a picture, head and face, and all ſaving the legs, if one come and draw the legs, and ſo take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, becauſe they had not more than thoſe which began the laſt houre, murmured againſt the Maſter of the houſe: Such is our nature, and yet notwithſtanding all this *Moſes* is content. He knoweth that God doth him no wrong, but is juſt and merciſull alſo. He bleſſeth all alike, as *Jacobs* children were bleſſed.

Matth. 20. 11.

Gen. 49. 55.

Climbe the mount if thou wilt ſee Canaan.

Moſes ſo long as he was upon the plain ground, could not ſee the type of heaven: but when he was upon the Mount, he ſaw it before he came to heaven it ſelfe. So let us even now ſcale the Mount as *Moſes* did, that we may ſee and conſider theſe joyes. Which thing ſhall be to reclaime our hearts from earthly matters. As *Peter* went up the Mount to ſee Chriſts glory, and *Moſes* went up the Mount to ſee the Land of promiſe: ſo let us aſcend from theſe earthly things, to the contemplation of heavenly. This ſhould be our journey til we come up to Heaven it ſelfe, to climbe the hill: for we are low men of ſtature, like *Zacheus*, who cannot ſee Chriſt before we be lifted from the earth; that ſo if we will ever poſſeſſe heaven, we muſt plucke our hearts from the earth, and then ſhall we ſee God neerer then we can poſſibly, if we keep our minde from earthly matters. God ſheweth himſelfe to ſome neaier, to ſome farther off, and to ſome in Parables: as the Prophets ſaw God

neaier

nearer than the Patriarchs; and the Apoſtles nearer than the Prophets: as to *Abraham* he ſaid, *In thy ſeed:* *Iſaiah* came nearer, and ſaid, *Unto us a Childe is born, &c.* *John* yet came more near, and ſaid; *Behold the Lambe of God.* *Gen. 12, 18.* *Iſa. 9. 6.* *Joh. 1. 36.* *2 Pet. 1. 18.*

Get thee up into the top of Piſgah, and lift thine eies Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eies, for thou ſhalt not go over this Jordan.

Now *Moſes* is in his proſpect, as *David* was in his Tower. Here he muſt prepare himſelf to die, while he is looking upon the land which ſo long he hath been in coming to. Who would not have grieved at this, that after ſo long as fortie years travel in hope to poſſeſs it, ſhould now in the end be content with a ſight of it, and ſo vaniſh away? Yet *Moſes* (for all this) murmureth not, but like *Job* taketh it patiently. And as he was upon the Mount where God vaniſhed; ſo here he is upon the Mount, and vaniſheth away himſelf; as it appeareth in *Deut.* 34. and the ſixth *Verſe*. No man knoweth his toomb, nor which way he is gone, leſt the Jews ſhould have worſhipped his Reliques, As the Papiſts do theirs. So good Rulers are taken away in a time when death is leaſt ſuſpected. As *Lot* was taken away before the people of Sodom knew, as is ſhewed in the 19. chapter of *Geneſis*, and the 10. verſe: ſo we ſee that when our time is come, and our glaſſe run out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world, can carry us any further. No, no more than *Moſes* could goe over this Jordan.

But *Charge Joſhua, and incourage him, and imbolden him: for he ſhall go before this people, and he ſhall divide for inheritance unto them the Land which thou ſhalt ſee, &c.*

Now *Moſes* faſteth, here cometh *Joſhua* a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth lead them into heaven. *Moſes* is no ſooner dead, but God chuſeth another Captaine to go in and out before his people. And now God chuſeth a Governour, ſee what a man he chuſeth. O would that God might have the chuſing ſtill! for then all Governors ſhould be ſuch as *Joſhua*: for ſuch is our corruption, that if we chuſe our ſelves, we ſtill chuſe ſuch as God would not have choſen; and therefore we had need to pray to the *Numb. 26. 19.* *Deut. 27. 16.*

Lord God as *Moſes* did, that he would appoint a man which may go in and out before us, that we be not as ſheep without a ſhepherd.

But *Charge Joſhua, incourage him, and imbolden him.* God would not have *Moſes* to incourage *Joſhua* in words onely, but in deeds too; and therefore *Moſes* giveth him all the glory he can, as *John* gave it unto Chriſt.

Charge Joſhua, incourage him, and imbolden him. Here God would have *Joſhua* incouraged with all the incouragement that may be, as though he could never be incouraged enough. God had incouraged himſelfe before, as in the 21. verſe. *And I charged Joſhua the ſame time, &c.* And in the 27. of *Numbers*, *Moſes* ſetteth him before *Eleazer* the Prieſt, *and he put his hand upon him, and gave him a charge, &c.* And in *Deut.* 31. 23. God bids him, *Be ſtrong, and of a good courage.* And in *Joſh.* 1. 5, 6, 7, 8, 9, 10. God tells him, *That there ſhall not be a man able to withſtand him all the daies of his life:* for he will be with him, and never leave him nor forſake him. And again in the ninth Verſe he ſaith, *Have not I commanded thee not to fear? for I will be with thee whitherſoever thou goeſt.* And in the 31 of *Deut.* v. 7. when *Moſes* prepared himſelf to die, he called *Joſhua*, and bids him *Be ſtrong, and of a good courage.* And in the 8 of *Joſhua* Verſ. 10 the Lord biddeth him, *not to fear when his enemies came upon him.* Thus is *Joſhua* incouraged of all: and thus ſhould *Joſhua* be incouraged ſtill. But who incourageth *Joſhua* ſo? Nay, where is that he, that doth not diſcourage *Joſhua*? Now *Joſhua* is contemned and ſcorned of the vileſt. And is this to incourage him? No, *Joſhua* had need of better incouragement than this: elſe *Joſhua* and all the *Joſhua's* in this Land will faint, and ſo ſhall the people be left without a guide to go in and out before them, and then ſhall they be ready and a fit prey for the Woolf. Well, we ſee that *Joſhua* here is better incouraged: and it is not without a cauſe that God would have *Joſhua* thus incouraged: for if he had an ear at every man's mouth, he would rather wiſh to die with *Moſes* upon the mount, than take in hand to bring ſuch wicked *Cains* into the Land of Canaan. That which old *Jethro* taught *Moſes* (that a Governour had need to bee a man of courage) here he findeth truth: for nothing more

Deut. 3.21. Numb. 27.22. Deut. 31.23. Joſh. 1. 5,6,7, 8,9,10. Deut. 31. 7. Joſh. 8. 10. Note. Courage in Magiſtrates.

more hurteth juſtice then fear. Therefore a Magiſtrate had need to be ſuch a one as ſhall not fear the face of any whatſoever: which cauſed *Moſes* to ſpeak ſo often to *Joſhua*, bidding him to be of good courage. And to that end God commandeth *Moſes* again and again, to encourage him, uſing theſe three words, *Charge, Encourage, and Imbolden him*; as the Cocke crowed thrice, that if *Peter* were aſleep the firſt and the ſecond time, yet he might at laſt awake him.

Now it reſteth, that I ſhould incourage *Joſhua* which ſucceedeth mee. But how ſhall I begin to encourage him, or where ſhould I begin? Shall I tell him, that he ſhall live now at eaſe, and in ſecurity? No, why? how ſhall I encourag *Joſhua?* ſhall I tell him you will love him, and follow him, and that he ſhall find you willing, & forward in every good action? if I promiſe it, ſhall I not lie? If I become bounden for you, ſhall I not forfeit? I fear yes. Why, how then ſhould I encourage *Joſhua?* ſhall I tell him, all will ſpeak well of him? or ſhall I tell him, none will ſlander him? No. For if he be as righteous as Chriſt, yet ſome of the Scribes and Phariſes will ſeek to perſecute him. If he will live in quietneſſe, he muſt not utter all the counſell of God, though God command him. Nor he muſt not reprove ſome ſinnes, for then he ſhall be thought to bear envie againſt ſome perſons. Nor he muſt not keep company with the Godly, for then he ſhall be accounted a partaker. No, he muſt not deny the company of the wicked, for then he ſhall be accounted a Preciſian, a Puritan, and I know not what. But thou wilt ſay: What then, is there no comfort for *Joſhua*? I anſwer, Yes: and that is, it may be after ſome three or four yeares labour and travell, he ſhall win ſome two or three unto Chriſt, which ſhall extinguiſh all grief: for God will one day reward him for his labour, and glorifie him in heaven. But if *Joſhua* ſhould be in trouble, as he cannot almoſt otherwiſe chuſe, if he keep a good conſcience, and reprove the mighty under his charge, then he ſhall ſee moſt of the great ones will quite forſake him, which now ſeem to favour him; and they will ſee him perſecuted like Chriſt, and ſtand a farr off like *Pilate*, and waſh their hands, as though they were innocent, when it is in their power and authority to amend it.

This Sermon was his farewell

If he ſtand out like a valiant ſouldier and prevail, then all will draw unto him: But if he faint for lack of ſtrength, although he weep like *Peter*, yet none will pitty him. Therefore ſtand you to him both in proſperity and adverſity. Love him and obey him in all righteouſneſſe, as the Jews did their *Ioſhua*: and here I deliver you unto him; and with my love, leave and good will, I give him my poſſeſſion, my labour, and my twelve months travels. And here (becauſe I would not keep you over long) like as *Ioſhua* kept the people before his death, with an exhortation to fear God, or as one friend holdeth a nother by the hand being loth to part, I will make an end, beſeeching you, as *Ioſhua* beſought the people of Iſrael, that you wil henceforward fear the Lord, and ſerve him in truth, and put away all envie and ungodlines: that it may not be ſaid, they have returned with the Dog to his uomit, or with the Swine to the puddle; but that you may goe on forward in all goodneſs, ſerving the Lord in ſpirit and truth. Then ſhall the God of heaven bleſſe and proſper you in all temporall graces, and in the end glorifie you in the Kingdom of Heaven:

To the which, the Lord for his mercies ſake bring you all,

AMEN.

This was the laſt Sermon that HENRY SMITH *made at* Clemant-Danes.

FINIS.

THE

THE DIALOGVE BE-TWEEN PAUL, AND KING AGRIPPA.

Acts, 26, verſ. 27. &c.

O King Agrippa, beleeveſt thou the Prophets? I know that thou beleeveſt.

Then Agrippa ſaid unto Paul, almoſt thou perſwadeſt me to become a Chriſtian.

Then Paul ſaid, I would to God that not onely thou, but alſo all that heare me this day, were both almoſt, and all together ſuch as I am, except theſe bands.

IN this Dialogue between *Agrippa* the King, and *Paul* the Apoſtle, firſt, you ſhall heare what *Paul* ſaith: then you ſhall hear what *Agrippa* anſwers: after you ſhall heare what *Paul* replies. In *Agrippa* you ſhall hear what we are; in *Paul* you ſhall ſee what we ſhould be: for the King ſhewes that he is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian. This is the ſumme of their confeſſion. Firſt, *Paul* begins and ſpeakes, as though he would teach us a way to win ſinners; every word is a motive, and ſhewes that he that fiſheth for ſoules, had need to have many nets, and obſerve time, and place, and calling, and fit all words before in his mind, leaſt he loſe his bait. For unleſſe he ſeek the vantage, and get the upper ground of ſin, before he encounter, it is liker to give him the foile, as the Devils did to the Exorciſte, than to be driven out by him. Therefore as *Iacob* came to *Eſau* with ſeven curteſies, to prepare his heart, and turne his wrath before they met together; So *Paul* uſeth (as it were) three preambles before he imbraceth this King. *Gen.* 33. 3.

Firſt, with a reverent title, *O King Agrippa.* Secondly with a profitable queſtion; *Doeſt thou beleeve the Prophets?* Thirdly, with a favourable prevention, *I know that thou beleeveſt.* With theſe three congies, he cloſes ſo with King *Agrippa*, that he could not ſtart out of his circle: the holy Spirit ſo placed every word when he meant to do good, that it was not poſſible *Acts.* 19. 16.

to correct them: ſo they hit in their ſpeeches, which have that prompter, and ſeek not themſelves, but would fain ſpeak that which might touch the hart, and win the hearer to God. *O King Agrippa.* I note here a queſtion, and an objection, as though he were Opponent and Reſpondent too, for he askes the queſtion, and anſwers himſelfe: *O King! doſt thou beleeve?* Now *Agrippa* ſhould ſay, yea or no, and *Paul takes* the word out of his mouth; leaſt he ſhould ſay no, he anſwers for him, *I know thou beleeveſt.* That is his preparative to *Agrippa*, before he come with that hard leſſon *to be a Chriſtian altogether.* Before, *Paul* had to deal with *Feſtus*, the Preſident of Ceſaria, which came now from the idolatrous Gentiles, an obſtinate, brutiſh, and barbarous man; which, becauſe he ſavoured not the things of God, but fleſh and blood, though that *Paul* was beſide himſelfe when he ſpake of Chriſt, and ſaid, that *too much learning had made him mad*: as ſome giddie ſpirits think now, that they which are zealouſer then themſelves, know not what they ſay or do, and impute all the troubles of the Realm, and the invaſion of the *Spaniards*, unto the preaching of the Word, and to the faſts and praiers that were exerciſed about that time; like *Achab*, which ſaid that the Prophet troubled Iſrael, when he himſelfe was the cauſe of all their plagues. What will not dogs ſpue out when they are ſet to vomit? When *Paul* ſaw ſuch a brutiſh Preſident, he turned his ſpeech from him to *Agrippa*, in whom he did ſee better tokens of faith; thinking to kindle the ſparks which he ſaw in him, thus boldly he ſets upon him, *O King Agrippa, beleveſt thou the Prophets?* As if he ſhould ſay, If thou beleeveſt the Prophets, it is eaſie for thee to beleeve that which I teach out of the Prophets: for all that I ſpeak of *this Jeſus*, is written in the *Prophets*, and fulfill'd in *Chriſt*. Look upon the Prophets, and look upon him; there thou ſhalt ſee all that I ſay: that it is no report of mine, but that which I have received from good witneſs, and thou maiſt bear it of the ſame, if thou do but read the Prophets: therefore before other queſtions, he askes, *Doeſt thou beleeve the Prophets?* Like a wiſe ſchoolmaſter which examines his ſcholar, before he begins to teach him, to know what he hath learned already, and how he underſtandeth, that he may go forward with him: ſo *Paul* examines this King

when

when he intended to make him a ſcholar of Chriſt, he asked him what he hath learned already, before he teach him further? and poſing him, he begins at the foundation, which is *Faith*, ſaying, Tell me, *Doeſt thou beleeve the Prophets?* Yet if we ſhould aske ſome of you, before ye come to the Lord's Table: Do you beleeve the Scriptures? Do ye know Chriſt? Can ye give a reaſon of your faith? You will think your ſelves much diſgraced to be Chatechiſed as this King was: we muſt not ask you with *Paul: Do you beleeve?* but ſay with *Paul, we know that ye beleeve*, before we ask you. Is this like the Child which Chriſt ſet in the middeſt of his Diſciples, and ſaid, *That whoſoever received the Kingdom of heaven, he ſhould receive it as a Child?* That is, he ſhould humble himſelfe, and take correction, and learn like a child, for heaven Gate is low, and he muſt ſtoop that goes in at it. The ſouldiers, and Publicans, and harlots had ſuch remorſe, that they came to *John* before they were baptiſed, *confeſſing their ſinnes, and asked, Maſter, what ſhall we do?* They were not aſhamed to acknowledg both their ſinnes, and their ignorance: which made *John* wonder, and aske who had taught them, as though this ſhould be a ſtrange thing in time to come, and ſo it is: if ye be not like Publicans, when will ye be like Chriſtians? They confeſſed before they were baptiſed; but we muſt think that you know, though you know that we think wrong: We muſt take you for religious, though we know we take you amiſſe. Shame of face was ordained for ſinne, but ſhame is turned from ſinn to righteouſneſſe; for they wihch are aſhamed of no evill, are aſhamed of any good: this is a baſhfull divel.

Now when *Paul* had asked him, he anſwered himſelfe: *Doeſt thou beleeve, I know thou beleeveſt.* He asked *Agrippa* whether hee beleeve, and ſaith, he knoweth that he doth beleeve. What need he aske that which he knowes?

Here you may ſee that we have need to ſuſpect our judgement, when we conceive not the cauſe, when they which are wiſer and holier then our ſelves, do thus or thus, ſpeak thus or thus. Let us remember that the ſpirituall man judgeth all, and is judged of none, becauſe no man knoweth the counſels of the Spirit, but he which hath it: Wiſe men have large exceptions, and it becomes us to conſtrue their ſayings and doings better than

than others ſhall conſtrue ours. As the Diſciples reverenced many ſayings of Chriſt, when they knew not his meaning: ſo we ſhould rather think that we knew not the reaſon, than that they ſpake without reaſon. Chriſt did know that *Peter* loved him, yet that he might get a confeſſion of him, and inſtruct him further, he did aske him that which he knew; ſo *Paul* catechiſing *Agrippa*, doth aske him that wich he knew, to teach him that which he knew not. But why doth *Paul* ſay flatly, that he knowes that, which no man thought of this King before? Either becauſe that he did perceive that *Agrippa* did beleeve in part, and therefore he rejoyced, like the father to ſee the ſon comming towards him: ſo he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleeveſt:* that is, I know thou haſt a kind of faith, and beleeveſt that the Prophets ſaid truly, as many of the Gentiles did, though thou canſt not apply is unto thy ſelfe: ſo to bring him from faith to faith, from knowledg to knowledg, from love to love, he commends thoſe ſparks in him, which deſerved not to be called faith, but almoſt faith, as *Agrippa* ſaith. Or elſe he ſaith, *I know thou beleeveſt*, becauſe he would have him beleeve. Therefore he prevents him, and anſwers for him, leaſt *Agrippa* ſhould goe back, and miſlike with his boldneſſe, and ſay, No, *I beleeve not the Prorhets*; as it is like he would have ſaid, if *Paul* had not ſpoken mildly to him; therefore he begs the queſtion, and anſwers him, *I know thou beleeveſt*; as when we will make a man our friend, and willing to do us a pleaſure, we ſpeak as though he were willing already, and that we made no doubt of him. *Doeſt thou beleeve?* yea *I know thou beleeveſt.* And yet it was was but *almoſt believe*, as *Agrippa* confeſt himſelfe: But if he had not believed, this was the way to make him believe: for this no believed, this was the way to make him believe: For this makes many zealous, to be caunted zealous, and many ſtudious, valiant, and bountifull, to have a name of more than is in them: as if ye mark, ye ſhal ſee, generally to ſpeak wel of a man, rather than evill, doth ſtir him to vertue, and incourage him in the vertue; for no man is ſo humble, but he leanes to fame; and a good report doth tickle and pleaſe him which deſerves it, and him which deſerves it not. Therefore *Paul* which knew by long experience what bait was beſt to catch ſoules, when he caſt

caſt forth ſuch a ſtrange queſtion, anticipates the anſwere, leſt *Agrippa* ſhould anſwer otherwiſe than he would have him: he will not truſt him with ſuch a queſtion, but ſpeakes for him. *I know that thou believeſt. Solomon* ſaith *That he is wiſe who winneth ſoules.* Prov. 11. 30. And ſo you may ſee in this example, here zeal and diſcretion were met together; the Doves ſimplicity, and the Serpents policy kiſſeth each other, to win one ſoule to God: what ſtudy *Paul* took, and how he beat his brains; and picked his words to win a King to Religion! becauſ many turne with their head. He doth not ſo much flatter *Agrippa*, as he perſwades him to do that which he ſaith he doth. That was *Paul's* drift to draw him (as it were with the cords of joy) and make him confeſs Chriſt before he was a ware, that ſo he might get more and more of him: even as *Nathan* made *David* by a ſleight to confeſs againſt himſelfe, and repent his adultery, when as it is like that plain and blunt ſpeeches would have don more hurt then good. This is the ſubtilty of wiſdom (as I terme it) which *Salomon* intended, when ſhe ſaith, *I wiſdom dwell with Prudence* Prov. 12. where Prudence ſignifieth Chriſtian policy, which Chriſt commands when he ſaith, *Be wiſe like Serpents*, *Matth.* 10. 10. This you have a patterne before you; they which convert ſoules to God, may ſee how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghoſt would have us learn how to gratulate our brethren in their ſmall beginnings, and praiſe the mite which comes from them that have learned but a while, and take hold of ſuch as are comming forward, and draw them further with all the ſignes of love: and not diſdain thoſe which come at the laſt houre to the Vineyard, though we our ſoules have laboured ſince the morning. *For he which is firſt, may be laſt; and he which ſeemed laſt, may be firſt.* Therefore let no man inſult beyond the liſts of humility; as many make themſelves unprofitabl ſervants, by counting themſelves more profitable than other. It is a fault among the beſt, which are like *Aaron* and *Miriam*, a little proud of the ſpirit, and contemne them which are ſo ignorant as *Agrippa*, whom *Paul* beares in his armes, like the loſt ſheep to the fold again.

Now *Paul* had ſpoken, *Agrippa* anſwers, *Almoſt thou perſwadeſt me to become a Chriſtian.* Whereas ye may ſee how *Pauls* ſpeech

ſpeech wrought with him, that he was almoſt converted with a word, when it was ſpoken in wiſdom and love: what power is in one Sermon, if ye hear attentively! *Agrippa* was an heathen even now, and worſhipped Idols, and never heard a Preacher before; yet one Sermon made him *almoſt* a Chriſtian. As *Luke* ſaith of *Stephen*, when he diſputed againſt the Cyrenians, *Acts* the ſixth *Chapter*, and the tenth *Verſe*, they could not reſiſt the wiſdom and the ſpirit by which he ſpake: ſo *Agrippa* could not reſiſt the wiſdom and the ſpirit by which *Paul* ſpake, but was ſo fettered with the holy chaine, that as *Paul* was captive to *Feſtus*, ſo *Agrippa* was captive to *Paul*; the Word had him in bands like a priſoner, and made him confeſſe againſt himſelfe before *Feſtus*, that he was almoſt a Chriſtian. For *Paul's* ſpeech was to the amaze of that obſtinate Preſident, and wonder of all that ſtood by, to ſee a King, an heathen and an Idolator, which ſate to judge, to be ſo changed with a word of a captive from his opinion, whom they thought all the words in God's Book could not alter, if *Paul* and Chriſt had ſpoken to him all his life. Then it was verified which before was propheſied, *They ſhall bind Kings in chaines, and Nobles in fetters of Iron*, Pſal. 149. 8. Oh the maieſty and force of the Word! when faith doth kindle it, and zeale doth utter it, it flies like the ſtone out of *David's* ſling, and ſtrikes ſin and ſinners both together at the heart.

This *Paul* did in bands: when he was bound, he was ſtronger than they that bound him: when he was a captive, he was freer than they which kept him: and when his Judges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Priſon to inſtruct *Agrippa*, and he is in bands which ſhould convert. O that ſuch Doctors might preach unto the Romiſh Princes of Europ; Or that the Kings that honour yet the moſt Antichriſtian Beaſt, would heare like this King! But they have ſome *Amaſiahs*, which have an eye to *Amos*, that he cannot ſpeak in the Court: *Goe, thou Seer, flie into the Land of Judea, propheſie to the Lambes, and keep ſheep: Speak no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reaſon, why none but flatterers ſhould preach to Princes,

Amos. 7.

ces, becauſe it is the *Kings Court*. Should not Kings heare the truth as well as others? Muſt not Bethel hear of ſalvation as well as Judah, becauſe *Amaſiah* doth feare his fall, leſt *Amos* get his honour from him? When wil he convert *Agrippa*, which will not preach in bands, nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Chriſtian. Happy *Agrippa*, not by the preſents which thou receivedſt of *Feſtus*, but by the words which thou heardſt of *Paul*; thou cameſt to ſee, but God brought thee to hear; thy intent was to gratulate *Feſtus*, but now thou mayeſt gratulate *Paul*. The Captive is better to thee than the Preſident: for *Feſtus* hath ſhewed thee but his pomp, but *Paul* hath ſhewed thee his Saviour, and perſwaded thee to become a Chriſtian.

Almoſt ſaith *Agrippa*, but not *altogether*. Here you may ſee your pittance, how you meaſure God with *almoſt*, and ſerve him by halves, which hath given all; like *Ananias*, which brought a part, and kept a part behind.

This is our worſhip of God: though we will not ſay for ſhame with *Agrippa*, that we are but *almoſt Chriſtians*: yet we are not *almoſt*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behind him in modeſtie: for *Agrippa* would not ſhew more then he had, to be counted better then he was. Though *altogether* had been as ready as *almoſt*, as it is to us; yet when *almoſt* was all, he ſaid *almoſt*, not *altogether*. It ſeemes that the flax began to ſmoke, though it did not burne. The firſt temper is cold, the next is luke-warm, the laſt is hot: *Almoſt* is firſt, and *altogether* is laſt: and many come between, before we can go from one to another. *Agrippa* confeſſeth that *almoſt* is all, and here he ſtaies to hear what *Paul* wil ſay to inſtruct him further. *Paul, thou haſt perſwaded me almoſt to become a Chriſtian*. It is like the faint confeſſion of him that wept, and ſaid, *I believe, Lord help my unbeleef*: I am a Chriſtian, teach me to be a Chriſtian. Therefore they which deſcant upon his name, do note, that *Agrippa* is as much as *Ægrè pario*, which ſignifies him which hardly laboureth, and brings forth with pain, as *Agrippa* did. *Nabal is his name* (ſaith *Abigail*) *and folly is with him*. So *Agrippa* is his name, and difficultie is with him; for hard and ſcarce was his conception, in

ſtead

ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall we now behold our face in *Agrippa's* glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at all*? Chriſtians are no Chriſtians, or what kind of Chriſtians are we? There be many degrees upon earth, but this is the higheſt degree: there be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion, to be a Chriſtian; that is the Son of God, the fellow of Angels, the heir of Heaven: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*, or Chriſtians *altogether*, is a queſtion which troubleth every man; and when *altogether* is approved for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwaies behind, like the eye which looked to Sodom: as an Owle peepes at the Sun out of a Barne, but dares not come to it: ſo we peep at religion, and will not come neer it, but ſtand a loof off pinking and winking, as though we were more afraid of God then the Devil. For ſelfe-love and regard of perſons, and fear of lawes, and ſway of time, more are afraid to be too holy, than to be prophane, becauſe holineſſe is worſe intreated than prophaneneſſe.

Go away and ſinne no more, becauſe thou art healed. Nay, go away and ſin again becauſe thou art healed. As *Naaman* intreated for one ſin; that he might ſtand before the Idol when his Lord leaned upon his ſhoulder: ſo this ſinn and that ſinn, will not let us paſſe the compaſſe of *almoſt*, leaſt we ſhould have a perfect reward. God would have nothing ſo perfect as a Chriſtian; for whom he hath given his wel-beloved Son, his Spirit, his Law, and his Prophets. *That the man of God may be perfect*, as *Paul* ſaith. Yet every thing growes till it be perfect; the builder builds till it be an houſe; The Tayler ſeweth till it be a garment; the Painter Paints till it be a Picture; onely the Chriſtian leaves off before he attain to be a Chriſtian, and makes a full period at *almoſt*.

That which God would have to be perfecteſt of all, men had rather have unperfect than perfect, half than all: a little wealth, a little reſt, a little honour, and a little pleaſure ſeemes nothing; but a little faith is enough, although it be never ſo ſmall a mite. We have a weight for all kind of mettals, a touchſtone for gold,

gold, a meaſure for grain, and we will not take one jot leſſe than meaſure of any man; onely we cut God of his weight and meaſure, and weigh our ſervice in halfe ballances: This I will do, and this I will not do: God ſhall have one part, and the world ſhall have another part, and the fleſh ſhall have another part, and the divell ſhall have another part. Thus we have brought God to his ſtint: aske while he will, he ſhall have no more but *almoſt*: *Almoſt zealous, almoſt faithfull, almoſt righteous*, as though *almoſt* were better then *altogether*; that is, the counterfeit, than the truth; the ſhadow, then the body. *Paul* ſaith, that the Athenians *were too religious in worſhipping an Idol*: Acts. 17. 22. But where doth *Paul* finde that exceſſe in worſhipping God? We are not too diligent, but too negligent where we ſhould be diligent. *James* ſpeaking of our ſins, calles them the ſuperfluity of our malicioufneſs; whereby he ſheweth, that though our wickedneſſe be a ſuperfluous and vain thing, yet it overfloweth, and exceedeth the bankes. But Chriſt ſpeaking of his Diſciples progreſſe in righteouſneſſe, calles them all by this name, *O yee of little faith, &c.* So he may ſay, of *little love, of little zeale, &c.* For all our vertues are little ones, and the waters of life are at ſuch an ebbe, that the leaſt tentation may wade over them and not be drowned. *God hath a controverſie with us*, as he ſaith, *with Iſrael*. and this is it, we were borne when wiſdome cried in the ſtreets, and yet ſhe may call us fools, and ſay; *How long wilt thou hate knowledge?* Prov. 10. *For what could God do more unto his Vineyard, that he hath not done?* Thirty years we have bin dreſſing, and pruning, and watering, and yet what is in Jeruſalem more than in Samaria? In the vineyard, than in the mountaines, which were never tilled nor dreſſed? How long ſhall he dreſſe a barren figge-tree which is dead at the root? Our Church is in a Conſumption, her heads are ſicke, her members weak, her Phyſitians fearefull: from little to tittle, our zeal is come to the laſt gaſpe, ready to take her leave of all, becauſe ſhe ſees not that we love religion, but chaſe it from us. Her enemies are placed above her; ſhe growes amongſt thornes: ſhe is fed with cheekes; ſhe mourneth in a corner; ſhe ſpeakes in a Reed. Her garments are clipt; her friends dare not defend her for her enemies. What ſhall I ſay? we had rather be whole

Hoſ. 44.

Note.

sinners than halfe Christians. White is counted no colour: so zeal is counted no vertue. But meere hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeal is in a *Gomer*: our sin like an oak, our faith like a mustard-seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian as to say the Lords Prayer, the Apostles Creed, the ten Commandement, and to go to the Church: this is Countrey Divinity, this is City divinity, and I may say, *S. Clements* Divinity. He which can swear that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant: at least a Christian every inch: he hath zeal, knowledge, and religion in *Folio*. This is the rampier in our dayes, like a Lyon in the passages; *Almost* standeth in the way before we can come to *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantasticall, as though *almost* were more than *altogether*, and *altogether* were not so much as *almost*. *If his righteousnesse exceed the righteousnesse of the Scribes and Pharisees*, which is but hypocrisie, he shall be punished for his righteousnesse, as if it were a fault; as *Caine* persecuted *Abel*, because his sacrifice was better than his.

Our Saviour saith: *Learn of me to be humble, and zealous, and righteous:* but now we must learn of other, & set a crooked pattern before us, least we go too straight. We may preach like *John*, as in Matt. 3. *Bring forth fruits:* but we may not preach like Christ, *Bring forth much fruit*: John. 15. For that is counted an unreasonable service of God. If we give him the seventh day, the seventh part, the tenths or tithes of our lives, & of our thoughts, and of our speeches, and of our workes, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though hee were not worthy of such a godly creature, to have that which he gives. Ever since we were borne we have served two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carry fire, the other hand carries water: If one word savour of religion, the next word whatsoever savoureth of pride, or envie, or lust.

How few of our thoughts are consecrated to God? How few of

of our ſpeeches taſte of grace? How few of our works are ſquared to the Word of God, which ſhould be the line and level of all our thoughts, ſpeeches, and actions? Tell thy ſins which thou haſt committed ſince thou didſt riſe in the morning, and record thy good deeds which thou haſt done ever ſince thou was born, and the firſt ſhall exceed the laſt. Thou which ſaieſt thou art a Chriſtian, haſt rebelled more ſince thou roſeſt, than thou haſt obeied ſince thou wert born.

Almoſt a Chriſtian.

Is this *altogether like Paul*, or *like Feſtus, not at all*? Now if we be *almoſt Chriſtians*, let us ſee what it is to be *almoſt a Chriſtian*. *Almoſt* a ſon, is a baſtard. *Almoſt* ſweet is unſavorie. *Almoſt* hot is luke-warm, which God ſpueth out of his mouth, *Rev.* 3. 15. So *almoſt a Chriſtian*, is not a Chriſtian, but that which God ſpueth out of his mouth. A Chriſtian *almoſt*, is like a woman which dieth in travel: *almoſt* ſhe brought forth a ſon, but that *almoſt* killed the mother and the ſon too. *Almoſt a Chriſtian*, is like *Jeroboam*, which ſaid, *It is too far to go to Jeruſalem to worſhip*, and therefore choſe rather to worſhip Calves at home. *Almoſt a Chriſtian*, is like *Micah*, which thought himſelf religious enough, becauſe hee had gotten a Prieſt into his houſe. *Almoſt a Chriſtian*, is like the Ephramites, *which could not pronounce Shibboleth, but Sibboleth*. *Almoſt a Chriſtian*, is like *Ananias*, which brought a part, but left a part behinde. *Almoſt a Chriſtian* is like *Elies* ſons, which polled the ſacrifices: like the figge-tree, which deceived Chriſt with leaves; like the Virgins, which carried lamps without oile: like the willing unwilling ſon, which ſaid he would come, and came not. What is it to be born *almoſt*? If the New-man be but born *almoſt*, he is not born. What is it to be married *almoſt* unto Chriſt? He which is married but *almoſt*, is not married. What is it to offer ſacrifice *almoſt*? The ſacrifice muſt be killed, or ever it can be ſacrificed. He which gives *almoſt*, gives not, but denieth. He which believeth *almoſt*, believeth not, but doubteth. Can the door which is but *almoſt* ſhut, keep out the thief? Can the cup which is but *almoſt* whole, hold any wine? Can the ſhip which is but *almoſt* ſound, keep out water? The Souldier which doth but *almoſt* fight, is a coward. The Phyſician which doth but *almoſt* cure, is but a ſlubberer. The ſervant which doth

but *almost* labourer, is a loyterer. I cannot tell what to make of these detectives, nor where to place them, nor how to call them, nor unto what to liken them: *They are like unto children which sit in the market place, where is mourning and piping, and they neither weep nor dance*, but keep a note between them both, they weep *almost*, and dance *almost*. Believest thou *almost*? *Be it unto thee* (saith Christ) *as thou believest*. Therefore if thou believest, thou shalt be saved. If thou believest *almost*, thou shalt be saved *almost*. As a pardon comes while the thief hangs upon the gallows; he is *almost* saved, but the pardon doth him no good: So he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* love, *almost* believe, shall be *almost* saved: that is, if he had been a Christian *altogether*, he should not be damned. Thus every man is a Christian *almost*, before hee be a Christian *altogether*.

Now I must lead you from *almost*, to *altogether*; as it were to Christians to the figure of Christians. This is the step which we must tread at this time. *I would to God* (saith *Paul*) *that thou wert not almost, but altogether as I am*. When he saw *Agrippa* coming on, and said *almost*, then *Paul* cast up his lure again: Comest thou *Agrippa*? Come *Agrippa*; I will not have thee stay at *almost*, if any thing will bring thee to *altogether*. I did not aske thee whether thou didst believe the Prophets, that thou mightest be a Christian *almost*, but a Christian *altogether*. Art thou come thus far, and stickest thou at *almost*? Nay, *Agrippa*, thou must take out this lesson, for there is no measure in Christianity. *Come unto me* (saith Christ) not Come toward me: yet he was glad, like the father, to see his son coming toward him; for it was a signe that he would come to him: he was comforted with *almost*, but he was not satisfied without *altogether*. Is this thy offering *almost*? it will not serve *Agrippa*: it is light, it is sothered it is crackt, correct it again: for our Master saith, *Be ye holy, as I am holy*: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian already, how easie is it for thee to be a Christian *altogether*? Therefore come *Agrippa*, let us go forward to heaven. The seed is sowen to grow. Every thing must increase and multiply. *Almost* is thy first answer, and *altogether* thy last; I must not take this for an answer. Shall I tell

Christ,

Christ, that *Agrippa* is *almost* a Christian? O *Agrippa!* God would have thee hot or cold, as it appeareth in the 3. Chapter of the Revelation of S. *John*, and the 15 verse. Cold to him is as pleasing as luke-warm: he loved *altogether*, and hee will not be loved *almost*. Who shall have the other half, if God have but *almost*? Therefore speak again, good *Agrippa*. Thus he pleadeth unkindness with him like an importunate suiter, which will not be answered. Shall I go with *almost*? then thou usest me but hardly, if thou wilt give no more. Thus he stands in an argument with him. What shall I say to *Agrippa*, if he will give mee but *almost*? I will pray for thee till thou comest off with all: if I can get no more of *Agrippa*, I will crave more of God. He which hath made thee *almost*, can make thee *altogether*.

I would to God, &c. So now he converteth himself to praier. Thus we must learn to fish for souls with praiers, and intreaties, and questions. Change the bait: cast thy lure again: follow the liege: pursue the blow, close with sin, and gather more of it: at first he will call thee enemie, as *Achab* did *Elias: Art thou here, mine enemie?* But if thou wilt not bow to him, he will bow unto thee, and hearken what thou saist, and change his robe, and put on sack-cloth, and mourn and fast, and do all that thou wouldst have him. A Preacher must not look to find them Christians, but make them Christians. Thou shalt not find them converted, because thou comest to convert them. If *Paul* will not yield to *Agrippa*, *Agrippa* will yield to *Paul*. But if *Paul* had fallen to *almost*, he had never brought *Agrippa* to *altogether*. Therefore they which fish for souls, must take *Pauls* net, and remember what God saith to *Jeremie*, 15.19 *Let them be converted unto thee: but be not thou converted unto them: for then thou shalt never convert them.* Signifying, that our constancy in goodnesse shall induce others to turn from their wickednes, and make him which is but *almost*, come to *altogether*. This is the substance of *Pauls* reply, that it is not enough to bee a Christian *almost*, that is, to have a kinde of religion, a little knowledge, a little faith, a cold zeal, a flattering holines, like the touch of the hem: but we must march to perfection, and *do his will upon earth, as it is in heaven*, and contend *to be holy as hee is holy*. This is religion (saith *James*) *To keep thy self unspotted,*

like a glaſſe which is ſtill wiped. To this end, ſaith *Paul*, 2 *Tim.* 3. the Scripture doth teach, and reprove, and inſtruct and comfort, *That the man of God might be abſolute.* And in the firſt to the Epheſ. ver. 4. *To this end we are elected, that wee might bee holy, and without blame.* And *Rom.* 1. He deſcribes our journey *from faith to faith*, not from faith to diſtruſt. As *David* deſcribes the way of the righteous, *Pſal.* 84. 7. *From virtue to virtue*, as a traveller goes from town to town, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, when our Lord tells him, *Thou art not far from the Kingdom of heaven*; For therefore Chriſt telleth him, that he is not far from heaven, to incourage him, leſt he ſhould give over before he come to it. So if yee ſtay at *almoſt*, and repent in ſom ſort as *Eſau* did when he wept, you may hunt for the bleſſing as *Eſau* did, and go without it, for God is not mocked: but God is mocked, if colours and ſhews will ſerve.

When God ſaid, *Seek yee my face: mine heart anſwered* (ſaid *David*) *I will ſeek thy face*, Pſal. 27. 8. So we muſt anſwer the Lord to that which he asketh: and not when he bid us ſeek his face, ſeek his back: when he requireth all, give him half. God aske, Art thou a Chriſtian? and thou anſwereſt: O Lord, I am almoſt a Chriſtian. What niggardly anſwer is this to him, which deſerveth a thouſand times more than the beſt can give? If thy maſter aske thee, Art thou my ſervant? Wilt thou anſwer him, I am almoſt thy ſervant. If thy Prince aske thee, Art thou my ſubject? wilt thou anſwer, I am almoſt thy ſubject. If thy father aske thee, Art thou my ſon? wilt thou anſwer, I am almoſt thy ſon? If thou art but almoſt his ſon, then he is but almoſt thy father. And ſo it is with God, a ſon or no ſon: half a ſon is a baſtard. How doeſt thou know God to be thy God, but as thou art his ſervant? How doeſt thou know God to bee thy father, but as thou art his ſon? By thy love thou ſhalt know Gods love: for according to thy mind towards him, is his mind of thee; whereby thou maiſt judg, whether he favour thee, or hate thee, and no way elſe.

God loveth nothing almoſt, therefore he doth not love almoſt. Therefore love as thou maieſt be loved, or elſe thy love is loſt. Thou muſt ſeek as thou maieſt find, or elſe thy labour is loſt.

They

They ſhall ſeek, and finde me (ſaith God) *becauſe they ſhall ſeek with all their hearts*; as in *Jer.* 29 *chap.* and the 13 *verſ.* as though they ſhould not find him though they ſought him, unleſſe they ſought him with all their hearts.

Naaman is not onely commanded to waſh himſelf in Jordan, but to waſh himſelf ſeven times, and then he ſhall bee healed; ſo, man is not onely commanded to obey God, but to obey him while he lives, and then he ſhall be ſaved. *Be faithful* (ſaith the Angel) *unto death, and then I will give thee the crown of life*, Rev. 2. 10.

When *Saul* was commanded to kill the Idolatrous beaſts, hee was commanded to kill all: and becauſe he ſpared ſome, God rejected him. Yet God hath more mercie on beaſts, than on ſins. Would he have the beaſts of ſinners die, and their vices live? No (ſaith Chriſt) *Make clean within*: that is, leave no filth behinde. Whenſoever Chriſt caſt out one Divel, wee read that he caſt out all, even the legion together: ſo when thou caſteſt out one vice, caſt out all: for one is not worthier than another.

The Prophet doth teach us to power out our ſins like water, which leaveth no taſte, or colour, or ſent behinde. There is a whole Old-man, and there muſt be a whole New-man. The old man muſt change with the new man, wiſdom for wiſdom, love for love, fear for fear; his worldly wiſdom for heavenly wiſdom, his carnal love for ſpiritual love, his ſervile fear for Chriſtian fear, his idle thoughts for holy thoughts, his vain words for wholſom words, his fleſhly works for righteous works. This is a Chriſtian *altogether*, as if he were caſt in a new mould. As if a Painter would draw a beatiful picture, which ſhould be fairer than all the women in the world, he would mark the ſpecial grace of every one, and make one beautie of all: ſo we muſt make up a Chriſtian, and take modeſtie from him, faith from him, love from him, patience from him, zeal from him, and humilitie from him, until it be like the image of Chriſt. This is the building of a Chriſtian. Firſt, his foundation is laid, and then his walls, and then his roof, and then a Chriſtian, like *Adam* in Paradiſe. *God made all things good*: therefore if we be but *almoſt good*, all things are better than we. The wicked man ſpeaketh Geneſ. 2. Geneſ. 1.

speaketh out of the corruption of his fleshly heart, and shall not the righteous speak out of the abundance of his spiritual heart? Hee which is merrie, would be merrier if he knew how. Hee which is envious, would look sterner if he could. He which is proud, would go braver if he had it, and all, if we could be worse we would: but let them amend which look to die. For what kinde of man should he be which must bear the image of God, be the Temple of the Holy Ghost, and inherit the Kingdom of heaven? Who is fit for these things (saith *Paul*?) Nay, who is not unfit for these things? Do yee know no enough in riches, nor pleasure, nor sin, and think that you have enough of Religion, before yee have any? The good are known, because none but they which are good strive to be better. Wee are invited to a banquet, and shall we go but half the way unto it? Were it not better, that the Fig-tree had born fruit, than leavs? that the Virgins had carried oyl, than lamps? So is it not better for us to be vessels of gold that come to the Lords Table, than like the image in *Daniel*, part of gold, part of silver, part of brasse, part of iron, and part of clay, which was after broken? If the crown did lie in the mid-way, then thou needest run but half the way; but to shew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. He is curled not onely which doth evil, but he which doth the work of the Lord negligently, or by halvs; that is, he which offereth a maimed sacrifice for a sound, almost a Christian, for altogether. Therefore *David*, before he praies, summoneth his thoughts, his speeches, and actions, and saith; *All that is within me praise the Lord*: as a man giveth that which he thinketh will be accepted, that he may be welcome for it. If we did serve an ungrateful master, then we might think Almost, Enough. But Christ did not love almost, when he shed his heart blood for us, and therefore he cannot ask more than he gave, and yet the inheritance of his blessing is behinde: why shouldest not thou give as much for them as *Abraham*, or *David*, or *Simeon*? which would have seryed God till this time if they had lived, and still reformed themselvs, and yet thought they had done nothing, as *Jacob* counted his service for *Rachel* nothing, because he loved her: but thou thinkest, if thou givest thy pleasures,

thou

thou ſhalt want thy pleaſures. No, as *Abraham* did not loſe his ſon, when he would have ſacrificed his ſon; ſo God can keep his pleaſures, when thou reſigneſt thy pleaſures. Thou thinkeſt that God will not miſſe it, as *Ananias* thought that *Peter* would not miſſe it; but if *Peter* did miſſe it, will not God miſſe it? So we pare the Offering like *Elies* ſons, which kept the beſt and fatteſt to themſelves, which made the people abhor the ſacrifices; and ſhall not God abhor ſuch ſacrifices? If *Eli* reproved his ſons, how will God reprove them, which reproved *Eli* for not reproving them enough? A ſpiritual ear can hear God reproving this Land, for this mincing of his worſhip. Can the preaching of the Word, the ſigns of heaven, the ſhaking of the earth, the victorie of your enemies, and all the bleſſings of God make you but almoſt Chriſtians, almoſt religious, almoſt thankful? Is this my reward (ſaith God) as though you were afraid to be too good? If you think that you ſhall be mocked if you be too zealous, as *Michol* ſcorned *David* when he danced before the Ark; *David* tells you how you ſhall ſtop ſuch ſcorners mouths: O (ſaith *David*) *I will be more humble yet before my God.* When *Michol* ſaw his reſolution, ſhe mocked him no more, but reverenced him ever after. So tell the Divel and all his mockers, I will be more zealous, more fervent, and more holy yet, until I be like him which ſaid, *Follow me*; and they which mock thee, ſhall reverence thee, as *Michol* did *David*. Note.

Thus when thou art in the way to Heaven, remember that thou muſt go forward or backward: for *Jacob* did ſee none ſtand upon the Ladder which aſcended up to Heaven, but either they went up or down: they which go not forward, go backward. They which will not come ſo forward as *altogether*, ſhall not ſtay at *almoſt*, but fall from their faith, and love, and knowledg, and zeal by deſcents, till Chriſt's threatning be fulfilled: *That which they ſeem to have ſhall be taken from them*, as though they never had any taſte at all. Note.

Thus I have ſet you a glaſſe to behold, whether you are in *almoſt*, or *altogether*: Yet *Paul* lured for *Agrippa*. Now he ſues to the people. When he had caught the King, he ſpred his net for the people.

I would to God, that not onely thou, but all that hear me, were

not onely almoſt, but altogether, as I am. He might wiſh rather than hope, and therefore he praies; I would to God that all were Chriſtians: as *Moſes* wiſhed that all could prophecie. *Peter* was taught both to feed the ſheep and the lambs, great and ſmall, old and young, rich and poor, ſo *Paul* praies for the King, and for the people too, and wiſheth that they were all Chriſtians. This praier we may ſay for them that do not pray for themſelves, to make them aſhamed, when they ſee other more careful for their ſouls then they themſelves. The Paſtors care extendeth to all: although ſome are more to be laboured, yet none is to be deſpited, which is but a lambe of the flock. *Paul* doth not wiſh *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greateſt want of Princes. Although they have received a kingdom, yet they are not ſo thankful as they which have received nothing, but from hand to mouth. Though they have done a thouſand times more evil, yet they are not ſo penitent as hee which hath done leaſt of all. They ſit in Gods ſeat, and are called gods, but are not like God, but like Mammon more then their names, and their crowns: except *David*, or *Solomon*, or *Joſhua*, a few which remember whoſe perſons they bear: the reſt are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which know not from whom their kingdoms come. *As I am*, ſaith *Paul* directly. *Paul* ſhould have replied, altogether a Chriſtian, and not, *altogether as I am:* but who ſhall teach the Spirit to perſwade? He choſe to ſay, *as I am*: that *Agrippa* might ſee his ſingle heart and love toward him, who went not about to ſeduce him, but wiſht unto him as unto himſelf: *Even as I am.* If any thing will perſwade, moſt fit is the example, when he which teacheth us goeth before us: for then we ſee that he dealeth plainly, and ſpeaks of love, and means no deceit, when we ſee him do as he ſaith; *Saul hath ſlain his thouſand, but David his ten thouſand*: So where another converts a thouſand, he ſhall convert ten thouſand, which can ſay like Chriſt, *Follow me.* Oh what is this! when a Chriſtian and I am all one? that yee might ſay to your children, I would to God thou wert a Chriſtian, when you ſay, I would to God thou wert like me.

The King ſhould be like *Paul*, by this ſaying: How then do ſome

ſome ſay with *Feſtus*, *Too much zeal hath made thee mad?* If the people know the Lords prayer, the ten Commandements, and the Articles of Belief, it is enough; is this to be like *Paul?* No, *Feſtus*, the knowledge of the Word doth not make a man mad, but makes him wiſe to ſalvation. Can that which makes a man wiſe, make a man mad? Therefore they which ſay that we are the worſe for knowledge, or worſe for Religion, or worſe for zeal, are like *Feſtus*, which had neither knowledge, zeal, nor religion in him. And they which teach the people that they ſhall not need to be as *Paul*, but that a mediocritie will ſerve, incur that curſe of *Paul*, *Hee which teacheth another doctrine than that which yee have received of us*, (*which wiſheth all as perfect as himſelf*) *let him be Anathema*; that is, Accurſed. They which love you like *Paul*, do not wiſh you zeal by weight, and knowledg by ounces, and works by number, a Sicle, or an Omer, or an Epha, but that yee abound in all knowledge, and all zeal; and let them be luke-warm which will be ſpued out.

Except my bands. Yet *Paul* excepteth ſomething: not his knowledge, nor his zeal, but his bands; *Not altogether as I am, but altogether as I am, except theſe bands.* He excepteth nothing but his troubles. Charitie had rather ſuffer, than other ſhould ſuffer; as *David* praied God to turn his wrath from the Iſraelites upon him. Now if you ask me, Who can love his neighbour as himſelf? Here is one had rather ſuffer himſelfe, than *Agrippa* ſhould ſuffer: hee would have him partaker in all his good, but not in his troubles: *As I am, except theſe bands.* *Paul* glories in his bands, and ſhewes his chains like his Enſigns: theſe are the marks of Chriſt; this is the cogniſance of my Lord, his ſweet yoke and eaſie burthen. But hee wiſheth faith to them without a burthen: the battel is to the ſtrong, and the Croſſe is not to bee wiſhed for, but to bee born.

Thus the Spirit of wiſdom hath ſet us an example how men are wonn to the truth, and led forward by little and little with lenitie and ſoftneſſe, putting difference between them which know not the truth, and them which reſiſt the truth. *Paul* did not ſpeak ſo to *Elymas* the Sorcerer, which withſtood the truth, *Acts* 13. 16. but ſet his eies upon him, and ſaid,

ſaid, *O full of all ſubtilty and miſchief, the child of the Divel, and enemie of all righteouſneſs.* Neither did *Peter* ſpeak ſo to *Simon Magus*, Acts 8. 23. But as *Solomon* ſaith, *A wiſe man knoweth the time and place.* And as *Paul* ſaith, *The ſpiritual man diſcerneth all things:* ſo he knoweth when to be ſoft, and when to bee rough. They which reſiſt the truth as *Elymas*, and labour to keep the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of *Cipres*, and many like him now, muſt not be intreated like *Agrippa* which is coming to the truth, but as *Elymas* was. He which hath *Pauls* ſpirit, knoweth how to handle both in their kinde. Though we may not diſcover the nakednes of ſome, yet we may not hide the nakednes of other: an humble heart is a good ſchool-maſter, both to apply comfort and reproof. Now the Lord Jeſus which hath made you Chriſtians *almoſt*, make you Chriſtians *altogether*. *FINIS.*

THE HUMILITIE OF PAUL.

Rom. 12. Verſ. 1, 2.

I beſeech you therefore, brethren, by the mercies of God, that yee give up your bodies a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſerving of God.

And faſhion not your ſelves like unto this world; but be you changed by the renewing of your mindes, that yee may prove what is the good will of God, and acceptable and perfect.

PAul an Apoſtle of the Gentiles, writing to the Romans, which were Gentiles, after he had ſhewed what God had done for them, in receiving them into his covenant, which were not of his Covenant, & making
Rom. 11. 13. them his people, which were not his people; that the Gentiles might triumph now over the Jews, as much as the Jews triumphed over the Gentiles, becauſe the Jews were rejected, and the Gentiles received in their place. Now he ſheweth what they ſhould do for God; *Give your bodies a ſacrifice to him*: that

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is; as Christ gave himself for you, so you must give your selves to him: as he was sacrificed for you, so you must be sacrificed for him; not your Sheep, nor your Oxen, nor your Goats, but your selves. You must be the sacrifice: this sacrifice *Paul* calleth *a living, and holy, and acceptable sacrifice*: *a living sacrifice*, because the Jews sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselvs, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beasts did not please God, unlesse they did sacrifice themselves too. But if they sacrifice themselves, it doth please God, though they do not sacrifice beasts. It is true, that God did require this sacrifice of the Jews, as well as of the Gentiles: for in *Deuteronomie*, the tenth *Chap.* and the sixteenth *Verse*, he saith, *Circumcise your heart*. And in the first of *Samuel*, the 15 *chap.* and 22 *verse*, he saith, *Obedience is better than sacrifice*: which shews, that even then God did require *the sacrifice of the bodie*, more than of beasts. But although God did require this of the Jews also, that they should sacrifice their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We have a greater light*. The Gospel is a greater benefit than the Law, and therefore our thankfulnesse should be greater than theirs. *Matth.* 11. 11.

First, here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is. *It is your reasonable service, and not fashioning your selves to the world: and the renewing of your mindes to the image of God, in which they were created.* Then follow two reasons to perswade; one drawn from the mercies of God, *I beseech you, brethren, by the mercies of God*. The other drawn from the fruit of our regeneration, *that ye may prove what that good, and acceptable, and perfect will of God is*. The exhortation is, to sacrifice our selves to God. It seems that the Jews grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudg to sacrifice themselvs, and therefore mark how he prepared himself for them.

Brethren, I beseech you by the mercies of God. This is his preparative. First, hee calls them *brethren*: which shewes his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes us brethren. Rom. 1. 7

Thirdly,

Thirdly, the dutie which we owe one to another, as if we were brethren. The Apoſtle doth not uſe this name ſo lightly as we, as you may ſee here; for *Paul* made it a preamble to perſwade the Romans to godlineſſe: ſo *Abraham* made it a mediatour to keep peace between *Lot* and him. *Are not wee brethren*, ſaith *Abraham*? As if he ſhould ſay; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in minde that they were brethren; when he heard the name of brethren, ſtraight his heart yielded, and the ſtrife was ended. So this ſhould be the Lawyer to end quarrels between Chriſtians, to call to minde that they are *Brethren*. And they which have ſpent all at Law, have wiſht that they had taken this Lawyer, to think with *Lot*, whether it were meet for brethren to ſtrive like enemies. With ſuch reverence then did they uſe the name of *brethren*: but now there is no reverence in naming of God; for many ſpeak of him when they do not think of him, and many never ſpeak of him, but when they ſwear by him.

Geneſ. 13. 8.

Note.

Note.

When he had called them brethren, then he beſeecheth them, *Brethren, I beſeech you.* This is the Apoſtles ſtyle. If God did humble himſelf for man, much more ſhould man humble himſelf for men. Therefore though *Paul* ſpeak of a matter wherein he might command, as he ſaith to *Philemon*, *I might command thee*: yet as he did rather beſeech him, ſo hee doth rather beſeech them. Mark the ſubtiltie of wiſdom (as I may call it;) As the Serpent did uſe policie to tempt, ſo the Preacher may uſe policie to convert: and ſo *Paul* won *Agrippa* to believe, by perſwading him that he did believe. It was *Pauls* office to teach the Romans; but it was *Pauls* policie to beſeech the Romans: until compulſion need, gentleneſſe is better then bitterneſſe: Lenitie deſerves to go firſt, and correction hath no place, if perſwaſion will ſerve.

Geneſ. 3. 2.
Act. 16, 27.

I beſeech you, brethren. Wee do not uſe to intreat and beſeech, but for our profit; but *Paul* did beſeech for their profit. Wee would have other humble themſelves to us, but *Paul* humbled himſelf to his inferiours, to make them humble themſelves to God. Here the Preachers may take example of the Preacher of the Gentiles, the loving phraſe is the Apoſtles

Rom. 12. 15.

phraſe,

praiſe and he which beſeecheth, ſhall perſwade eaſier than hee Note.
which thundreth. Many have been drawn with the cords of love, which could never be haled with the chains of iron. God is love, and his Miniſters muſt ſpeak like love, or elſe they do not ſpeak like *Paul:* he which fiſheth for ſouls, and doth not take this net, ſhall fiſh all day, as *Peter fiſht all night, and caught nothing.* Although a temperate Preacher be a wiſe Preacher, and this be our policie to intreat and beſeech you like *Paul*, yet you ſhould not look to be intreated like the gueſts which would not come to the banket: for you muſt be intreated to your profit. It is no reaſon that Chriſt pay, and pray: the ſervant praieth, but the Mat 22.
maſter commandeth.

Yet *Paul* hath not done his preparative: he is loath that his ſuit ſhould take the repulſe, and therefore he uſeth a mediatour unto them, and beſeecheth them by the mercies of God. *I beſeech you, brethren, by the mercies of God.* Mercy is a loving ſolicitor, and worthy to be heard, becauſe it it heareth again. God doth intreat us by the ſame Mediator that we intreat God; wee intreat God for his mercy, and God intreateth us for his mercy. So that mercy is like a ſigne between us; which calleth GOD to hear us, and us to hear him. What will not a good ſubject do for a merciful Prince? Many ſweet things are in the Word of God, but the name of mercie is the ſweeteſt word in all the Scriptures, which made *David* harp upon it 26 times in one Pſalm, ſix and twentie times he repeats this in the 136 Pſalme, *For his mercie endureth for ever.* It was ſuch a cheerful note in his ears when he ſtrook upon mercie, that like a bird which is taught to record; when he had ſung it, he ſung it again, and when he had ſung it again, he recorded it again, and made it the burthen of his ſong, *For his mercie endureth for ever:* Like a Nightin ale, which when ſhe is in a pleaſant vein, quavers, and capers, and trebles upon it: ſo did *David* upon his mercie, *For his mercie endureth for ever.* But here *Paul* ſpeaks in the plural number; not by the *mercie*, but by the *mercies* of God.

There is a pluralitie of Gods mercies; his leſſer mercies in his corporal bleſſings, and his greater mercies in his ſpiritual bleſſings: his temporal mercies in earth, and his everlaſting

mercies

mercies in heaven: his preventing mercies in delivering us from ſin, and his following mercies in pardoning of our ſin. How many ſins came with *Adam*, and how many curſes came with ſin, ſo many mercies came with Chriſt to anſwer them both. Therefore when *Paul* could not number them for multitude, he was fain to lay them down together in the groſſe ſumme, and in a word calls them *Mercies*: as if he ſhould ſay, I cannot number the mercies of God, but the leſſe I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why he beſeecheth them, and why he remembreth them of Gods mercies.

Gen. 3.

Now he hath prepared the way, he commenceth his ſuit, *That they would give their bodies to God*: hee ſpeaks not here of the ſoul, though he would have them give their ſouls too; as you may ſee in the next verſe: but he ſpeaks here of the bodie, to ſhew, that the bodie is a ſervant to God, as well as the ſoul, both are too little, and therefore one is not enough. And therefore *Paul* ſaith, *Glorifie God in your bodies, and in your ſouls too.* But here he ſpeaks the rather of the bodie, to ſhew, that their battail will be with the fleſh, and that the fleſh will be unwilling to this ſacrifice; as Chriſt ſaith, *The ſpirit is willing, but the fleſh is frail.* That is, the fleſh will not afford any thing to God: though he do never ſo much for her, yet ſhe is like churliſh *Nabal*, which will do nothing again. Therefore the Apoſtle urgeth ſo to give the bodie, as if he ſhould ſay, Draw forward that which draweth thee backward, and let thy converſion begin where ſin hath his root: if you can win the fleſh, which is like *Nabal*, the ſoul will come like *Abigail*, and bring her train with her.

2 Cor. 6.20.

Mat. 26. 41.

Now to ſhew how we ſhould give our bodies to God, the Apoſtle ſaith, *Give your bodies a ſacrifice to God.* That is, you muſt give your bodies to God, as if you did ſacrifice them. The Law appointed *a ſacrifice, in which all the members were offered together.* So yee muſt give your members to God, for the body is all, all is but parts of the bodie; therefore if you muſt give your bodies, you muſt give eie, and ear, and tongue, and hand, and feet unto him: *For the heart* (ſaith *Paul*) *doth not believe*; becauſe it is not enough to believe, therefore hee addeth, *the mouth doth confeſſe*: as it is neceſſary to confeſſe unto Salvation,

Levit. 19. 13.

Rom. 10.

tion, as to believe unto justification: so it is as necessary to sacrifice the tongue, as the heart. What then? is the tongue enough. Nay (saith Christ) *He which hath an ear to hear, let him hear.* Is the ear enough? Nay (saith *David*) *Lift up your hands to his sanctuary.* Is the hand enough? Nay (saith *Solomon*) *Let thine eies behold the right.* Is the eie enough? Nay (saith *Solomon*) *Remove thy foot from evil.* So the word passeth like a Collector from one member to another, to gather tribute for God, untill the bodie have paied as well as the soul. Therefore in *Deuter.* he 6. chap. and fifth verse, God commandeth not onely, *Thou shalt love the Lord with all thy soul, and with all thy minde,* but *with all thy strength*: that is, if thou canst do any thing for him with the strength of thine hand, or the strength of thine eie, or the strength of thine ear, or any part else, thou art bound by this commandement to do it with all thy strength. Therefore when *David* went about the service of God, he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If every part look to be glorified of God, it is reason that every part should glorifie him: for this is all that they pay. As every subject oweth loialtie unto his Prince, so every member oweth a dutie to his Creator. The heart to love him, the tongue to praise him, the eie to mark him, the ear to attend him, the hand to serve him, the foot to follow him, and every part should serve God, as it serveth us: nay, more than it serveth us, because we are bound to love God more than our selves. For it is said, *Love God above all*: therefore we must give more to Gods desire, than to our own desire.

Mat. 11. 15. Psal. 134. 1. Prov. 4. 25. Prov. 4. 27.

Note.

Christ hath a part in every part: Nay, every part is his part, because he gave all for all. Shall the hand say to the heart, Serve thou him? or the heart say to the tongue, Serve thou him? or the tongue say to the eie, Serve thou him? or the eie say to the foot, Serve thou him? Nay, if Christ be the head, every part will serve him, for all the bodie is ruled by the head: and therefore if he be the Head, every part of the bodie will serve him like a head.

Now if you will know how every part may be a sacrifice, thus it is: When thou canst say with the Virgin, *My heart doth magnifie the Lord*: then thine heart is a sacrifice to God. When thou canst say with *Samuel*, *Speak, Lord, for thy servant heareth*: then

Luke 1. 46. 1 Sam. 3. 9.

then thine ear is ſacrificed to God. When thou canſt ſay with *David*, *Mine eies are alwaies towards the Lord*, then thy eie is a
Pſal. 25. 15. ſacrifice unto God. When thou canſt ſay with *David*, *All the*
Pſal. 88. 9. *day long I ſtretch out mine hand to thee*, then thine hands are a ſacrifice to God. When thou canſt ſay with *David*, as it appeareth in the 26 Pſalm, and the 12 verſe, *My feet ſtandeth in uprightneſſe*: then thy feet are a ſacrifice to God. So at length by following of theſe examples, every member is a ſacrifice.

He which offereth this ſacrifice, is freely excuſed of all ſacrifices beſides. For ſince Chriſt ſacrificed himſelf, God hath required none other ſacrifice of the Jews nor Gentiles, *But that they ſacrifice themſelves*. Now when God doth require of thee to
Note. ſacrifice thy bodie, he doth but require thee to ſacrifice the ſins of thy body, as you may pick out of the next word, *Be changed*; that is, change thy thoughts, change thy words, change thy works: let thy tongue ſpeak no more idly: let thine eies look no more to vanity: let thine ears hearken no more to folly: let thine hands work no more iniquity: and then thou haſt ſacrificed thy bodie.

This ſeems a dear ſacrifice, to ſacrifice thy bodie, yet thou ſeeſt it is but a cheap ſacrifice; for it is nothing but to ſacrifice thy ſins, which would ſacrifice thee. If God had required thee to ſacrifice thy ſon to him, as he required *Abraham*, Geneſis the 22 Chapter, and 2 Verſe, wouldeſt thou not give him? But now hee requireth nothing of thee but thy ſins, it is as if hee ſhould ſue unto thee for thy ſhame, and thy trouble, and thy guilt, and thy fear, that hee might have all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore ſacrifice thy bodie*, and thou haſt ſacrificed all that hurts thee.

Here Chriſt is the Altar, and we the ſacrifice, and the fire which kindleth it, *the Love of God*; and the ſmoke which goeth up, *the conſumption of our ſins*; but a worldly man killed, and a ſpiritual man revived and the ſacrifice is ended.

This Sacrifice goeth under three titles, *Living*, *Holy*, and *Acceptable*. Every one perſwades with the Apoſtle, that they ſhould offer it: for in that it is a *Holy ſacrifice*, it cannot but pleaſe, becauſe he is holy which takes it: in that it is a *Living ſacrifice*, it cannot

cannot loſe them any thing, becauſe there is no death nor leſſe in it, as there was in the Jews ſacrifices: in that it is an acceptable ſacrifice, it muſt needs benefit them; for when the ſacrifice is accepted, the ſacrificer is accepted too: as *Abel* pleaſed, when his ſacrifice pleaſed. *Gen. 4.*

Firſt, it is called a *Living Sacrifice*, becauſe the beaſts died when they were ſacrificed: but men live when they are ſacrificed; nay, they die unleſſe they be ſacrificed. As *Abraham* did not loſe his ſonne, when he was content to ſacrifice him to God; ſo men do not loſe their pleaſures, when they ſacrifice them to God. But as Chriſt ſaith, *He which leaveth father or mother for me, ſhall receive an hundred fold:* ſo he which leaveth any comfort for God, ſhall receive an hundred comforts for it. For Gods demands, are not onely demands, but gifts. He bids thee ſacrifice thy bodie, that thou mighteſt partake the ſacrifice of his bodie. Here then is but one ſacrifice for another, one bodie for another, a beggers bodie for a Kings bodie. Well may he require a *living* ſacrifice, which hath given a dead ſacrifice. Chriſt died for us, but he deſireth not our death, but our life, that wee ſhould ſerve him with our life. It is called an *holy ſacrifice*, becauſe *our bodies are the temples of the Holy Ghoſt*; that is, if they are not, they ſhould be *the temples of the Holy Ghoſt*. But as the Jews abuſed the Temple of ſtone, ſo we have abuſed the temple of fleſh; and there is no way to make it holy again, but for the Holy Ghoſt to dwell in it; that is, to ſacrifice to God, and then it is holy: becauſe as virtue came out of Chriſt to heal the womans diſeaſe, ſo holineſſe cometh ont of Chriſt to heal every mans ſins, and then they are holy. As nothing doth pleaſe us, unleſſe it be ſome way like us, and agreeable to our nature; ſo nothing doth pleaſe God, but that which is like God; therefore becauſe God is holy, no ſacrifice doth pleaſe him but the holy ſacrifice; therefore *Holy* goeth before *Acceptable*. to ſhew, that our ſacrifice is not *acceptable*, unleſſe it be *holy: A living, holy*, and *acceptable ſacrifice.* *Gen. 3. 3.* *1 Cor. 6. 19.*

3. It is called an acceptable ſacrifice, becauſe no ſacrifice is ſo accepted, as when we offer our ſelvs. Therefore *Samuel* ſaith, *Obedience is better then ſacrifice:* that is, it pleaſeth God better than ſacrifice. Now if we muſt ſacrifice to God, we ſhould do *1 Sam. 15. 27.*

as we do to Princes; that is, offer that which may be accepted, that wee may be accepted for our gifts, or else better undone than done. When *Cain* had sacrificed to God, because his sacrifice was not accepted; therefore *Moses* saith, that his *countenance was cast down*: but if we sacrifice our bodies, our countenance need not be cast down: for *Paul* saith, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Eliah*: which God kindled himself with fire from heaven; and therefore this must needs be acceptable, which man doth not onely offer, but God himself doth offer.

Gen. 4. 5.

1 King. 18. 39.

When the Apostle ends our Sacrifice with this clause, *Acceptable*, he meaneth that this should be the level of all our thoughts, that whatsoever wee think, or speak, or do, be *acceptable* and liking unto God. As *David* thought to build the Temple, but would not build it, when *Nathan* told him that *God would not have him build it*: As *Ananias* would not baptize *Saul*, but did baptize him when he understood that God would have him baptized: As *Joseph* would not take *Mary* to wife, so long as hee thought God did disallow his marriage, but did marry her when the Angel told him that he should marry her: so a good man will do nothing before he do consult with Gods Word: and all that he doth, he approveth unto God before he doth it: if it be not his Word and Will, then he turneth back as if the winde and weather were against him, alwaies reforming his own will to Gods will, that his thoughts, and words, and works may be acceptable. If reason teach us this, that when we offer unto God, we must give him an *acceptable sacrifice*, an *acceptable honour*, an *acceptable service*: then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he ask the first fruits, wee must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, we may not set up our discipline: for that is not acceptable to him, but to us.

2 Chron. 17. 1. & 16.

Acts 9. 13. Matt. 1. 16.

Now *Paul* shewes what this Sacrifice is, *it is your reasonable service of God*, lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sins of their bodies. *For this sacrifice* (saith *Paul*) *is your service, your reasonable service.*

He

He calleth it *a reasonable service*, because it is not in ceremonies, like the Jews *service*, but in spirit (as *Peter* saith;) then because it is that *service*, which every mans reason and conscience doth tell him that he oweth unto God; it may well be called *a reasonable service*, because it is so reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth us, then we serve him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot be said to obey; because they are ruled perforce. All things do yeeld a service to God, but *all things do not yeeld a reasonable service*, which hee requireth of man: there was no reason why Christ should serve us; but there is great cause why we should serve Christ, because he served us without cause: so that I may say, Christ requireth but *a reasonable sacrifice*, for *an unreasonable sacrifice*; *a living sacrifice*, for *a dead sacrifice*; *a cheap sacrifice*, for *a precious sacrifice*, counting us as it were like to the poor widow, of whom he is content to take a mite, because we are needy. Thus much of our reasonable service. The law of this service is laid down in these words: *Fashion not your selves to the world.* The world followeth the world; *But I* saith Christ to his disciples, *have chosen you out of the world: therefore do not you follow the world.* The world is taken sometime for heaven, and earth, & sea, which are parts of the world: sometime for the men of the world, somtime for the elect in the world; but most commonly is it taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is grown to an evill name, so the world which doth not signifie evill of it selfe, is taken for evill, because it is accustomed to do evill. And therefore the devill is called *the God of this world*, because the worlds fashions are the devills fashions; *therefore fashion not your selves unto the world*, lest you be in the devills fashion. Then you must not pranke up your selves like Players, for this is the fashion of the world: then you must not respect persons more than justice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceive to grow rich, for this is the fashion of the world: then you must not seek revenge for every word, for this is the fashion of the world: then you must not take scorne

Acts 17. 14. *John.* 15. 19. *Matth.* 16. 7. *John.* 1. 14. *John.* 7 7. *John* 8. 23. 2 *Chron.* 4.

to be told of your faults; for this is the fashion of the world, then you must not give almes to be seen, for this is the fashion of the world: then you must not obey for fear of the Law, for this is the fashion of the world: then you must not receive the Sacrament for order, for this is the fashion of the world; then you must not come to Church for Custome, for this is the fashion of the world: then you must not make religion but a table-talk, for this is the fashion of the world: then you must not turn with the time, for this is the fashion of the world: then you must not defer to do good till you die, for this is the fashion of the world The world is a bad pattern to follow, because as the flesh followeth the divel, so the world followeth the flesh. Therefore say no more, we must do as the world doth; but rather, wee must not do as the world doth. You say you go so, because it is the fashion: God saith, *go not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his hair like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as swear.

Therefore make not your life of the worlds fashion; the *Wed-*
Matth. 22. *ding garment* was of another fashion than all the rest; therefore if thou fashionest thy self like the rest, thou hast not on thee the Wedding garment, for this was nothing like unto the rest. Christs garment was of another manner of fashion differing from the
Mat. 19. 23. world: so thy life must be of another fashion than the worlds: or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. He which
1 Thes. 5. 22. biddeth us *to refrain from every shew of evil*, would have us refrain from the shew of Idolatrie, and the shew of Heresie: for
More. these are the greatest evils. But if we be not Idolatrous, yet we have the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew forth the same badge, and cognisance; you know what I mean. This is to jump with the world, and leap to hell. This is not to

be

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Bee you changed by the renewing of your mindes.* This is the second part of your reasonable service: *The changing and renewing of the mind to the likeness wherein it was created.* As before he required you to give your bodies, so here he requireth you *to give your minds.* Outward service is like a tinckling Cimball, though it hath never so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the service of the eye, or the ear, or the hand, or the foot, if the mind be away: it may please other like the Cimball, but it pleaseth not God.

The body is a servant as well as the soul, but there is no promise made to the bodily service, but to the spirituall service: for unlesse the mind work, the body will serve but a while; *Therefore make clean within*, saith Christ. *Sanctification* begins within; untill the mind be renewed, the body is never sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is the mind: the mind must sacrifice the body. *Be ye changed*, as if he should say, *Suffer your selves to be changed* as *Noah* suffered himself to be covered, that is, *Grieve not the spirit*, do not resist God, be not against your conversion, and God will convert you, God will comfort you, God will renew you. *By this renewing of our minds*, *Paul* calleth to our remembrance, that once we had a pure mind, and that we come the nearer unto God, the nearer we draw to that similitude again. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may read, Psal. 51. 10. *David* prayeth the Lord to *create him a new heart*; not to correct his old heart; but to *create* him *a new heart*; shewing that his heart was like an old garment, so rotten and tattered, that he could make no good of it by patching or peecing, but even must cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man*: not pick him and wash him till he be clean, but cast him off, and begin a new as *David* did. Will ye know what this renewing is? It is the repairing of the Image of God, untill we be like *Adam* when he dwelt in Paradise. As there is a whole old man, so there must be a whole new man, the old man must

Matt. 23. 26.

Genes. 12.

1 Thes. 5.

Psal. 51. 10.

change with the new man, wisdome for wisdome, love for love, fear for fear, his wordly wisdome, for heavenly wisdom, his carnal love, for spiritual love, his servile fear, for Christian fear, his idle thoughts, for holy thoughts, his vain words for wholesome words, his fleshly works, for sanctified works.

If the mind must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our minds need not to be renewed, for it is good to be pure, and evill to change it: but because there is no pureness in us, therefore the Apostle would have us changed. Again, let them tell me why our minds should be renewed, if we have free will to do good if we list: but because our minds are so corrupted, that we have no free will to good, nor will to do good neither, therefore the Apostle would have our minds renewed. Thus one word of God hath battered two castles of Antichrists.

FINIS.

A LOOKING-GLASSE FOR CHRISTIANS.

Romanes, 12. 3.

I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobrietie, as God hath dealt to every man the measure of faith.

First of the preface, and then of the counsel. In the first verse of this Chapter, *Paul* perswadeth the Romans *by the mercy of God towards them*, here he perswadeth them *by the grace of God towards him*, *Paul* speaks like a man in his death-bed, which is set to give good council, & goeth from one lesson to another, as though he would speak all with a breath, First, he counselled them to make their bodys serve God, because the body is a servant as wel as the soul: then he forbad them to *fashion themselvs to the world, because no man can serue two contrary masters*: then he advised them to *renew their minds*, because except the mind be reformed, the body will

will serv but a while. And he setteth them to seek Gods will, because the will of man doth seduce him. And now to make up his Testament (as it were) he admonisheth them to rest in the knowledg of Gods will, and not to search further, nor to be proud of their knowledge, but to use their knowledge to humble their pride. This lesson may seem vain to the Romans: for they were not yet come to be wise, and he counselleth them not *to bee too wise*. *Paul* saith, *That the Gentiles sought after wisdom*: but he saith here, *That the preaching of the Gospel seemeth foolishnesse unto them*, which was wisedom: and therefore God calleth them *a foolish nation*, because they counted the true wisedom foolishnes, and their own folly wisdom: For this cause there was such emulation between the Jew and the Gentile; one despised another, because they did not accord what wisdom was, although both sought for it. Therefore that yee may not onely seek wisdom as the Gentiles did, but finde wisdom, as *Solomon* did, *Paul* hath a foundation for wisdom to stay upon, which he called *sobrietie*. Be wise according to *sobrietie*, which is this, *By the grace of God which is given to mee*. Because he speaks to all, and his charge is of great moment, and they which think themselves wise, will hardly be perswaded but they are wise: therefore he coms with autoritie, like an Ambassadour from God, and saith, *By the grace of God which is given to me*, that is, by the virtue of my Apostleship, which I have not received from men, but from God; not from earth, but from heaven; *I charge you that no man among you*, whether he be learned or unlearned, whether he be an hearer, or a teacher, *presume to know above that which is meet to know*: that is, make himself wiser than he is, or boast of the graces which God hath given him, or despise the gifts of God in other; or rove beyond his calling, or trouble his head with curiositie, but *that he be wise according to sobrietie*; that is, walk within his vocation, be humble in his knowledge, and use his gifts to the profit of other, *as God hath given to every man the measure of faith*: that is, remembring that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do them good. So that if you ask *Paul* as the Jews ask Christ, *By what authoritie do'st thou this?* he sheweth his Letters Patents from the

1. Cor. 1. 22.

Deut. 32. 21.

A word of his preface.

king himselfe, *By the grace of God &c.* Well doth he call his Apostleship *the grace of God*; for he was a persecutor of the same doctrine which he preached, and therefore if it had not been Gods marvellous grace, he should never have been an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that King *Saul* was among the Prophets: but *By the grace of God,* (saith *Paul*) so it is, I did not usurpe this calling, but it was given me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour, or a burthen, but I esteem it a grace, *The grace of God both to mee and to you.* By this *Paul* teacheth us to receive the ministery of the Word as *a grace from him*: For if *Paul* speak by grace, then you heare by grace, as he said, *I speake by the grace of God which is given me*; so you may say, *We heare by the grace of God which is given to us*: and therefore I exhort you, as he did the Corinthians, *Receive not the grace of God in vain.*

Gal. 23.

Cor. 9. 1.

Now to his counsell: *Let no man presume to understand above that which is meet to understand, but let every man understand according vnto sobrietie.* When the Apostle speaketh of things meet to understand, he signifieth, that it is not meet to search all things. It seemes that many among the Romans were sick of our disease, which is to think our selves wiser than wee are: therefore he which taught them to be wise in all his exhortations before, teacheth them here, *not to be over-wise, but sober-wise.* As God appointeeth the Jewes a measure, how much Manna they might gather, so *Paul* appointeth the Romans a measure, how much wisdome they might gather. The Jewes measure of Manna was so much as an Omer would hold, the Romanes measure of wisdome is so much as *sobrietie* would hold. For as the Manna which the Jewes gathered over an Omer, did them no good, but mould and fust: so the wisdome which men gather more than *sobrietie*, doth no good: but puffe them and corrupt them, and turn them either into pride, or into envie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* entered into this large doctrine, which I may call the lopping or pruning of wisdome, which must be kept low, like a man which is given

to

to be purſie and groſſe; he ſummoneth all ſorts of men to hear him, as though he ſpake of a fault, like the darkneſſe of Egypt, which went over the whole land: therefore he excepts no calling nor perſon, but cried, *I ſay unto every one &c.* The wiſe and the antient, and the learned are to learne this leſſon. *One thing is behind* ſaith Chriſt, to him which thought he had done all: ſo one thing is behind to him which thinks that he knoweth all: Art thou wiſe? be not too wiſe like thy mother *Eve*, which would know as much as God. *Paul* hath two ſuits to move unto you: The firſt is, that ye would be wiſe: The other is, that ye would not be too wiſe: for too good (we ſay) is ſtarke naught: ſo he which is too wiſe, is a very foole. Nay, (ſaith *Solomon*) *There is more hope of a foole, than of him which is wiſe in his own conceit*; there is hope of a foole that he may be wiſe, becauſe he will hear inſtruction, but of him that is wiſe in his own conceit, there is no hope to make him wiſe, becauſe he thinketh he knoweth that which he ſhould learne. For this cauſe Chriſt pronounced his woes to the Phariſees, and his doctrines to the people. *Becauſe the whole* (ſaith Chriſt) *have no need of a Phyſician*, that is, they which thinke themſelves wiſe like the Phariſees, thinke they have no need of a teacher, and therefore Chriſt doth not teach them, but rate them, and teach them which did not thinke themſelves wiſe. Therefore if we will be Chriſts ſchollers we muſt be *Paul*'s ſchollers, that is *preſume to know no more than is meet to know*, and then he will teach us as much as is meet to know.

There is as much need to warne men with *Paul*, *that they be not overwiſe, as to warne them with Solomon to ſeeke wiſedome*: for there is an errour of the hand, and of the right hand. A man may be as well too wiſe as too ſimple, too carefull as too careleſſe, too haſtie as too ſlack, and therefore *Solomon* ſaith, *Turn not to the left hand, nor to the right.* And again, *Be not too juſt, neither make thy ſelf too wiſe.* And again, *If thou have found honey, eat not too much.* All which places do ſhew, that men are given to over-reach, like *Moſes*, which when he had heard God, would needs ſee him too, which was not poſſible for man to behold. This is the laſt ſleight of Satan, when he cannot keep men from knowledge, then he caſteth how to puffe them up with their know-

Prov. 4. 27.

Prov. 4. Eccl. 7. 21. Prov. 15. 16.

knowledge, which maketh them as vain, as ignorance made them before. *Festus* did not apply truly when he said, that *too much learning had made Paul mad*: but it is true, that too much learning hath made other mad, and would have made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honor; and for all he was an Apostle, yet it began to work upon him: As he saith, *I was almost puft up with the multitude of revelations*: he was not *wise above sobrietie*; but he was *almost wise above sobrietie*. And therefore he might well sound the retire of wisdom. Look to your wisdom, and learning, and knowledge, for I my self was almost puft up with it. If *Paul* might learn his own lesson, then it is like that none here have learned it. The Scribes and Pharisees did not come to Christ, as the people came to *John*, to ask, *Master, what shall we do?* But these Rabbies might have come to Christ, as well as their scholars came to Christs disciples: to whom he would have answered like *Paul*, *Be wise unto sobrietie.*

Acts, 26. 24.

2. Cor. 12.

Five things in my judgment, are to be noted in these words. The first is, that wisdom is a thing to be desired: for when hee saith, *not above sobrietie*, he would have us wise *within sobrietie*. The second is, that every man affecteth a kinde of wisdom, *either according to sobrietie*, as *Paul* counselled the Romanes, or *above sobrietie*, as the Romanes did before. The third is, few are wise, as God counteth wisdom, and therefore *Paul* speaketh to all, as though all were to learn this lesson. The fourth is, that *sobrietie* doth shew like a glasse, who are wise, and who are not. The last is, that the wisdom which goeth beyond *sobrietie*, doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobrietie*, he implieth, that who is not so, is in a kind of distemperature, like one scarce sober. As the meat which is not digested with exercise, doth rumble in the stomach: so the knowledge which is not digested with *sobrietie*, troubleth the brain.

Touching the first point, the forbidden tree seemed to *Eve* a tree to be desired, because it would teach them knowledge. Nature taught her, that knowledge was a thing to be desired; though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledg, and when they went

Gen. 3. 6.

to

to the other tree, they changed their knowledge for ignorance, as they changed their holineſs for wickedneſſe. Beſide, all other vertues are called wiſdome, to ſhew that wiſdome is *the bond of vertues*, and as much to be deſired as all the reſt. Beſide; God himſelf is called wiſdome, to ſhew that in nothing we can come nearer God, than in the ſtudy of wiſdome. Beſide, the Word, the Spirit, and the Miniſtrie, are all appointed to teach wiſdome: becauſe other things are not ſo neceſſary, therefore they have not ſo many ſchoolmaſters. *Prov.* 4. 7. *Prov.* 5. 7.

Solomon ſpeaking of wiſdome, preferreth it before ſilver, to ſhew, that we ſhould deſire it before ſilver: then before gold, to ſhew that we ſhould deſire it before gold: then before precious ſtones, to ſhew that we ſhould deſire it before precious ſtones. Therefore *Solomon* prayeth for wiſdome, and *Moſes* ſtudieth for wiſdome, and the Queen of Sheba travelled for wiſdome, to ſhew that wiſdome will require all the labours and pains that are taken for her. As wiſdome is excellent above all, ſo it is affected of all, as oyle was both of the wiſe Virgins and the fooliſh Virgins: nay, the very name to be wiſe, is ſo plauſible, that *Paul* ſaith, the Grecians ſought after wiſdome, they whom God calleth a fooliſh nation, *The fooliſh nation* (ſaith *Paul*) *ſought after wiſdome*, though he doth not ſay that they found wiſdome. And in the ſecond of *Matthew* we find, that the Gentiles called thoſe men that were ſingular amongſt them, by the names of *wiſe men*, as we call them Noble men, which are ſingular amongſt us, ſhewing that wiſe men ſhould be noble men, or noble men ſhould be wiſe men, according to the ſaying of *David*: *Be wiſe yee which judge the earth*. And likewiſe in *Paul*, we read that they which never knew what wiſdome meant, yet named themſelves Philoſophers, that is *Lovers of wiſdome*, as though there were ſuch a thing behind which all men ſhould love. Thus wiſdome hath been a marke which every man hath ſhot at, even ſince *Eve* ſought to be as wiſe as her maker. But as an hundred ſhoot, and not one hit the white: ſo ſo ſome come ſhort of wiſdome, and ſome flie over, and ſome go beſide, like the arrowes which *Jonathan* ſhot at *David*. And therefore *Solomon* ſpeaking of wiſe men, ſaith; *I have ſcarce found one among a thouſand*. Therefore *Paul* makes a generall charge, *I ſay to every* *Prov.* 2. 15. 1. *Cor.* 1. 12. *Deut.* 32 2. *Matth.* 2. *Pſal.* 2. 10. *Coloſ.* 2. 83. *Eccleſ.* 30.

one

ne be wise according to sobriety, as though every one had too much wisdome, or too little. Virtue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Coveteousnes* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *Pride* on the one side, *rusticitie* on the other side, and *comlines* in the midst: *Flatterie* on the one side, *Malice* on the other side, and *Love* in the midst: *Carefulnes* on the one side, *Carelesnes* on the other side, and *Diligence* in the midst: *Diffidence* on the one side, *Presumption* on the other side, and *Faith* in the midst: *Superstition* on the one side, *Atheisme* on the other side, and *Religion* in the midst: *Ignorance* on the one side, *Curiositie* on the other side, and *Knowledge* in the midst. So, that there is but one virtue, still for two vices, therefore extremities bear rule in this world. Either we cry *Hosanna*, or else *Crucifige*, either Christ must not wash our feet, or else he must
Acts 28. 3. wash our feet and body too; either we will have *Paul* a God, or else we say he is curled of God; either we say *Touch not, taste not, for it is unclean*, or else we say, *Let us eat and drinke, for to morrow we shall dye*. If we love, we do over-love, if we fear, we over-fear; if we be carefull, we be over-carefull? if we be merry, we are over-merry; if we be solemne, we are over-solemne; if so, we cannot be wise, but we are over-wise; so soone as we are thought to know something, we would be thought ignorant of nothing. There is a kind of down or curdle upon wisdome, like the train of Gentlewomen, which is more than needs, which we call *the crotchets of the brain*, which must be weeded out, as the tree is lopt when it groweth too thick, or else they will perish in the brain, like a skimme which seetheth into the broth. The Scripture speaketh of many antient, and many rich, and many strong, and many mightie; but of one wise man, and yet that wise man too before he dyed, stept beyond *sobrietie*. Therefore even as ye looke lest other mens wisdome should deceive you, so looke lest your own wisdome deceive your selves. There is a kind wisdome, which is more contrary to wisdome than ignorance: as good corne and bad corne come both to market to be sold, and the bad would have as much money as the good: so true wisdome and false wisdome come both, shew both, offer both, praise both, and as *Jacob* tooke

Leah

Leah for *Rachel*, ſo many take the worſe for the better. *Pharaoh* ſaid; *Come, let us do wiſely*, when he went about that which deſtroied him. The Scribes, and the Phariſees, and the Elders took counſel againſt Chriſt, as though they would moſt wiſely prevent their ſalvation. *Judas* would betray his Maſter wiſely, and therefore he came with a kiſſe, and ſaid *Hail, Maſter*, when he betraied him. *Cain* thought to murther his brother wiſely, and therefore he called him aſide into the field, as though he would walk with him, that none might ſee. *Jezabel* thought to kill *Naboth* wiſely, and therefore ſhe ſuborneth falſe witneſſes, and proclaimed a faſt before the murther. *Eve* thought it wiſedom to eat the forbidden fruit. *Abſolom* thought it wiſedom to lie with his fathers Concubines. The idle ſervant thought it wiſdom to hide his talent. The falſe Steward thought it wiſdom to deceiv his Maſter. All theſe were wiſe above *ſobrietie*. Of whom we may ſay with *Paul*, *preſuming to be wiſe they became fools*: becauſe they were wiſe to evil, their wiſdom had but an evil end. All theſe examples are recorded to give credit unto this doctrine, *Be not wiſe above ſobrietie*.

Exod. 7. 20.

Gen. 4.

Gen. 3. 5.

1 *King.* 23. 9.

Rom. 1. 22.

As *Paul* would have the Galathians zeal accordiug to knowledge, ſo he would have the Romans knowledge according to *ſobrietie*. He which forbiddeth us to truſt in our riches, and in our friends, and in our ſtrength, forbiddeth us to truſt in our wiſdom, *Truſt not in thine own wiſdom*. Wee count the ſimple fools; but God counts the craftie fools. He which thinks himſelf wiſe is a fool *ipſo facto*. And to ſhew that they are moſt fools of all, the Apoſtle ſaith, that God choſe the fooliſh to confound them. It is ſaid, *Be merry and wiſe*, but it may be ſaid, *Be wiſe and wiſe*: for every wiſdom is not wiſe. As the wiſe men went no further than they were guided by the ſtar; So a wiſe man ſhould run no further than he is led by the Word. When God hath brought thee unto goodneſs, hee ſaith, *Acquieſce*, ſet down thy reſt; go no further than goodneſſe: ſo when thou art come to wiſdom, reſt where thou art well, as the Dove did in the Ark.

1 *Cor.* 1.

Matth. 2.

The firſt bleſſing which Chriſt pronounceth to any, is to *the poor in ſpirit*. As *Paul* would have you rich in knowledge, ſo Chriſt would have you poor in ſpirit, that is humble in your knowledg,

knowledge; for the proud knowledge is the Devils knowledge, and wisdom to the wicked, is like the Arke unto the Philistims, which did them more hurt than good. Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certain precincts of wisdome; which when we transgresse, we may be said to exceed our commission, like *Shemei* when he went beyond the river, which *Solomon* forbad him. The raile or paile of wisdome is *sobrietie*. As wisdome is made overseer of all other vertues, so *sobrietie* is made overseer of wisdome, to measure it forth in even portions and due seasons, that none of Gods gifts be lost. As water is unto the wine, to allay the heate of it, and salt is to meat, to make it savoury: so *sobrietie* is to wisdome, to make it wholesome and profitable to him which hath it, and them which seek it of him. *If thou hast found honey* (saith *Soloman*) *take not too much, lest thou surfet.* Nay if thou hast found wisdome, take not too much, lest thou surfet. There is a surfet of wisedome, which is the dangerousest surfet of all other: when a man begins like *Paul* to be puffed up, which was *Aarons* and *Miriams* disease, when they murmured against *Moses*, because they thought themselvs fitter to govern than he. No vertue is better than wisdome and humilitie: but if a man be proud of his wisdome and humilitie, then the vertue is turned into vice. *If the light be darkness* (saith Christ) *how great is that darnes?* So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let us remember, *Be simple as Doves.* or else wee drown in our wisdome, like a light that quencheth in his own tallow.

Prov. 25. 15.

Numb. 12. 3.

Now that ye may know how to be wise according to *sobrietie*, there be certain properties of this sober wisdom, which I wil shew you. The First is, not to arrogate to our selves more than God hath given us. As the man said, *I believe, Lord help my unbeleife:* So the wise man may say, I understand, Lord help my ignorance; for one thing which we know, we are ignorant of a thousand things which we should know: yet the fooliſh Virgins would be thought as wise as their sisters.

Five markes of a wise man.

No

No man can abide to be disgraced in his wit; we had rather seem wicked than simple. As every bird thinks her own birds faireſt: ſo every man thinks his own wit ripeſt. *There is a generation* (ſaith *Solomon*) *which are pure in their own conceit, but they are not cleanſed from their filthineſs*: So there is a generation which are wiſe in their own conceit, but they are not cleanſed from their fooliſhneſſe. There is a generation of ſuch wiſe men: but he which is wiſe indeed ſaith, *I am more fooliſh than any man*. Hee which is called *Wiſdom* ſaith, *Learn of me to be humble*. And he which was counted *the wiſeſt man before Solomon*, is called *the mildeſt man upon the earth*. Therefore *James* deſcribing the wiſdom which is from above, ſaith, *That it is gentle wiſdom*: the gentle are not arrogant, but the ſcornful. Prov. 13. 12. Prov. 20. 2. Matth. 11. 19. Numb. 12. 5.

The ſecond propertie is, not to glorie of any thing in our ſelvs. As *James* ſaith, *Let him which is merry ſing Pſalms*: So *Paul* ſaith, *Let him which glorieth, glorie in the Lord*. For as we ſay, *Thine is the kingdom*; ſo we ſay, *Thine is the glorie*: and therefore *David* ſaith, *Not unto me Lord, not unto me, &c.* Oh (ſaith Satan) this is a thing to glorie of; knowledge, and learning, and wiſdom; or elſe what ſhould a man be proud? But when Chriſt heard his Diſciples glory that they had the gift of miracles, which is a greater matter than knowledg: yet he ſaid, *Glorie not in this, that ye can work miracles*: therefore glorie not in this, that ye know him which can work miracles. If that wiſdom be given thee, then thou haſt received it: if thou haſt received it, then I ſay with *Paul*, *Why daeſt thou glorie, as if thou hadſt not received it?* Wiſdom is not ſo baſe a thing, that thine own glorie ſhould be the end of it: but as *Heſter* thought that her honour was given her for the glorie of God, ſo the learned ſhould think that their learning is given them for the glorie of God: the rich ſhould think, that their riches are given them for the glorie of God; the wiſe ſhould think, that their wiſdom is given them for the glorie of God: the value, and praiſe, and honour of wiſdom is to do good: if we be wiſe to do evil, we are not wiſe as Serpents, but wiſe Serpents. 1 Cor. 4. 7.

The third propertie is, not to deſpiſe other: therefore *James* calleth the true wiſdom a peaceable wiſdom, becauſe it makes no ſtrife. As he which had five Talents did not diſdain James. 3.

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him which had but one; so they which have moe gifts should not contemne them which have few: For as the Unicorn doth more good with one horn than other beasts do with two, so some man doth more good with one gift, than other do with five, because they choke them with pride. When the Pharisee said, I am not like this Publicane, he said true, for then he was not like the Publicane indeed, because the Publicane was better than he.

The fourth propertie is, to keep within our calling: hee which meddleth with that hee hath not to do, is compared to one that catcheth a Dog by the ears, and dare neither hold him still, nor let him go. so he can neither go forward for want of skill, nor backward for shame. *Paul* saith, hee was set apart to preach the Gospel; so to every work God hath set some men apart, and fitted them to that work, as hee did *Bezaleel* to the building of the Tabernacle; and therefore unlesse a man set himself apart to this work, he should think of *Peter*, which when hee struck with the sword, was bid to put up his sword again, for the sword was not committed to him, but the keies. In *Exod.* 17. 11. we finde *Joshua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding up his hands: so every man should have a several work. God hath given certain gifts to certain callings; as no man can exceed his gifts, so no man should exceed his calling. It is not meet that hee should bee a free-man, which was never a prentice, nor that he should leap into *Moses* chair, that never sate at *Gamaliels* feet. If thou doest never so well, and be not called to it, the Scripture saith straight, *Who ha' h required this of thee?* thou art an usurper of anothers office. *A fool* (saith *Solomon*) *is medling*, shewing that a wise man medleth not, but where he hath to do. We are compared to a bodie; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must work: when this order is confonnded, then that cometh to passe which wee read of *Eve*, when the woman would lead her husband, both fell into the ditch. Therefore as Christ said, *Who hath made me a Judge over you?* So they which are not Judges should say, Who hath made me a Judge? hee which is not a teacher should say, Who hath made mee a

Exod. 17. 11.

Gen. 3.

Luk. 1. 2.

teacher

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teacher? he which is not a Ruler ſhould ſay, who hath made me a Ruler? And this is a better peace-maker than the Lawyer.

The fifth property is, not to be curious in ſearching myſteries: this *Paul* meaneth when he ſaith, Let no man preſume to underſtand above that which is meet to underſtand. The ſtarre, when it came to Chriſt, ſtood ſtill, and went no further; ſo when we come to the knowledge of Chriſt, we ſhould ſtand ſtill and go no further, for *Paul* was content to know nothing but Chriſt crucified. It is not neceſſary to know that which God hath not revealed; and the Well of Gods ſecrets is ſo deep, that no bucket of man can ſound it: therefore we muſt row in ſhallow waters, becauſe our boats are light, and ſmall, and ſoone overturned. They which have ſuch crotchets and circumſtances in their brain, I have marked this in them, that they ſeldome find any roome for that which they ſhould know, but go to and fro, ſeeking and ſeeking, like them which ſought *Elias* body, and found it not. Let men deſire knowledge of God, as *Solomon* did, but not deſire knowledge as *Eve* did. For theſe aſpiring wits fall again like Babel, and run into doubts, while they ſeek for reſolutions. As the Jews, when they heard the Apoſtle preach, burnt their curious books, and had no more delight to ſtudy ſuch toyes: ſo, as men come to the truth, they are content to leave theſe fancies, and ſay with *Paul, I know nothing but Chriſt crucified.* Curious queſtions and vain ſpeculations, are like a plume of feathers, which ſome will give any thing for, and ſome will give nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reprove men and women of our days, if he did ſee how they buſie their heads about vain queſtions, tracing upon the pinacles where they may fall, while they might walke upon the pavement without danger? Some have a great deal more deſire to learn where hell is, than to know any way how they may eſcape it: to hear what God did purpoſe before the world began, rather than to learn what he will do when the world is ended: to underſtand whether they ſhall know one another in heaven, than to know whether they belong to heaven: this rocke hath made many ſhipwracks, that men ſearch myſteries before they know principles; like the Bethſhamites which were

not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: So that they meet with a rough and crabbed question, like a knob in the tree, and while they hacke and hew at it with their own wits, to make it plain, their Saw stickes fast in the cleft, and cannot get out again; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despair, or into contempt of all. Therefore it is good to leave off learning, where God hath left off teaching: for they which have an ear where God hath no tongue, hearken not unto God, but to the tempter, as *Eve* did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right: as the covetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge. Now if our wisdome were examined by these properties, I fear, as the Angel said, *Thou hast examined them which called themselves Apostles, and found them liars:* so I might say, I have examined them which call themselves wise men, and found them liars. Indeed *Solomon* saith, *Many boast of their goodnesse, but who can find a good man?* So, many boast of their wisdome, but who can find a wise man? They are wise (saith he) in their own judgements, but he saith not that they are wise in others judgment. As *Paul* told the Athenians, that they were too religious: so he would tell many now, that they were too wise; so wise, that they are fooles again. The Galatians zeal was without knowledge, but our knowledge is without zeale, *having a shew of holinesse*, as *Paul* saith: so they have a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdome is vanity. If they which thinke themselves wise, be wise; then we have more wise men than beggers, and peradventure here be more wise men than of any others beside.

Rev. 3.

Prov. 20. 6.

As you have heard the notes of them which are wise according to sobrietie: so, if you would know such as are wise above sobrietie, you shall discerne them by these markes First, they will have all the talke whersoever they come, like Parrats. Secondly, they contemne others, like the Pharises. Thirdly, they spurne at him which tels them of their faults, like *Abner*. Fourthly,

ly, they jump with *Cæſar*, like the Herodians. Fifthly, they turn with the time like *Demas*. Sixthly, they ſeek their own credit by the diſcredit of others, like the enemies of *Paul*. Seventhly, they love to hear their own praiſe, like *Herod*. Eighthly, above all things they wou'd have their own will, like *Jezabel*. Whenſoever theſe eight marks meet, there is a wiſe man, and a fool; a wiſe man in his own conceit, and a fool in proof: theſe are the wiſe men of the North, and the Philoſophers of *England*.

Thus you have heard the wiſdom which is according to ſobriety. If any man do ſee the ſpots of his own face in this glaſſe, let him *waſh and be clean*. *He that is wiſe* (ſaith *Solomon*) *is wiſe to himſelf*: but he that is over-wiſe, is wiſe againſt himſelf. Here you may ſee, that a note above *Ela* is a jarring note, and alwaies makes a diſcord in the harmonie. Chriſt would not have us wiſe Serpents, but *as wiſe as Serpents*, leſt they which are like Serpents ſhould circumvent us: to be wiſe to evil, is an evil wiſdom; and there is no ſuch enemie unto knowledge, as the opinion of knowledge: for one which is wedded unto his own wit, will never be counſelled of any. Therefore how neceſſary is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can ſerve God, unleſſe he know God, (for none do obey him, except they which do know him) and yet it is ſaid, that there was never ſo much knowledge and ſo little goodneſſe. Surely as Chriſt ſaid to his Diſciples, *O ye of little faith!* ſo he might ſay to us, O ye of little underſtanding! for there is not too much wiſdom, but too much oſtentation: humilitie is none of our virtues. They which ſhould teach others to be wiſe *according to ſobrietie*, paſſe the bonds of ſobrietie themſelvs: every man hath a Commonwealth in his head, and travels to bring forth new faſhions. As the Jews were not content with ſuch rules as God had appointed them, but would have a King like the Gentiles: as the Papiſts are not content with ſuch laws as God hath appointed them, but they will have Traditions like the Jewes: ſo the wiſdom of this world is, to deviſe better orders, better laws, better titles, better callings, better diſcipline, than God hath deviſed himſelf. *Every plant* (ſaith Chriſt) *which my Father hath not planted, ſhall be rooted up*: that is, every title

and every office, and every calling, which God hath not planted, ſhall be rooted up: to be wiſe according to this book, is to be wiſe according to *ſobrietie*. Therefore ſeek the wiſdom of Chriſt; for the wiſdom of the Serpent is turned into a *curſe*, the wiſdom of the Phariſees is turned into a *woe*, the wiſdom of *Achitophel* is turned to *folly*, the wiſdom of *Nimrod* is turned to *confuſion*, the wiſdom of the Steward is turned to *expulſion*, the wiſdom of *Jezabel* is turned to *death*. This is the end of the deceivers wiſdom, of the Extortioners wiſdom, of the Uſurers wiſdom, of the perſecutors wiſdom, of the flatterers wiſdom, of the Sorcerers wiſdom, of the Hypocrites wiſdom, of the Machiavillians wiſdom. As *Moſes* Serpent devoured the Sorcerers Serpent; ſo God's wiſdom ſhall devour man's wiſdom.

Wherefore, *By the grace of God which is given unto me*, I ſay unto every one of you with *Paul*, *Be wiſe unto ſobrietie, be not aſhamed to ſeem ignorant of ſome things, but remember that it is better to ſeem ignorant, than to be proud.* Thus you have heard what wiſdom is: now let us pray unto God for it.

FINIS.

FOOD FOR NEW-BORN BABES.

1 Pet. 2. 2.

As new-born babes deſire the ſincere milk of the Word, that ye may grow by it.

THis Scripture (beloved in the Lord) conteineth an exhortation to incite and ſtir up the believing Jews, that as God had inlightned them with ſom knowledg of his truth, & ſanctified them in ſom meaſure with the grace of his Spirit: ſo they would proceed and go on, and daily increaſe more and more in the faith and fear of Jeſus Chriſt, like the glorious Sun, which ſtill augmenteth & redoubleth his heat and light, till it be come to the midſt of heaven, where is perfect day. Now the means whereby

Now the meanes whereby we receive all our growth, and increaſe in God, is the lively preaching of the Word of truth. And therefore the Apoſtle, by a figurative and borrowed kind of ſpeech, earneſtly preſſeth them to thirſt and long for the Word of God, even the food of their ſoule, as little infants (which are new borne) cry for the mothers milk to nouriſh and ſuſtaine them. For there are two births mentioned in the Scripture: the one fleſhly and naturall, by propagation from the firſt *Adam*, whereby originall and our birth-ſinne, as it were a Serpents poyſon, paſſeth and transfuſeth it ſelfe into us: the other heavenly and ſpirituall by renovation, from the ſecond *Adam*, which is Jeſus Chriſt, whereby grace and holineſſe is derived and brought unto us.

In this latter and better birth, God is our father to beget us, the Church his Spouſe, our mother to conceive us: the ſeed whereby we are bred and borne again, is the Word of God, the Nurſes to feed, and to weane, and to cheriſh us, are the Miniſters of the Goſpell; and the food whereby we are nouriſhed and held in life, is the milk of the Word, as in this place. And therefore in as much as children which are new born, cannot increaſe in growth and ſtature, but muſt needs die, and come to diſſolution, unleſſe they be continually fed and nouriſhed with wholeſome food: it behoveth all the faithful and godly, who are quickned and revived in the life of God, *As new born babes, to deſire the ſincere milke of the Word*, that they may grow by it. I thinke we need not many words to cleare the generall drift and ſcope of this Scripture, as we need not many fingers to point at the ſhining Sunne. Let us now therefore deſcend to the particular doctrines, which iſſue and ſpring from the ſeveral branches of this Scripture.

Note.
1 *Pet.* 1. 3.
Gal. 4. 26.
1 *Pet.* 1. 23.
1 *Theſſ.* 2. 7.

First, here is noted a preparation: if we will be better and increaſed by the Word, we muſt be *as new borne babes*. Secondly, our affection and dutie when we are *new borne*, we muſt *deſire*. Thirdly, the matter and object of our *deſire, the milk of the Word*. Fourthly, the quality *of the milke*, it muſt be *ſincere*. Lastly, the end and uſe for which we deſire it, *that we may grow thereby*. For the firſt point, we muſt be *as new borne babes*: Children (we know) are principally commended for ſimplicity

Five points this text.

Matth. 18.
1 *Cor.* 14.

and harmleſſe: and therefore, all thoſe which will profit in the ſchool of Chriſt, and receive light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aſide all malicioufneſſe, and to bring holy and ſanctified hearts to the hearing of it. *Suffer the little babes to come unto me* (ſaith our Saviour) *and forbid them not: for of ſuch is the kingdom of heaven*: as if we were never fit to hear and learn of Chriſt, till we be reformed, and newly changed into little *babes* again. For *the ſecret of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that fear him*: to teach us, that as *David* would admit no vile perſon into his counſell: ſo God will admit no ſinful ſouls into his ſecrets. *If any man will do God's will* (ſaith our Saviour) *he ſhall know of the doctrine, whether it be of God or no*: becauſe no man can learn this doctrine, but he that doth it, as no man could learn the Virgins ſong, but they which ſang it. And *Solomon* to the ſame effect ſaith, *The fear of the Lord, is the beginning of knowledge*: as if the firſt leſſon to be wiſe, were to be holy. And therefore Chriſt is ſaid to *have expounded all things to his Diſciples apart*: to ſhew, that if we will have Chriſt to teach us, we muſt go apart from the world. So that as a man ſlippeth off all his cloathes, when he goeth into a bath to waſh him: ſo we muſt ſlip off all our ſins, when we come to the Word to feed us: for *Wiſdom will not reſt in the defiled ſoul*, nor in a body that is ſubject unto ſin. As the devill would not dwell but in a houſe that was ſwept from godlineſſe; ſo the graces of God will not come into the heart which is not cleanſed from wicked neſſe, for God will not powre *new wine* but into *new veſſells*: therefore unleſſe you have prepared new hearts, look for no new bleſſings to be powred on you. The Jewes read the Scriptures daily in their Synagogues, to find Chriſt, but all in vain, becauſe the vail is not taken away in reading them: even ſo do we preach in vain, and you heare in vain, becauſe the vail of ſin which is drawn like a curtain over your hearts, hideth and eclipſeth the glorious light of the Goſpell from you. And therefore (beloved brethren) if you will have the Lord to bleſſe your hearing, and to proſper our preaching, you muſt waſh and rince out the dregs of ſin that are frozen in you; you muſt purge the leaven of maliciouſneſſe that ſowreth

Luke. 18. 16.

Pſal. 25. 14.

Note.

John. 7. 17.

Rev. 14. 3.

Prov. 1. 17.

Luke. 11. 25.

Luth. 9. 17.

ſowreth your ſouls, you muſt caſt up your covetouſneſſe, and your pride, and your ſlothfulneſſe, and your partial prejudice, like the Serpent which ſpues up his poiſon when he goes to drink: for this is the cauſe why there are ſo many fruitleſſe and non-proficient hearers, becauſe there are ſo many ſinful and wicked hearers. It is ſaid of Chriſt, *that hee did not many great works in his own Countrie, for their unbeliefs ſake:* ſo it may be ſaid, that God concealeth many great myſteries of faith from us, for our ſins ſake. Our wickednesſe ſtops Chriſts mouth that he would not ſpeak, as the Jews incredulitie chain'd his hands that he would not work. Will an Embroderer teach another mans ſervant his trade, if he know he will hurt him? No more will God teach the divels ſervants his truth, becauſe he knoweth they will offend him. The ſeed which fell into the thornie ground, ſprang up very chearfully for a time, that it might ſeem to give a great hope of a joiful harveſt; but becauſe thorns grew up with it, at length they choked it: ſo that unleſſe we cut up the thorny ſins, which naturally ſprout and ſpring up in us, they will overthrow all the good plants of holy doctrine that are grafted in us: and therefore the Prophet *Jerewie* willeth us to *break up the fallow ground, and not to ſow among thorns:* as if the heart muſt firſt be ſanctified, and afterwards inſtructed: as iron muſt firſt be heated, and afterwards bee faſhioned. In regard whereof, I beſeech you (my beloved) in the fear and reverence of Gods bleſſed name, look to your feet when you enter into the houſe of God; preſſe not into this marriage-feaſt without a Wedding garment, tread not in the holy Sanctuary to hear the Word, with an unſanctified, and defiled filthy ſoul.

Matth. 13.

Matth. 13.

Jerem. 4. 4.

A man will not keep the Sabbath in his working-apparel, but will put on his richeſt jewels, and array himſelf in his beſt attire: and yet we make no ſcruple at all to come unto the Sabbaths exerciſe, with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered ſtrange fire before the Lord, God ſaid, *I will be honoured of them that draw nigh unto me:* to ſhew, that the Lord doth then look for more holineſſe at our hands, when by practice of his ſervice, and the duties of holy religion, we approach and draw more near

Levit. 10. 3.

unto him. Wherefore to ſhut up this point, as the begger (in the Goſpell) caſt off his cloak to come to Chriſt; ſo muſt we caſt off the cloak of our wickedneſſe when we come to hear. We muſt
Matth. 11.15. be *as babes*, if wee will bee Chriſts pupils, becauſe he revealeth
more. knowledg and wiſdom to none but *babes*. And yet wee muſt not be *babes* onely, but *new born babes*, which have a new ſoul, a new life, new members, new affections imparted to them. Whereby we learn, that it is not enough in our regeneration, to redreſſe and reform ſom one diſordered affection in us; but
Sam. 10 9. we muſt be changed and new-faſhioned in every part. As *Saul*, when the kingly ſpirit came upon him, was turned as it were into another man: ſo we, when the Word begetteth us anew, muſt
Cor. 5. 17. be turned and changed into other men: and therefore they which are implanted into Chriſt, are called *new creatures*; becauſe neither the old heart, nor the old hand, nor the old ear, nor the old eie, will ſerve the turne; but all muſt be molten and new
John. 3. 6. framed again. For *What ſoever is born of the fleſh, is fleſh*: If wee
John. 4. 24. will have it ſpirit (that is fit for God's worſhip, who *is a ſpirit, and will be worſhipped in ſpirit and truth*) it muſt be born again of the Spirit. The ſence hereof made the Prophet *David* crie out,
Pſal. 51. 10. *Create in me a clean heart, O God, and renew a right ſpirit within me*: and therefore we muſt not patch and piece out our hearts for God, like a beggers cloak which is made of ſhreds, but wee
Epheſ. 4. 23. muſt *be renewed*, and thorowly changed *in the ſpirit of our minds*. When *Naaman* the leper had waſhed in Jordan, his fleſh came again like the fleſh of a young child: if the leproſie of the ſin bee waſhed and purged from us, all our affections, all our deſires will bee altered and changed like the fleſh of a child. And therefore if wee will fit our ſelves to bee good hearers, wee muſt not entertain friendſhip with any ſin. As the Adder ſlips off her skin, and the Eagle caſteth her bill; ſo we muſt quite ſtrip our ſelves of all our luſts, when *as new born babes* we come to hear.

Coy. 6. 17. *Touch no unclean thing*, ſaith the Lord: becauſe ſinne will
Luke. 11. 23. cling to the conſcience like bird-lime to a feather; therefore we
Matth. 12. 45 muſt not touch it: it muſt not have a finger of us. When the Devill made his re-entrie, hee took unto himſelf ſeven other ſpirits worſe than himſelf: Thus one divel brings more devills,

and

and one ſinne pulls on more ſinns, as one Crow calleth many Crowes to a carrion: and therefore as the leaven was hid in the meal, till all was ſowred: ſo let us never reſt ſeaſoning our ſouls till all bee ſanctified: for then wee bee fit to underſtand every part of Gods will, when wee bee in every part new born again.

Furthermore, this point diſcovereth and diſcrieth a groſſe errour in Popery concerning the works of Nature, which are wrought and effected by the ſingle virtue and power of our own free will, without the finger and grace of God. For whereas the Papiſts acquit many of them, and clear them from ſin (as if an unregenerate man, by the ſtrength and abilitie of his own will, as it were mounted upon his own wings, were able to aſpire to the accompliſhment of holy deſire;) we ſee that the Apoſtle *Ephes.* 4. 2. in this place maketh no other account of the unregenerate, than of dead men, and therefore that they muſt be quickned and new born again, before they can practiſe or perform any vital action in the life of God. Chriſt is reſembled to a Vine, and we to the *John.* 15. 5. branches; for as all the juice & ſap, whereby the branches ſpring and live, iſſueth and ariſeth from the root of the Vine; ſo all the grace and goodneſſe that is in us, droppeth and diſtilleth from the riches of the perſon of Jeſus Chriſt. Before God bleſſed *Sara*, ſhe was barren and childleſſe: ſo until God bleſſe our hearts, *Mat.* 12. 33. & they be wicked and fruitleſſe. And therefore as an unclean fountain cannot ſend forth ſweet water, nor a bad tree bring forth good fruit: no more can the corrupt and wicked heart of the unrenerate, bud and bring forth any good and virtuous actions. Thus much of our condition and preparation, whereby we have learned with how holy, and with how ſanctified affections we ought to repair to the hearing of the Word. Now followeth our duty and affection when we are *new-born*.

As new born babes deſire. We muſt no be children in wavering and inconſtancie: becauſe the Apoſtle ſaith, that God hath furniſhed this Church with Paſtors and Teachers, *That we be no more children, wavering and carried about with every winde of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we muſt not be children in underſtanding and knowledge; becauſe the ſame *Ephes.* 4. 14.

Apoſtle

1 Cor. 14. 10. Apoſtle ſaith, *Brethren, be not children in underſtanding, but concerning malicioufneſs bee children: but in underſtanding be of a*
Matth. 7. 6. *ripe age.* But we muſt be children in an ardent and burning affection, in thirſting and longing for the Word of God. *Bleſſed*
Luke. 1. 33. *are they which hunger and thirſt after righteouſneſs, for they ſhall*
Matth. 11. 12. *be filled; becauſe God fills the hungry with good things, but the rich and the wealthy he diſmiſſeth emptie.* The Kingd m of God *ſuffereth violence*, becauſe none can enter at the narrow gate, but ſuch as ſtrive, and throng and thruſt to enter. And therefore as when the dam feeds her young, every bird gapeth, and ſtrugleth, and ſtretcheth out the neck to receiv the food: ſo when we come to hear, every man muſt reach and ſtretch out his heart to receive the Word. For then indeed the Word worketh moſt effectually in us, when our hearts before are kindled and inflamed with deſire of it, like wax which receiveth any ſtamp after it is heated. The Shunamites child which was raiſed by *Eliſha*, ſo ſoon as his fleſh began to wex warm, neezed, and opened his eies, and revived again: ſo when wee wex warm in the Spirit, and conceive a deſire, and a thirſt of the Word of God, it is an undoubted token that we are born again, and there is breath and a ſoul within us, and we are not utterly dead in the life of grace. As contrariwiſe, they which have not a ſharp and hungry appetite to be fed and ſatisfied with *the milk of the Word*, are but dead carcaſſes, and skins full of rotten bones:

Note. ſo that this City, which ſhould bee the glory of the Kingdom, may well be termed *Golgotha, the place of dead mens ſkulls*, in regard there are ſo many thouſand ſoules dead in ſinne, dead in *deſire*, who have no thirſt and hunger for the Word of God.

Note. If they have a bare-reading Miniſter, as children have a puppit to play with, they think themſelves in a happie eſtate: as if *Eliſhaes* ſtaffe could raiſe the dead childe without *Eliſha*, and the Word give life without a Preacher. It may bee they can be content with *Micha*, to accept a Levite if they light upon him: but who will ſend to Jeruſalem the ſchool of the Prophets, as *Saul* ſent to Bethlehem to fetch *David* for his comfort? I think you know my meaning: I would not wiſh you wait till Preachers offer themſelves to inſtruct you, but to ſend to the Schools of learning, to provide godly and able men, who may miniſter the Word

Word in due ſeaſon. *Balack*, becauſe he longed for *Balaam*, went to the utmoſt coaſt of the Country to meet him. The father, becauſe he longed for his prodigall ſon, ran to kiſſe him a great way off. *David*, becauſe he longed for the Ark, went and brought it up from Kiriath-jerim: ſo then indeed we deſire the Word of God, when we will not ſtay till it come unto us, but we will prevent it, and go to the utmoſt borders of our Countrey to fetch it home unto us. We muſt *deſire the milke of the Word*, and we muſt *deſire* it *as babes*; that is, in three reſpects. Firſt, they ſay, children, ſo ſoon as they are born into the world, preſently cry out for the mothers dug: ſo muſt we, ſo ſoon as we feel the grace of God to have renewed us, while we are yet hot from the womb, hunger and thirſt for *the milke of the word*. If the mother ſhould deferre to give her child ſuck, were it able to live a moneth, or a week, or a day? No more is our faith able to ſuſtain and ſupport it ſelfe, unleſſe it be preſently nouriſhed with the food of life. Chriſt, ſo ſoon as he had raiſed up *Jairus's* daughter, commanded her meat: as if it were in vain for us to be quickned by the finger of his power, unleſſe we be fed by the Word of his grace: and therefore Eden was watered ſo ſoon as it was planted, to ſhew, that we muſt be ſtrengthned ſo ſoon as we are inſtructed: ſo that it is a great fault amongſt us when God hath quickned us with his Spirit, and we perceive his graces to bud and to bloſſom in us, that we preſently provide not moiſture to nouriſh and to preſerve them. We count it a miracle that *Elias* lived forty days without food: and yet we, after many years of famine, ſtill poſte off the feeding of our ſouls. We think it always too ſoon to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to inlarge his barns, when he was even at deaths door to reſigne his life. As Chriſt was ſent for to heal the Rulers daughter, when ſhe was ready to depart: ſo, many never deſire the Preachers company, till they be ready to die. They ſay that the time is not yet come that the Lords Houſe ſhould be built, nor yet time to ſanctifie their ſouls for God, nor yet time to provide for *the milk of the Word*. And thus we poſte off from day to day, from year to year, till we be arreſted by death, as the bad Lawyer drives off his Client from Terme to Terme;

Marke. 5. 46.

Geneſ. 1. 6.

Matth. 7. 25.

till

till the ſuit be loſt. *Lot* was ſo long loitering and trifling in Sodom, that the Angel was fain to pluck him out with violence: and certainly unleſſe the Lord by the good meanes of his providence ſhould pluck us out of ignorance and darkneſſe, wherein we uſe ſuch trifling, and pungeing, and delaying, ſcarce one of a thouſand would be ſaved. Wherefore (beloved in Chriſt) if *Paul* have planted you in the true faith, deſire alſo an *Apollo* to water you. If the foundation be laid by a maſter-builder, ſeek out a skilful workman, who may roof it alſo: if ye have received one grace, ſpeedily deſire the preaching of the *Word*, that it may increaſe and grow up by dreſſing and manuring, unto a double grace: for even the beſt gifts will wither and decay in you, unleſſe they be preſently watered with *the Word*. Again, we know that children are ſo greedily carried with a deſire of the food, that when hunger aſſailes them, they neither regard leiſure, nor neceſſity, nor willingneſſe of the mothers; but all excuſes and buſineſſe ſet apart, ſo ſoon as they cry for it, they muſt be fed: even ſo we muſt not thinke it enough to deſire *the Word*, but we muſt be earneſt and fervent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other anſwered, that he was in bed; which ſeemed a reaſonable anſwer, and yet it would not ſerve: ſo we have long called (my brethren) and we have a great while craved the Bread of life. Though it may ſeem a reaſonable anſwer, that they cannot give it us, without impoveriſhing themſelvs and their children, who are fat and inriched with the Miniſters maintenance: yet we ought not to be daunted and diſcouraged ſo; but to continue asking ſtill, as *Peter* continued knocking till the door was opened. For as *Jehu* was known by his furious marching, ſo you may know a faithfull and true Chriſtian by his zealous perfecting of holy purpoſes. The mother doth not always feed her child for love; but many times, to keep it ſtill and quier, is conſtrained to leave all, and give it ſuck: ſo if our mother neither reverenced God, nor feared men, yet if we would be earneſt and importunate with her, if we would continually cry and call for it, as babes do for the milke, ſhe would feed us at laſt, if not of love, yet at leaſt to be eaſed of us. It is an old

Luke, 11. 5.

Note.

Acts. 12.

Oh that this were practiſed.

saying

ſaying, that he which asketh faintly, teacheth us to deny him: if we will teach men to grant us, we muſt aske it with courage and conſtancie. And therefore as *Jacob* wreſtled with the Angel, and ſaid, *I will not let the go untill thou bleſſe me*: ſo muſt our requeſts wreſtle with the Governors of our Land, and ſay, I will not let you reſt until you hear me. This doctrine indicteth and convinceth a great number of us, who though we have a deſire to the Word, yet we are ſo chill, and ſo cold, and ſo looſe in it, that in every croſſe event we ſtand ſtone ſtill. If it be but a ſtraw, it is a block in our way, becauſe as *Jeremie* ſpeaketh, *We have no courage for the truth upon earth*: wee have ſome love to the truth, but we have no courage to labour and adventure for it: as a Merchant that would gladly gain, but dares not venture the ſeas for fear of drowning. If the people bee ſomewhat backward, or a Preacher cannot be procured at the firſt daſh, while the fit is freſh upon us, we take our diſcharge, and caſt off the care for ever after. The ſlothful man ſaies, *There is a Lion in the way*: and ſo we diſcourage our ſelves in ſeeking good things, becauſe there is pains in the way. But if wee deſire the Word, as Babes do milk, wee muſt never reſt to deſire it, untill wee have it.

The old ſin of this Land.

Jer. 9. 3.

Laſtly, we know, children are continually craving food; a little pauſe, and then to the breſt again: and therefore we muſt not be gorged and glutted with once ſerving, but continually deſire it. We muſt be of *Elias*'s diet, bread and fleſh in the morning, and evening too: ſo morning and evening our ſouls muſt be fed. The Apoſtle exhorteth, *Let the Word of God dwell in you*; becauſe it muſt not take up a nights lodging, and ſo be gone; but it muſt have a continual reſidence and abode in our hearts. Though the ground be good, yet it muſt have the former and the later rain to make it fertil: and yet many of us think to grow green with one ſhower, and to go unto heaven with one Sermon. It is reported of the faithful, that they continued daily in the Temple, as if a Sabbath-daies exerciſe would not ſerve the turne, unleſſe we had ſom ordinary repaſt in the working daies alſo: and therefore as the lamp burneth continually in the Temple without quenching, ſo the Word muſt continually ſound in our ears without intermiſſion. Thus you

Col. 3. 16.

Act. 2. 6.

ſee

ſee (beloved) that if you will *deſire the milk of the Word as new-born babes*, you muſt deſire it preſently, without delay; importunately without fainting; and continually, without loathing, never being ſatisfied with it.

Now we come to the matter and object which we muſt deſire; namely, our food and nouriſhment in Chriſt, which is here called, *the milk of the Word*. To this our Saviour recalleth us from all our dainties, *Labour not for the meat which periſheth, but for the meat which indures to eternal life*. For *the Word* is everlaſting food, and immortal ſeed, becauſe it makes us immortal, and to laſt for ever. We deſire wealth, honour, pomp, and pleaſure, and every thing ſave the *milk of the Word*, which we ſhould deſire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *deſire of the Word*, but it is a tare to choke the good corn: there is a deſire of money, but it is the root of all evil: there is a deſire of the fleſh, but it fighteth and wageth war againſt the Spirit: there is a deſire of preeminence, but it is ſwelling, and ambitious: there is a deſire of revenge, but it ariſeth from a raſh and carnal ſpirit: there is a deſire of praiſe, but it is curſed and Phariſaical: the bleſſed and holy deſire is, *to deſire the milk of the Word*. When *Jonathan* ſaw the hony dropping, he muſt needs be licking: ſo when ye ſee the milk of the Goſpel, ye muſt deſire to be ſucking. Of all the bleſſings of Canaan, this was the chiefeſt, that it flowed with milk and hony: and this incouraged the Iſraelites to travel thorow the deſart to poſſeſſe it. The *Word* is a land flowing with better milk and hony, and we muſt not think any pains or toil too much to attain it. God hath many names in Scripture to make us conceive more honorably of him: ſo hath the *Word* many titles to make it more amiable. It is called a *lantern* to direct us, *a medicine* to heal us, *a guide* to conduct us, *a bit* to reſtrain us, *a ſword* to defend us, *water* to waſh us, *fire* to inflame us, *ſalt* to ſeaſon us, *milk* to nouriſh us, *wine* to rejoice us, *rain* to refreſh us, *a treaſure* to inrich us, and the *key* to unlock heaven gates unto us. Thus the *Word* is named by all things; that we ſhould only deſire it inſtead of all things. And ſurely therefore the *Word* is in no ſmall requeſt among us, becauſe we know not what bleſſings it bringeth with it. It is the Word of ſalvation,

John 6. 26.
1 *Pet.* 1. 23. 25.
Matth. 13. 22.
1 *Tim.* 6.
Gal. 5. 17.
James 4. 1.
Luke 9. 54.
Joh. 5. 44. & 12. 43.
Pſal. 19. 10.

tion, becauſe it ſaveth the ſoul from pining, as the corn which *Joſeph* ſent did *Jacobs* houſe from famine. So that as *Eliſha* ſaid of Jordan, *Waſh and be cleanſed*; ſo may we ſay of the *Word*, Heare it, and be ſaved. It is called *the word of life*, becauſe it reviveth the ſpirit, as *Eliſha's* bones revived the Iſraelite. It is called *the Word of reconciliation*, becauſe it is like a golden chain to linke God and us together. And in regard hereof, it is called *a Jewel of ineſtimable price*: as it all the treaſure in Egypt were not wealth enough to buy it. And therefore as *David* longed for the Well of Bethleh m; ſo we muſt long and languiſh for *the milke of the Word*. The *Word* is reſembled to *milke* in three reſpects: Firſt, becauſe it is the onely food of the faithful, as milk is the onely and proper food of babes. Secondly, becauſe it is not hard and intricate, but plaine and eaſie to be conceived, as milke is eaſie to be digeſted. Thirdly, becauſe it is ſweet and comfortable to the ſoul, as milk is ſweet and pleaſant in taſt. *Mat.* 13. 6.

For the firſt point, the Lord chargeth the Iſraelites, *to do whatſoever he had commanded, and not to adde or diminiſh any thing*. And *Joſiah*, *Joſhua*, *Ezra*, and the reſt, when they would renew the Lords covenant with the people, read nothing but the Law, to ſhew that it was the onely rule and ſquare of all their duty: and therefore *Eſay* re-calleth us *to the Law and to the teſtimony*. *&c.* and Chriſt ſends us *to ſearch the Scriptures, becauſe by them we have eternall life*. And therefore the Popiſh Church, which (not content with the milk of the Goſpel) hath broached many heathen traditions, and unwritten traſh, doth not feed, but choak and poiſon her children with them, and deprive the Lords people of this food of life; and like curſed Philiſtines, ſtopping up the wells of water, which other have digged, what do they elſe but ſtarve and famiſh ſo many Nations? Well may their hedge-prieſts like dry nurſes delight and diſport the children for a ſeaſon, but when hunger bites, when the diſtreſſed conſcience would be fed and comforted, then they are not able to afford them the very crummes from Chriſts Table: and therefore we muſt needs account the eſtate of thoſe congregations to be full of dread and horrour, which have not this *milke of the Word* to feed their ſouls; which want a good ſteward to give them their meat in due ſeaſon; which like the *Deut.* 12. 32. *Iſa.* 8. 20. *John* 5. 39.

Egyptians

Egyptians lye crawling in the dark, when other Churches enjoy
Note. moſt comfortable light. *Jacob* forſooke the bleſſed Land of Canaan when it had no bread: and can we be enamored of thoſe aſſemblies where there is no ſouls food? If ye did conſider (my beloved) that ye cannot be nouriſhed unto eternall life, but by *the milke of the word*, ye would rather deſire your bodies might be without ſouls, than your Churches without preachers. I tremble to think how oft you have heard this, and yet how little you have performed it.

For the ſecond point: That the doctrine of the Goſpel is
Prov. 8 9. plain, appeareth when the Wiſeman ſaith, *All the words of his*
Pſal. 19. 7. *mouth are plain and eaſie to him that will underſtand. The teſtimony of the Lord is ſure, and giveth light to the ſimple. If our*
1 Cor. 4. 3. *Goſpel be hid*, (ſaith the Apoſtle) *it is hid unto them that periſh*: for as the Sunne, which was made to lighten all things, is moſt light; ſo the Word, which was made to cleere all things, is moſt cleere: ſo that if there be no communion between light and
Pſal. 119. 5. darkneſſe, and *the Word of God be a lanterne unto our feet, and a light unto our paths*; then it is evident that the *Word* hath no darkneſs in it. If we ſee not all things, the fault is not in the light, but in the eye; as *Agur* could not ſee the water which yet was before her: and therefore our adverſaries falſly charge the Scrip-
Numb. 13. tures of exceeding hardneſſe and intricateneſſe. When the Spies were returned from Canaan, they could not ſay but that it was a good land; but they ſaid it was hard to come by: ſo the Papiſts muſt needs confeſſe that the Scripture is a good Word, and yet to diſſwade the Lords people from a ſerious and diligent ſearch of it, they bring up a ſlander and ſay; it hath many obſcurities and by-paths. But as *Eliſha* ſaw the horſes and fierie chariots which his enemies could not ſee: ſo (beloved) if ye come with a faithfull and a holy heart to the *Word*, and to the Scripture, ye ſhall ſee that plainneſſe and eaſineſſe in the doctrine, which our adverſaries cannot ſee.

For the third point; that the Goſpel is the only comfort and
Jer. 15. 16. conſolation of a faithfull ſoul, the Prophet *Jeremy* ſaith, *Thy*
Pſal. 119. 111. *words were found by me, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Thy teſtimonies have I taken for an heritage for ever; for they are the joy of my heart.* As a man

will

will be glad to be hired to a Nobleman: so *David* when he had gotten *the milk of the Word*, rejoiced as much as if he had been hired unto God; and therefore in all the storie of the *Acts*, we see joy and comfort to have followed *the Word*, as *Elisha* followed *Elias*, and would not leave him. So the Wise-men rejoiced exceedingly, when they saw the Star which should lead them to Christ: so ye have matter of great joy and comfort, when yee hear *the Word* preached, which shall carrie you to heaven, like the Chariots which conveyed *Jacob* into Egypt. There be many *Michols* in this Land, which have mocked King *David* for dauncing before the Ark. There be many which tearm us headie and foolish men. because we come and throng, and presse thus to a Sermon; but as Christ said, *Father forgive them, they know not what they do*: so God forgive them, they know not what they say: for if they did feel the calm of conscience, the joy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithful possesse and enjoy by hearing *the Word*, they would account us not onely fools, but stark mad, if all the pleasures, or profits, or dangers of the world, should withdraw or withold us from it. So much for our food; now we come to the qualitie of our food; It must be *sincere*. Note.

Sincere, both in his savour, and also in effect and operation. For, as in nourishing our bodie naturally, our blood cannot be good, if our diet be unwholsom; so in feeding our souls spiritually, neither our hearts nor affections, nor our words, nor our works can be good, unlesse the milk be wholsom whereupon we feed: and therefore, as our Saviour bids us *take heed what we hear*: so the Apostle to the like effect, gives a caveat to take heed upon what we feed: for there is a *pure and fresh doctrine*, in *Jeremie* 1. 7. and there is a *sowr and leavened doctrine*, in *Mat.* 16. 6. There is a *new wine* of the Gospel, in *Mat* 19. 9. and there is a *mixed wine* in the cup of fornicators, *Rev.* 17 4. There are *wholsom words*, Tim. 1 13. and there are *corrupt and unwholsom words*, Eph. 4 29. There is a *doctrine of God* Joh 7. 16. and there is a *doctrine of the divels*, 1 Tim. 4. 1. There is *an edifying and a building Word*, and there is a *fretting an cankered word*, 2 Tim. 2. 17. As the Prophets children cried our, *death in the pot*; so Mat. 4. 24.

some places may say, *death in our food:* and he eof it is, that we
Matth. 16. 6. Mat. 7. 15. Col. 2. 8. are so often forewarned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to *take heed of the Prophets which*
1 John 4. 1. *come to us in sheeps cloathing*: to *beware that no man seduce us through Philosophy*: to *try the spirits whether they be of God, or no*; as we must taste our food before we digest it: to trie our gold before we treasure it. Christ tasted the vineger, but would not drink; so when we taste false doctrine, we must reject it. There are many greedy of milk, but it is Dragons milk: they take great pains to learn, but it is to learn the language of *Ashdod*, and not the language of Canaan: they run to hear, but to hear fables and untruths. *Nimrod* was as painful in building of Babel, as *Solomon* in rearing the holy Temple. *Micah* entertained a Levite, and consecrated his silver; but to an Idolatrous worship. The Israelites melted their ear-rings; but to erect a Calf. *Jezabel* fed a great rout of trencher-chaplains; but to honour *Baal*. Many desire to have milk, but they will have it from Dragons poisoned: and therefore we are here warned to *desire the sincere milk, &c.* For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speak faithfully*: what is
Jerem. 23 21. the chaffe to the wheat? God would not have one field sowed with two kinds of grain; to shew us that he would not have one heart filled with two kindes of doctrine. *Dagon* could not stand with the Lords Ark; no more can Christs truth hold any fellowip with the word of error; and therefore as the Ministers must beware that they make not merchandise of the Word of God, so must the people also, that they drink not any *milk* but that which is sincere. And here ye ought (my beloved) more carefully to behave your selves, as ye see the divel more subtilly to assault you; and under the cloak of zeal and reformation, to bring into the Lords Sanctuary most wicked prophanation.

As a man will be more warie to try every peece of gold, when he see many counterfeit and Flemmish angels to flie abroad: so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, yee must be more diligent to taste and try which is sound and sincere.

It followeth; *That yee may grow by it.* Here is the end of our

hearing,

hearing, that we may grow in grace, and increaſe in the faith of righteouſneſs: for the faithful are called, *the trees of righteouſneſs,* because they muſt be alwaies ſpringing: *living ſtones,* becauſe they muſt grow in the building: *good ſervants,* which muſt trade and traffick the Lords talents to increaſe: *fruitful branches,* which muſt be purged and pruned by the hand of the heavenly husbandman. *Iſaac* muſt not alwaies hang on *Sara's* breaſt, but muſt be weaned: ſo we muſt not alwaies be children, but grow up and increaſe, and profit more and more. As the Star never ceaſed till it came over Chriſt, ſo we muſt never reſt walking till we come to God. If we have faith, we muſt *proceed from faith to faith:* if we have love, we muſt *increaſe and abide in love:* if we have zeal, we muſt *indeavour to be conſumed with zeal:* if we be *liberal to the diſtreſſed Saints of God,* we muſt *double our liberalitte,* as *Elkana* gave *Annah* a double portion. If we *read the Scriptures,* we muſt *go on and continue in praier.* If we *give alms,* we muſt ſtep on one foot further, and *give them with cheerfulneſſe.* And thus as the Eagle continually ſoareth till ſhe come to the higheſt; ſo muſt we ſtill increaſe till we come to perfection. *Let us be led forward unto perfection;* as if a faithful man were like a ſhip under ſail, never anchoring till he arrive at heaven. The greater is our ſin, which hear, and hear, but are never the more reformed for our hearing; like *Pharaoh's* ill-favoured kine which devoured the fat kine, but remained as ill-favoured as they were before: ſo, many of us when we have lugged the breaſt almoſt drie, after twenty or thirty years feeding, are as ſcregged and lean as we were before. No man almoſt among us is more zealous, no man more faithful, no man more conſtant for the truth, no man more fervent in religion, no man more ſanctified, no man more diligent in practiſing, nor leſſe vitious now, than he was one hundred Sermons ago; as if wee were night-black Ravens, which cannot be waſhed with all the ſope of the Goſpel. Though we have long heard, and ſtill deſire to hear, yet we do not grow by our hearing, we are very dwarfs in Chriſt, ſcant able to go, little in faith, little in love, little in patience, little in obedience, little in zeal, like *Zacheus,* ſo little that we cannot ſee Chriſt. This is an undoubted evidence that wee have not fleſhly but ſtony hearts: which though

Iſa. 61. 3. 1 *Pet.* 2. 3. *Mat.* 25. 16. *John* 15. 2. *John* 1. 17. 1 *Theſ.* 3. 12. *Joh.* 2. 17. 1 *Tim.* 3. 13. *John* 12. 12. 1 *Cor.* 9. 7. *Heb.* 6. 1.

they be washed, yet they cannot be watered with the sweet showers of the Gospel. For, is there not in every Tavern, and in every shop, and in every house, and in every hall, as much covetousnesse, as much briberie, as much cozening, as much wantonnesse, as much maliciousnesse after this long shine of the *Word*, as there was before. Are we not now as slothful in God's service, as dissolute in the practice of Christian duties, as dishonest in our dealings between man and man, as proud in our attire, as light in our behaviour, as hypocritical abroad, as sinful at home, as we were before? And what is the reason thereof? but that we come to the fountain, rather to draw then to drink: rather to hear, than to be bettered, and sanctified, and increased by our hearing? One sort heareth not at all, like *Eutichus* which
Act. 20. 9. was sleeping when *Paul* was preaching: another sort forgets all, as *Nebuchadnezzar* did his dream: the most part remembers all, but will make no practise of it; as a Carpenter which should square all by rule, and sticks it at his back, and works all by aim. But assuredly (my beloved) it were better you never heard, than thus in despight of God to abuse your hearing. *If I had not*
Joh. 14 22. *spoken to them* (saith Christ) *they should have had no sin, but now have they no cloak for their sin.* What cloak can yee have when God offereth grace, and yee wilfully refuse it? As meat, the more a man receiveth, the more it distempereth, if it be not digested; so the more yee learn, and the more yee hear, the greater is your sin, if yee grow not by it. If the servant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talent to perish? And therefore every man must *beware how he heareth*: every man must *take heed that he receive not the grace of God in vain, that he desire the milk of the Word* to be bettered and *increased by it*. Wherefore whosoever thou be that heareſt this, and wilt hear other; search thy conscience whether thou be grown in any virtue since thou heardest the last Sermon: consider what sin thou had'st the last Sabbath, which thou hast not this Sabbath. If thou finde no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receivedst. Will not a man be angry to set his childe to school, and finde him alwaies at his A, B, C? So God will be displeased if we be negligent and slack, and never

never take out of his lessons, but stand at a stay. I know, many of you will give me the hearing of this, as you have done many of my brethren heretofore: but as the worm struck *Jonahs gourd*, and it died in the morning: so by the next morning a greedy worm of covetousnes, or the like sin will have perished all. If it do so, know *the Judge standeth at the door*, ready every hour to summon you to death, to make your appearance at the bar of Justice, and to give up your account for every talent, yea, for every lesson that you have learned and left unpractised. As for you, if any of you walke in dutifull obedience to the *Word*, I beseech you in the fear of God, and in the bowels and love of Jesus Christ, that ye will abound and increase yet more and more, and contend by all meanes to put in practise and exercise those things that you hear, that so at length when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corn into the Lord's garner, and be invested in the holy heavens, with that blessed kingdom, which God hath provided for them that serve and fear him. *Amen.*

FINIS.

THE BANQUET OF JOB'S CHILDREN.

Job 1. vers. 4. 5.

And his sons went and banqueted in their houses, every one his day, and sent and called their three sisters to eat and drink with them.

And when the days of their banqueting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job thought, It may be that my sons have sinned and blasphemed God in their hearts: thus did Job every day.

THis Book is a story of patient *Job*, to shew how God can deal with all, and how they should receive all things at his hand, seeing the most innocent man in the world, when God should try him, was brought so low, that the devill had power to

lay upon him what torment he would, death only excepted, and yet he ſtood to it with ſuch conſtancy, that he ſaith, *Though the Lord kill me, yet will I truſt in him.* Such power was given unto his faith, and love, and patience, that they overcame the devill, which ſaid, that if he might have leave to plague him, he would *make him blaſpheme God to his face*, ver. 11. Therefore God would have this victory to be recorded of all ſuch as are ſick, or ſore, or needy, or oppreſſed; that whatſoever pain we ſuffer, we may remember that *Job*'s pain was ſharper than this: and yet could not make him ſo impatient: but when like a man he was offended with his torments; like an holy man he was more offended with himſelf, and angry with his anger. Therefore at laſt God returned to him, and removed his troubles, and made his end more honourable than his beginning, as if he ſhould ſay, *Thus it ſhall be done to the man which is not offended with my chaſtiſements.*

Now to our purpoſe, in the firſt ver. of this chapter, the holy Ghoſt ſheweth what a good man *Job* was, ſaying, *that he was an upright and juſt man, one that feared God, and eſchewed evill.* In the ſecond verſe he ſheweth what ſtore of children *Job* had, ſaying, *he had ſeven ſons and three daughters.* In the third verſe, he ſheweth what ſtore of riches *Job* had, ſaying, *his ſubſtance was ſeven thouſand Sheep, and three thouſand Camels, and five hundred yoke of Oxen, and five hundred Aſſes, &c.* In the fourth verſe, he returneth again to his children, ſhewing how they were occupied before the wind came, and blew the houſe upon their head, ſaying, *His ſons went and banqueted in their houſes every one his day, and called their three ſiſters to eat and drink with them.* In the fifth verſe, he commeth again to *Job*, and ſhews a proof of his vertues, which he commended him for before, ſaying, *That when his ſons had banqueted, he ſent for them, and ſanctified them, and roſe up early, &c.*

So if ye aſk *what* his ſons did; the holy Ghoſt ſaith, that *they banqueted.* If ye aſk *where*, he ſaith, *in their own houſes.* If you aſk *when*, he ſaith, *every one kept his day.* If ye aſk *who were the gueſts*, he ſaith, that one invited another, and the other invited him again; *and they called their ſiſters to them, and ſo made merry together.* If ye aſk what farther *Job* did; the ſtory ſaith,

that

that after every feast, first he sent for his sons, and then hee sanctified them, and then he sacrificed for them: the reason is added, because *Job thought, It may be that my sons have sinned, and blasphemed God in their hearts.* His zeal in this action is declared by three circumstances. First, *that he rose up early in the morning.* Secondly, *that he offered so many sacrifices, as he had sons.* Thirdly, *that he performed this offering every day while the feast lasted.* Of every circumstance a little, because some had rather hear many things than learn one.

First, here is to be noted, that amongst the blessings of *Job*, his children are reckoned first; so soon as the holy Ghost was past his spiritual blessings, which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattel, and friends, and servants, he speaks of his children, as the chiefest treasure which *Job* had next unto his virtues; although he was counted the greatest man for riches, and cattels, and all things else, in all the East parts, *vers.* 3. Therefore the divel, when he had taken away all his other riches, took away his children last of all: trying him as it were by degrees; as if hee should say, I have a greater plague for him yet: if the losing of his goods, and stealing of his cattel, and burning of his houses, and slaying of his servants will not move him: yet I know what will rouse him, when his children are all feasting together, I will raise a mighty winde, *and blow down the house upon their heads, and kill every son and daughter which he hath at a clap.* Indeed this news frighted him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and cammels, and asses, and sheep, he never shrinked; we do not read that he made any answer: as though he cared not for them; but when he had heard that his dear children, seven sons, and three daughters, after he had brought them up to ripe years, were slain all at once, then the story saith, that *hee rose up from his seat, and rent his garments, and shaved his head, and fell down to the ground, and cried, Naked came I out of my mothers womb, and naked shall I return again.* So even the Divel knoweth what a man loveth, and what a blessing it is to have children. Therefore when God commanded the man and the woman, *to increase and multiply*, it is said

before *that God bleſſed them*, *Gen.* 1. 28. which was the firſt bleſſing that was given to man, which is called *a bleſſing*, *the bleſſing of children*. Again, when God ſpake the ſame words to *Noah* and his ſons, it is ſaid before, that God *bleſſed Noah and his ſons*, *Gen.* 9. 4. ſo children came ſtill under the name of bleſſing. Thus God himſelf ſheweth that children are his gifts, to make you thankfull for them, and carefull of them, as *Job* was. And therefore ſom men have more riches, and ſom leſſe, and ſom none, becauſe it is the *bleſſing of God* (as *Solomon* ſaith) *which maketh men rich*, *Proverbs* 10. 22. ſo ſom men have many children, and ſom few, and ſom none, becauſe it is the *bleſſing of God* (as *David* ſaith) *which ſendeth children*, *Pſal.* 127. 3. and 128. But this is the difference between temporall bleſſings and ſpirituall bleſſings, that ſpiritual bleſſings are ſimply good, and therefore do all men good that enjoy them; as *faith* and *love* and *patience* can never hurt a man, but better him; and temporall bleſſings are as he which hath them; to a good man, riches are good, honors are good, health is good, liberty is good, becauſe he doth good with them; but to an evill man they are evill, becauſe they make him worſe, and he doth evill with them: as *Jeroboam* had not done ſo much hurt, if he had not been in ſuch honour. Therefore we pray for health, and wealth, and honour, and reſt, and liberty, and life, with a caution; *If it be God's will*: As Chriſt prayed for the removing of his croſſe; becauſe we know not whether we be good or evill, whether they will make us better or worſe, or whether we ſhall do good with them or hurt. Thus when *Job* had his cattell, and his houſes, and his friends, and his ſervants, and his children about him, he was like a man of whom *David* ſpeaks, *The righteous man ſhall flouriſh like a Palme tree*, *Pſalme* 92. 12. Therefore the devill ſaid, *that God had made a hedge about Job*, *Job* 1. verſ. 10. As an hedge goeth round about a garden: ſo Gods bleſſings went round about *Job*, according to that, *Pſalm.* 33. 10. *Him which truſteth in the Lord*, *mercy ſhall embrace on every ſide.*

Thus *Job* was endowed with children: but how his children were affected, we cannot define ſo well as of their father, becauſe the holy Ghoſt ſaith nothing of them, but that they *banqueted*

queted, which doth ſound as though he noted a diſparagement betwe:n *Job* and his ſons, as there was between *Eli* and his ſons: for oftentimes a godly father hath untoward children, which make him watch, and faſt, and pray, and weep when they little thinke, while they themſelvs ruffle, and ſwear, and banquet, and game, till poverty fall on their purſes, as the houſe fell upon their heads; ſo it ſeems that *Jobs* ſons were ſecure upon their fathers holineſſe, as many are upon their fathers husbandry, which think, *The old man hath enough for us, we need not care to get or ſave*: ſo they might think, *Our father ſacrificeth for us, we may feaſt and be merry*, his devotion will ſerve for us; he is an old man, let him pray, and God wil hear him. One *Lot* is enough in an houſe. But if *Job* had bred up his ſons ſo, God would not have commended him, but rebuked him, as he did *Eli*. Therefore this is not ſpoken againſt *Jobs* ſons, that they *banqueted*, as it is ſpoken againſt the Iſraelites, *that they ſate them down to eat, and roſe up to play*. For firſt, it is not like, that he which was ſo commended of God, that he ſaid, *No man was like him upon the earth*, verſ. 8. would not teach his children in their youth, as he prayed for them after. Again, if they had been Epicures, and Libertines, and Beazlers, God would not have heard his prayer for them, no more than he would hear *Samuels* prayer for *Saul*. Again, if they had deſpiſed that God which their father worſhiped, he would never have ſaid as he ſaith, *It may be that my ſons have blaſphemed God*, as though ſom fault might eſcape them by ignorance, or raſhneſs: but he would have ſaid, My ſons are blaſphemers, and therefore I muſt puniſh them. For that which the law ſaid againſt blaſphemers after, that *Job* underſtood by the law of conſcience written in his heart, as *Paul* ſaith, *Rom.* 2. 15.

Again, if they had uſed their feaſts for their luſts, like them which ſay, *Let us eat and drink, for to morrow we ſhall dye*, it had been vain for *Job* to ſpeak to them of ſanctification, for they would not have ſanctified themſelvs at his bidding. But it is ſaid, that before *Job* offered ſacrifice for them, they were *ſanctified*; that is, they conſidered the faults which they had committed, and repented for them, and reconciled themſelvs, and then *Job* ſacrificed for them. Again, if their feaſts had been ſurfetting,

fetting, and diſorders, like our *Wakes* and *Revells*, *Job* ſhould have forbidden their feaſts, and not praied God to pardon their ſins which they committed in feaſting, and ſuffer them to ſin ſtill; for that were to mock God, as though he deſired not pardon for their ſins paſt, but rather leave for them to ſin ſtill.

Laſtly, we do not ſee by any circumſtance of the ſtory, that they abuſed their feaſts either in ſuſpected houſes, or prophane company, or corrupt ſpeeches, or impure geſtures, or wanton dancing, or unlawful dalliances, or vain ſuperfluities, but that our feaſts might be allowed, if they were like unto theirs. For firſt, *they did feaſt in their own houſes*, they did not run to ordinaries, or Ale-houſes, or Taverns, as they which ſeek for the ſtrongeſt wine, or hunt after news, or worſe purpoſes; but like good neighbours they invited one another home, and kept their hoſpitality in their own houſes, as our Gentlemen ſhould do that lie about London, which are a kinde of Non-reſidents from their poor neighbours. Secondly, they did not feaſt every day, like the rich glutton in *Luke* 16. every one kept his day in the year when their feaſtings came: ſo it is not meant, that the ſons did nothing but feaſt, and the father nothing but pray, but as the feaſts of the Jewes came at certain times of the year, to celebrate ſome bleſſings of God, ſo they obſerved their feaſting times, to celebrate their good wills one to another. Laſtly, they did not join themſelves with ruffians, and ſwearers, and tiplers, as all are wont to meet together at a feaſt: neither did they invite the rich to their tables, as *James* ſaith, which are feaſts of flattery: but they were all one kin, and one heart, brethren and ſiſters, like the Diſciples which ſate down together.

All this doth ſhew, that their meetings tended to nouriſh amity, and that they had reſpect to the continuance of their peace, and increaſe of their love one towards another; which was the firſt cauſe that feaſts were inſtituted in the Primitive Church, and therefore called the feaſts of Charitie, onely that friends, and kinſmen, and neighbours might meet one with another to receive the bleſſings of God, and rejoice together like *Joſeph* and his brethren, leſt Chriſtian familiarity ſhould wear

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out of use, and be forgotten. For ye may see in *Eccle.* 2. 24. and 3. 12. and 5. 17. where *Solomon* speaketh of the joy, and pleasure, and delight, which we may take in Gods creatures. And again, in *Psal.* 104. 15. where *David* saith, that as *Bread was made to strengthen*, so Wine was made to comfort the heart, that God would not only have us fed, but of his exceeding goodnesse, he would have us cheered and comforted beside, as he sheweth by this abundance of his creatures, in that he hath ordeined so many things more than we need. Why did God create more things than we need; but to shew that he alloweth us needfull and comfortable things? for all good things which were not created for need, were created for delight. Therefore even the Scriptures have commended solemne feasts, in *Levit* 13. *Num* 29. *Exodus* 23. where yee may read of sundry feasts commanded by God himself, as *the feasts of gathering Fruits, the feasts of Trumpets, the feasts of Tabernacles, the feasts of new Moons, the feasts of Reconciliation, the feasts of Dedication of the Temple, &c.* Beside, it is said, that *Abraham made a great feast the same day that Isaac was weaned, Gensis* 21. 8. So it is said of *Sampson, That he made a feast when he was married, Judges* 14. 10. and at a feast in Cana, Christ shewed *the first miracle* that ever hee wrought, *turning water into wine, John* 2. If feasts had been unlawful, Christ would not have been there; therefore the wise man saith, *There is a time to laugh*, as wel as he saith, *There is a time to weep, Eccl.* 3. 4. When he saith, there is a time both to laugh and weep, he implieth, that the time to laugh is not every day: as it is said of *Dives, that he fared deliciously every day, Luke* 16. for then there were a time to laugh, but no time to weep. Therefore if ye will know the time when to laugh, and when to weep, God hath set *Uriah* for an example: when the Church was quiet and his country safe, *Uriah* could rejoice as well as other: but when the Church was troubled, & his country in danger, though the King *bade him go home, and eat, and drink, and solace with his wife*: he would not do so, but said, *The Ark of Israel and Judah dwelleth in tents, and my Lord Joab, and the servants of my Lord abide in the open field, and shall I go to my house, and eat, and drink, and be merry with my wife? By thy life, and by the life of thy soul, I will not do this thing.* See what a sin hee counted

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it to feaſt then, which at another time he counted no ſin. Therefore if ye aſk when it is time to feaſt, and when to faſt, learn of *Uriah*: he forbad not to feaſt, but if he ſhould ſee your feaſting now, he would ſay, as *Eliſha* ſaid to *Geheza*, *Is this a time to take a reward? Is this a time to make feaſts?* Nay, the father and the ſons both had need to ariſe early now, and ſacrifice together: for if ever the houſe were falling upon our heads, as it did upon theirs, now the devill hath ſent forth his winds, now the Pope hath laid his ordnance, nay our own hands which ſhould prop it, are digging as buſily as the enemies, with reproaches, and ſlanders, and ſuggeſtion, to undermine the Church, which is falling already, that we might dye like the Philiſtines, with the Temple upon our heads. Is this a time to feaſt *Uriah*? when the houſe of God is beſet like the houſe of *Lot*? when the armies of Antichriſt are preparing againſt Gods people? As the voyce asked *Zechariah*, and *Amos*, and *Jeremy*, *what they did ſee*: ſo if you aſk your Prophets what they do ſee, they may ſay, they do ſee the Wolfe devouring the Lambs. We ſee a dark ignorance running over the Land, like the blackneſſe of Egypt: we ſee the Romanes comming in again as they came to Jeruſalem, and ſacking the Temple: we ſee the Papiſt carving of Images, and the people kneeling before them: we ſee the profeſſors of the Goſpel ſhrink away, as the Diſciples fled from their Maſter when he was taken. Is this a time to feaſt *Uriah*? Is this a time to flatter? Is this a time to diſſemble? Is this a time to loyter? Is this a time to keep ſilence? Is this a time to gather riches? Is this a time to revenge wrongs? Is this a time to ſet forth Pageants? No, ſaith *Hezekiah*, 2 *King.* 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people ſhould humble themſelves, as the Citizens of Niniveh, leſt the Ark be taken from England, as the Ark was taken from Iſrael, which God grant that our eyes never ſee.

Thus much of *Jobs* children, how every one had his ſeverall houſe, which ſheweth how God bleſſed them with riches, as he did their father, and what care *Job* had, like a father to provide for them: then how they feaſted together, which ſheweth how ſweet and pleaſant a thing it is for brethren to dwell together in unity, *Pſal.* 133. 1.

Now

Now you ſhall ſee what the old man doth, which was ſo commended in the firſt verſe: the ſtorie ſaith, that *he ſent for his ſons, and ſanctified them, and ſacrificed for them.* In which words the Holy Ghoſt ſheweth the pattern of an holy man, and good father, which kept the rule that God gave unto *Abraham, to bring up his children in the fear of the Lord.* *Job* doth not as ſome, which when they have paſſed their bounds, ſet all at randome, and ſay with *Cain* in Gen. 4. *My ſin is greater then can be forgiven:* but he goeth to the remedy, as the Jews when they were ſtinged, went to the brazen Serpent; Albeit my children have not done their duties in all points, but offended in their feaſtings, yet am I ſure that God will have mercie upon them, and upon me, if we ask him forgiveneſſe. Therefore he ſent for his ſons like a father, and then he taught them like a Preacher to ſanctifie themſelves, and then he offered ſacrifice for them. Firſt, we will ſpeak of the cauſe which moved *Job* to ſacrifice for his ſons, ſet down in theſe words; *Job* thought, *It may be that my ſons have blaſphemed God in their hearts.* He was glad good man, to ſee his children agree ſo well together, but he would have them merry and ſin not: and therefore he puts them in minde every day, while they feaſted, to ſanctifie themſelves. He condemneth not honeſt mirth, and ſober feaſts, to maintein amitie and peace: but (being throughly acquainted with man's infirmitie) he ſhewed, that he had obſerved never any feaſts ſo duly celebrated, but ſome diſorder or other hath crept in, whereby God hath been diſhonoured at his own table, either for ſuperfluitie of meat, or exceſſe of drink, or unchaſte ſongs, or corrupt ſpeeches, or wanton dancings, or unſeemly dalliances: The Divel hath been ſtill at one end, and is lightly the maſter of the feaſt. Therefore *Job* thought with himſelf, *It may be that my ſons have committed ſome ſoape like other men:* I cannot tell, they are but men; it is eaſie to ſlip when occaſion is ready, though they think not to offend: hee had no apparent cauſe to ſuſpect them, and therefore he ſpeaks in the doubting phraſe. *It may be that I have ſinned.* It is better to be fearful than too ſecure: that which hapneth often in the like caſe, hee might well doubt it, though he had warned them before: therefore his heart was not quiet, but ſtill this ran in his minde all the while they Note.

they feaſted: *It may be that my ſons ſin.* How wary was *Job* over himſelf, which was ſo jealous over his ſons, leſt one ſin ſhould ſlip from them? Nay if yee mark, he ſpeaketh not of any open or groſſe ſins which he feared; but he ſpeaketh of a ſin in the thought, *It may be that my ſons have blaſphemed God in their hearts.*

Blaſphemy is properly in the mouth, when a man ſpeaks againſt God, as *Rabſhakeh* did: but *Job* had a further reſpect to a blaſphemy of the heart, counting every ſiniſter affection of the heart, as it were a kind of blaſphemy, or petty treaſon. Thus the penitent man doth aggravate his ſins, and retch them as it were upon the rack, to make his ſmall ſins ſeem great ſins, that hee might beware as well of ſmall as great. Contrariwiſe the profane and carnal minded man, doth mince, and flatter, and extenuate his ſins, as though they were no ſins, becauſe they ſhould not trouble him: for this ſin which *Job* calleth *blaſphemy*, which is the higheſt name of ſin, the Papiſts call but *A venial ſin*; that is, but a ſleight ſin, becauſe it is in the thought: ſo *Job* and they differ in judgment.

Now concerning this ſpeech of *Job*, *It may be that my ſons have ſinned*; or, it may be that my ſelf have ſinned, which I may properly and rightly tearm the jealouſie of a holy man, herein *Job* ſheweth in what fear hee ſtood of his ſons ſo long as their feaſt laſted, even as a Merchant doth till his ſhip come home. Firſt, we may ſee this, that the beſt things may ſoon be corrupted by the wickedneſſe of men: ſuch is our nature, ever ſince *Adam* choſe evil before good, good hath been turned into evil, *Gen.* 3. notwithſtanding, that our intent and meaning be good. As for example, when an husband loveth his wife, or a father loveth his children, theſe are good, and holy, and commendable things; yet there is no man can be found, that doth love his wife, or his children with that evenneſſe (as I may call it) or juſt proportion, but that there is ſome odds in the ballance when his affection is weighed, which may crave pardon like the feaſts of *Jobs* children. If this odds be in all our meaſures, then it is no ſtrange caſe, that *Job* thought with himſelf, *that his children might offend God in the thing that of it ſelf offendeth not.* Therefore it is good for man ſo long as he liveth in

this

this world, to remember ſtill that he is amongſt temptations, and ſits at a feaſt like *Jobs* children, where he may ſoon take too much. If the fiſh did know the hook, and the bird had ſeen the net, though they have but the underſtanding of fiſhes and birds, yet they would let the hook alone, and flie over the net, and let the fowler whiſtle to himſelf: ſo we muſt look upon our riches as wee look upon ſnares, and behold our meats as we behold baits, and handle our pleaſures as we handle Bees, that is, pick out the ſting before we take the hony: for in God's gifts Satan hath hid his ſnares, and made God's benefits his baits; that as *Adam* ſaid, *The woman which thou haſt given me, tempted me to ſin:* ſo they may ſay, the riches, or the honors, or the liberty, or the wife, or the ſervants, or the children, or the meats, or the wit, or the beauty which thou haſt given me, tempted me to ſin. So many ſins lie in wait for us, about our meats, and drinks, and beds, and waies; that unleſſe we watch, pray, and look about us at every time, *It may be*, as *Job* ſaith, *that we may ſin in our doings*, or *in our ſayings*, or at leaſt *in our hearts*, as he thought of his ſons. Therefore no doubt but as *Job* thought that his ſons might offend in their feaſtings, ſo he taught them even when they were feaſting, and when they ſate at the table, and when they drank one to another, to think oftentimes, *We may ſin, as our father told us:* which bridleth their mirth, and ſtopt many words at the door, even when ſinn was at the tongues end. You are not *Job's* ſons, but you are come to be *Jobs* ſchollers: therefore learn that which his children learned. If a man did but carrie this watch-word with him, whenſoever he eateth, or ſpeaketh, or bargaineth; it would cut off a thouſand idle words and wicked acts in one year, for which he ſhall give account.

The ſecond leſſon which *Job* ſeemes to point us unto, is to prepare our ſelvs before we eat the Communion; that is, *To ſanctifie our ſelvs and meats*, as Chriſt did; when they had nothing but a few fiſhes and bare bread, yet there was praier before they did eat. For as *Paul* ſaith, *All the creatures of God are ſanctified unto us by praier and thanksgiving.* He which doth not pray to God for his daily bread, nor thank him for it, doth not receive the creatures of God, but ſteal them from him, as a man which

which taketh a thing without asking or thanking. There is a kind of men which I ſpeak of, which hold it too ſad a matter to ſay a ſhort grace before they fall to meat, leſt it ſhould fore-ſpeak their mirth, and keep them in a ſober minde till they riſe again.

Note. I have heard many ſay, that they cannot be merry unleſſe they ſwear, and whoop, and carouſe, and dally, and gibe: therefore if they can chuſe, they will never be a gueſt where any god y man is preſent, leſt his countenance or word ſhould daſh their ſport, and if any matter of God happen to come in while they are in the vain, it is like a damp which puts out their lights, and turns their mirth into heavineſſe, as the hideous hand which wrote upon the wall, caſt *Baltazar* into a dump. Theſe men had need to leav their feaſting, and go to praying: for they deſire to die, like the Jewes, with the Quails in their mouths. *It may be* (thought *Job*) *that my my ſons have a ſpice of this vanitie.* If it be ſo with the godly ſort, as *Job*'s children were, that they may forget themſelves at ſuch a time, and ſtep too far, and ſlip a ſin? what ſhall we ſay of them that drive God out of their company when they banquet, and ſay, that Scripture doth not become the table? as though we ſhould forget God while we receive his benefits. Wee need not ſay as *Job* ſaid: *It may be*

Note. *that they blaſpheme God in their hearts*, for they blaſpheme him with their mouths: we need not ſay, *It may be that they do ſin*, for they do nothing but ſin, and their feaſt is a feaſt of ſins, as if the divels ſhould banquet together. But they which feaſt as *Job* would have his children, ſanctifie themſelves before, and eat as in the preſence of God, and are merry as it were with the Angels: when they take their bread, they think with themſelves, what a goodneſſe is this, that God giveth ſuch virtue to bread to ſuſtein life, which hath no life in it ſelf? and when they ſee ſo many things before them prepared for the fleſh, they conſider with themſelves, what care God hath of my ſoul, which careth ſo much of my body, which ſhall go to duſt.

There is another leſſon which will ſtand you in great ſtead, if yee mark it, when *Job* ſaith, *It may bee that my ſons have ſinned*; Hereby he teacheth us to ſuſpect the worſt of the fleſh, and to live in a kinde of jealouſie of our ſelves, as he ſaith, that his manner

manner was, chap. 9. *I feared all my workes*; that is, he did miſtruſt himſelf, and waſh'd his hands and his feet, and hiseyes, and his eares, and his tongue, leſt they ſhould ſinne, as a Mercer miſtruſts his prentice leſt he ſhould filch: ſo he thought not only whether his ſons ſinned, but he thought of his own ſins too. When thou ſeeſt ſom-felling in their ſhops, ſom-tipling in the Taverne, ſom-playing in Theaters, then think of this with thy ſelf, It is very like that theſe men ſwallow many ſins, for God is never ſo forgotten, as in feaſting, and ſporting, and bargaining; then turn to thy compaſſion, and pray for them, that God would keep them from ſin when temptation is at hand, and that he would not impute their ſins to their charge: ſo we ſhould do for our brethren, as *Job* did for his children. Again, ſo we ought to think when we our ſelves com from places of temptation which infect like a corrupt ayre; *It may be that I have ſinned*: have I ſeen and heard all this, and not ſlipped my foot with them? Come I home ſound and whole? have I drawn none of the infected air? Doth none of the duſt ſtick upon my garments? Look about my ſoul, and if thou remembreſt any ſin which ſlipt from thee, then pray for thy ſelf as *Job* did for his children. If thou wilt not pray for thy ſelf, who ſhall pray for thee? If thou wilt not repent thy ſelf, who ſhall repent for thee? Look not for *Job* to ſacrifice for thee. *Job* cannot ſacrifice for thee, but thou mayſt ſacrifice thy ſelfe, and none but thee. This ſhould be thought of every Chriſtian, not whether we have pleaſed, not whether we have revenged, but whether we have ſinned: for if *Job* was ſo jealous of his Children, how ſhould wee bee of our ſelves?

FINIS.

SATANS COMPASSING THE EARTH.

Job. 1. verſ. 7. 8.

Then the Lord ſaith unto Satan, whence comeſt thou? And Satan anſwered the Lord, ſaying; From compaſſing the earth to and fro, and from walking in it.

And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none is like him in the earth? An upright man, one that feareth God, and eſcheweth evill.

I Have ſpoken of the queſtion already, now of the anſwer: *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage unto us to hear that the Spaniards are comming before they come; and what number they have, and how they are appointed, that we may levy our forces accordingly. But beloved, there is a greater adverſary than the Spaniard, which brings in the Spaniards, *your adverſary the devill*. It is good for us to hear whence he coms, that we may be in a readineſs againſt him, as we prepare againſt them. Therefore this Scripture, and this time accord well: in *Rev.* 12.10. the devill is called *an accuſer*, and now I am an accuſer of the accuſer: he accuſeth us to God, and God accuſeth him to us, that when he coms like an Angel, yet we may ſay to him like Chriſt, *Avoid Satan*. Firſt give me leave to ſay unto you as Chriſt ſaid unto his Diſciples, *Take heed how you hear*; for that which I am to ſpeak unto you of the devill, the devill would not have you hear: and therefore as he is here called a *Compaſſer*, ſo he will compaſſe your eyes with ſhews, and your ears with ſounds, and your ſences with ſleep, and your thoughts with fancies, and all to hinder you from hearing, while the articles are againſt him, & after I have ſpoken, he will compaſſe you again with buſineſſe, and cares, and pleaſures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which you

you have heard before, or elſe to contemne, as though you might do well without it: as he hath compaſſed them which do walk in the ſtreets while the voice of God ſoundeth in the Churches as they paſſe by: therefore before every Sermon, ye had need to remember Chriſts leſſon, *Take heed how yee hear.*

Now to the matter, *Satan from whence comeſt thou? I come from compaſſing the earth.* Here the divel is called in like a Jaylor, which keeps ſome in perpetual priſon, and ſome are bayled, and ſome return to priſon again, and ſome are executed. They which ſin fearfully, ſtay as it were about the priſon, but are not bound: they which ſin wittingly, are under lock: they which ſin greedily, are under lock and bolts: they which die in their ſin, are like them which are condemned: this is the bondage which we have brought our ſelves unto for a fair Apple. When the tempter overcame us, we were removed out of paradiſe, where we were ſeated: when we have overcome the tempter we ſhall be tranſlated into heaven, where he was ſeated. Heaven doore was wide, and the way was broad before the rebellion: but when we knockt at the cannel doore, then the good doore was ſhut: heaven is large, but the way to heaven muſt be narrow, therefore God hath ſet our enemies in the gate to fight with us before we enter, that this ſaying might be verified, *The Kingdom of heaven is caught by violence*: ſo ſoon as we riſe in the morning, we go forth to fight with two mighty giants, the World and the Divel, and whom do we take with us but a traitor? this brittle fleſh which is ready to yield up to the enemy at every aſſault, onely he which ſuffereth Satan to compaſſe us, doth ſtay him from deſtroying us. When God asked *Cain*, Where is thy brother? *Cain* lied, and ſaid, I cannot tell: When God asked *Sarah* why ſhe laughed? *Sarah* lied, and ſaid, I laughed not: but when God asked the Divel from whence he came, he anſwered truly, *I come from compaſſing the earth*: and yet he which ſpeaketh truth himſelf, taught them to lie, as he is called the father of liers, becauſe he teacheth all other to lie. How then? Was *Cain* worſe than the Divel, becauſe he lied, and the other told truth? By this you may ſee, that carnal men do not know ſo much of Gods as the very divel knoweth: for he knew that God could tell where he had been, but *Cain*

doubted whether God could tell what he had done, and therefore he made a lie. Thus the divel teacheth his ſcholars to do worſe ſometimes than he will do himſelf, even as he would bring them (if it were poſſible) into a worſe plight than he is himſelf. The divels faith cannot ſave us, no more than it can ſave him; the divels knowledg cannot convert us, no more than it doth convert him; and yet he would not have men believe that which he believeth himſelf, nor have us underſtand ſo much as he underſtandeth himſelf: for if *Cain* had underſtood ſo much as he, that God knew whether he lied or no, he would have anſwered God truly, as Sathan did: but the divel knew that there was no diſſembling with God, who knows what he asks before he asks; therefore he told troth to God, though he lie to man: for to lie unto him which knoweth, is as if one ſhould lie to himſelf: but *Cain* was not ſo well learned, he thought peradventure yet God might underſtand his murther, as a thief ſuſpecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinks that if he confeſſe, he ſhall be hanged, and therefore though evidence and witneſſe accuſe them, yet you ſee many will not accuſe themſelves.

From compaſſing the earth. He which was called Satan before, which ſignifieth an adverſary, is here ſaid to *compaſſe the earth*, which is to ſay, being put together, *an adverſary compaſſeth the earth*: and therefore let the earth beware like a Citie which is beſieged with the adverſaries. The Divel hath more names than any Prince hath titles; Some God hath given to him, and ſome he hath given to himſelf: but this is to be noted in the Divels names, that he never calleth himſelf a lier, nor a tempter, nor an accuſer, nor a ſlanderer, nor a deceiver, nor a devourer, nor a murderer, nor a maſter, nor an adverſary, nor a viper, nor a lion, nor a dragon, nor a woolf, nor a cockatrice, nor a ſerpent. But when Chriſt asked him his name, he called himſelf *Legion*, which imports a multitude, as if he ſhould brag of his number, and here he calls himſelf in effect the *Compaſſer of the earth*, as if he ſhould brag of his power. And in the 4 Chapter of Luke, and 6 verſe, he calleth himſelf the poſſeſſor of the earth, as if hee ſhould

Note.

ſhould brag of his poſſeſſions; and in the ſame he calleth himſelf the quire of the earth, as if he ſhould brag of his liberty. Thus he which is evill it ſelf, doth ſhun the name, becauſe he would not be hated: and therefore no marvell if men call evill good, and would be counted honeſt, though they be never ſo lewd, for ſo will the devill: but as God never calleth the devill but by thoſe names which the devill hated, ſo he never calleth ſinners by thoſe names which they call themſelves: for if you obſerve the Scripture, there is no name of the devill, but in ſom place of Scripture or other, the wicked are called by the ſame name: he is called a lier, and they are called liers: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a ſlanderer, and they are called ſlanderers: he is called a viper, and they are called vipers: he is called a Lion, and they are called Lions; he is called a wolf, and they are called wolves: he is called a ſerpent, and they are called ſerpents. Thus God would they that ſhal be damned, ſhould have the name of him which is damned to put him in mind. Now none of the devils names are in the book of life: and therefore lyers, and tempters, and ſlanderers, and murderers, and defamers are not: therefore theſe are devils names. This I note to ſhew you how deadly God doth hate ſin, that neither the devill nor his followers could never get a good name of him: for all this compaſſing, he could never compaſs this, to ſhuffle any praiſe of himſelf into this book of life: for he doth not compaſſe heaven, but earth, though he would compaſſe both. The devill himſelf doth tell us here, that he compaſſeth, and he telleth us not why he compaſſeth: but his name Satan that went before, which he ſpake not of, doth tell us why he compaſſeth. Becauſe it ſignifies an adverſary, it gives us to underſtand that he compaſſeth the earth like an adverſary. God doth compaſſe the earth like a wall to defend it: the devill compaſſeth the earth like an enemy to beſiege it. For enemy is his name, he is envy even to the name.

Three things I note, wherefore the *devill* may be ſaid to *compaſſe the earth*. Firſt, becauſe he tempteth all men. Secondly, becauſe he tempteth all to ſin. Thirdly, becauſe he tempteth by all meanes: So whoſoever ſinneth, wherein ſoever

he offendeth, whereby ſoever he is allured, the ſin, and ſinner, and the bait, are compaſſed, and contrived by the Archpolitick, which calls himſelf a Compaſſer. Many have their names for nought, becauſe they do nothing for them, like *Labans* Images which were called gods, though they were but blocks: but the devill deſervs his names: he is not called a tempter, a lier, a ſlanderer, and an accuſer, and a deceiver, and a murderer, and a compaſſer in vain, like Saint *George*, which is always on horſeback, and never rides: but he would do more than by his office he is bound to. Other are called officers, becauſe they have an office; but he is called an enemy, becauſe he ſhews his envy. Other are called Juſticers, becauſe they ſhould do juſtice: but he is called a tempter, becauſe he practiſeth temptations. Other are called Paſtors, becauſe they ſhould feed; but he is called a devourer, becauſe he doth devour: and we call him a Compaſſer, becauſe that he doth compaſſe. Ever ſince he fell from heaven he hath lived like *Cain*, which cannot reſt in a place, but is a runagate over the earth, from door to door, from man to man, begging for ſins as the ſtarved ſoul begs for bread. He ſhould have dwelt in heaven, and not bee compaſſing the earth; he ſhould have ſung with the Angels, and not been quarreling with men: but he hath changed his calling, and is become a compaſſer, that is to lay fetters upon men, as God hath fettered him, leſt they ſhould aſcend to the place from whence he is fallen. Therefore in this the Lier ſpake truth, when he ſaid, *I come from compaſſing the earth*: as if he ſhould ſay to God, I come from the ſlaughter of thy ſervants, not to ask forgiveneſſe for all the ſouls which he hath ſlain already, but to get a commiſſion that God would make him Knight Marſhall over the world, to ſlay and kill as many as he hated: like the Bramble which ſet it ſelf on fire firſt, and then fired all the wood. *Peter* deſcribing the devils walk, ſaith, that *he goeth about*: The devill ſaith, that *he goeth a compaſſing*, *Peter* put in, *ſeeking whom he may devoure*: The devill leaves out devoure, and ſaith no more, but that he compaſſeth. This circular walk is peculiar to the devil, and therefore may be called the devils circuit. All other creatures go forward, but the devill goeth about, which may well be applied to the craftie devill,

vi', becauſe to go about, is commonly taken to undermine: when he meaneth he will deſtroy you, then we ſay, he will compaſſe you: ſo when the divel compaſſeth, then beware leſt he devour. For the divel goeth about men, as the Fowler goeth about the Lark to ſnare her; as the thief goeth about the houſe to rob it; as the Ivie goeth about the Oak to kill it. The divels walk is a ſiege, which goeth about but to finde an iſſue to go in: for he goeth about but until he can get in to be a poſſeſſor. He is content to be a compaſſer. The firſt name the divel hath in Scripture, is a Serpent; he is a Serpent, and ſo are his wales like a Serpent, which windeth himſelf like a circle. As God is ſaid to make an hedge about men, ſo here the divel is ſaid to make an hedg about men: but this is an hedg of temptations, and that is an hedge againſt temptations. As *David* ſaith, the Angels compaſſe us, ſo might he ſay, the divels compaſſe us: Satan compaſſeth, and man is compaſſed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the middeſt of them. Thus much of compaſſing: now what he doth compaſſ.

I come from compaſſing the earth. This is the divels pilgrimage, from one end of the earth to the other, and then to the other again; and then back again; like a wandring merchant, which ſeeketh his traffick where he can ſpeed cheapeſt. I have heard of ſome travellers which have gone about the earth, but I never heard of any that had ſeen all parts of the earth, but this old pilgrim Satan, which hath been in heaven, and in paradiſe, and in the earth, and in the ſea, and in hell, and yet hath not done his walk, but like the Sun which courſeth about the earth every day; ſo there is no one day but Satan ſeeth every man upon earth; as a compaſſe hath no end, ſo he makes no end of compaſſing: Becauſe he is ſuch a compaſſer of the world, therefore *Paul* calleth him, *The God of this world,* not a piece of the world, as England, or Ireland, or France, or Germany, or Spain, but *of the world,* that is, of all the countries, and cities, and towns, and villages, and houſes. The Pope talks of his kingdom, how many provinces are under his dominion, but the divels circuit is greater than the Popes: one would think that he could never tend half his flock, becauſe he is vicar of ſo great a

Monarchy, and yet he is never Non-reſident. You may ſee his ſteps every where ſo brim and freſh, as though they were printed in aſhes. If God make you ſee your country naked, your Temples deſolate, your Cities ruinated, your houſes ſpoiled, you will ſay the Spaniards have been here: ſo when you ſee your minds corrupted, your hearts hardned, your wills perverted, your charity cooled, your Judges bribers, your rulers perſecutors, your lawyers brablers, your merchants uſurers, your landlords extortioners, your Patrons Simoniſts, your Paſtors loiterers, you may ſay the divel hath been here. Seeing then theſe weeds grow in every ground, you may bear the divel witneſſe, that he doth compaſſe all the earth. If a man love his friend, he will ſay, I will go an hundred miles to do him good: but if the divel hate a man, he will go a thouſand miles to do him hurt. The divel doth not go his progreſſe like a King, onely for delight; but all the way he goeth, *Peter* ſaith, *he ſeeketh whom he may devour*. The divel goeth a viſiting, he will teach the ſick how they ſhall recover their health, hee will whiſper the poor how they ſhall come by riches, he will tell the captive how they ſhall redeem their liberty, but to devour is the end of his viſitation. Therefore *Peter* called him a Lion; and ſaid, that he went about: and told us that he ſought as he went: at laſt he ſaith, to devour, and there he ends; ſhewing, that devouring is his end. Now you ſhall hear whom he compaſſeth, and to what he compaſſeth, and how he compaſſeth. When it is ſaid, that *the divel compaſſeth the earth*, it is meant that he compaſſeth the men of the earth: out of which I gather; firſt, of all creatures he compaſſeth men: ſecondly, that he compaſſeth all men, and by conſequence that he compaſſeth good men. The divel is like an Archer, and man is his mark, and temptations are his arrows. As *Peter* is called a fiſher of men: ſo the divel may be called a hunter of men: for of all creatures his envie is onely to men, becauſe man was made to ſerve God, and inherit the joies which he hath loſt: therefore he is called no *ſlaier*, but a *man-ſlaier*. When there are no men upon earth, then the divel will compaſs the earth no more.

Secondly, he aſſaulteth all men, like *Iſmael*, which was againſt all. It is ſaid of *Saul* and *David*, *Saul hath ſlain his thouſand, and David*

David his ten thousand: but if you put in Satan, you may set up the number, and say, Satan hath slain his hundred thousand. As there is a legion of men, so there is a legion of divels: that as they say *Peters* angel, so they might say *Peters* divel: For Christ would not have called *Peter* Satan, if Satan had not backed him: as death killeth all, so the divel tempteth all: when he hath *Eve*, he hunteth for *Adam*: when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, so was the son: as the mother was tempted, so must her daughters. Every man but Christ may say, I have been overcome: but Christ himself cannot say, I have not bin tempted. In the Spanish Inquisition the Protestants are examined but the Papists slip by: but in the Divels Inquisition, Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captain of forties, nor of fifties, nor of sixties, nor of hundreds, but he is General over all which fight not under Christs banner: he possesseth the two Gergesites, which were men; he possessed *Mary* which was a woman; he possessed the man's son, which was a child. *Nimrod* is called a mighty hunter which killed beasts; but this is a mighty hunter, which killed *Nimrod* himself; God keep us out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous: as God makes the barren fruitful, and the fruitful to bear more fruit: so the divel would have them serve him, which serve him not; and they which serv him, to serve him more: and therefore as the Giant encountred with *David*, so the divel encountred with *David*, and with *Davids* Lord. He which gave him leave here to tempt *Job*, was after tempted himself, although the net brake, and the bird escaped: Yet as he tempted Christ thrice together, and as he desired to sift *Peter* more than other, so they that follow Christ, and are like *Peter*, are sifted more than other; for this viper is like the viper which seazed upon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted upon him before all the rest: so if one be holier than another, this viper will battel with him: and there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others. As he tempteth all men, so he tempteth to all sins; for hell and the divel are alike: therefore as hell is never filled with sinners,

ſinners. ſo the divel is never filled with ſins: and therefore when he had made *Peter* deny his Maſter once, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. For this cauſe our ſins are counted amongſt thoſe things which are infinite, becauſe the divel and our fleſh meet together every day to ingender new ſinns. All the divels riches are in baits; he hath a pack full of oaths for every one which will ſwear; a pack full of lies for every one which will deceive; a pack full of excuſes for every one which will diſſemble. As he doth go through the ſtreets, into every ſhop he caſts a ſhort meaſure, or a falſe-ballance: as he paſſeth by the Taverns, he ſets diſſention betwixt friends: as he paſſeth by every Inn, he caſts a pair of Cards, and a pair of Dice, and a pair of Tables. As he paſſeth by the Courts, and findes the Lawyers at the Barr, hee caſts amongſt them falſe evidences, forged writings, and counterfeit ſeals. Thus in every place where he coms (like a foggie miſt) he leavs an evil ſavcur behinde him. The murmuring of *Moſes*, the diſſimulation of *Abraham*, the Idolatrie of *Aaron*, the Inceſt of *Lot*, the drunkenneſs of *Noah*, the adulterie of *David*, the flight of *Jonas*, the denial of *Peter*; name Satan, and thou haſt named the very ſpawn of all ſins, which with his tail plucked down the ſtars from heaven. How many hate their enemies, and friends too, and yet imbrace this enemie, becauſe he kiſſeth when he betraieth, as though he would not betray? Avarice ſaith, I will make thee amiable: Tyrannie ſaith, I will make thee dreadful: Sloth ſaith, I will make thee beautiful: Vanity ſaith, I will make thee merrie: Prodigalitie ſaith, I will make thee beloved: So the poor ſinner ſtands diſtract, how he may follow all ſins at once; ſeeking grapes of thiſtles, and roſes of thorns. As he tempteth to all ſins, ſo he tempteth by all means: for the name of a compaſſer doth import a cunning tempter. There is craft in compaſſing: the Hunter maketh a rail about the Deer, as though he would guard them, when he meaneth to take ſom of them: the Fowler goeth about the bird as if he did not ſee her, when he comes to ſnare her. If men have ſo many ſleights to compaſſe their matters, how can the compaſſer himſelf hold his fingers? If the Serpents ſeed be ſo ſubtil, what do you think of the old Serpent,

Serpent, who hath been learning his trade ever ſince the creation? If mens trades may be called crafts, the devils trade may be called craft. *Herod* is called a fox, but this fox taught him his ſubtilty: this is he that prepared flatterers for *Rehoboam*, which prepared liers for *Ahab*, which prepared Concubins for *Solomon*, which prepared ſorcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Benhadad*, which prepared gold for *Achan*, which prepared a ſhip for *Jonas*, which prepared a rope for *Haman*, he goeth not about for nothing. But this is the firſt trick of his compaſſing, he marks how every man is inclined, what he loves, what he hateth, what he fears, and what he wants: and when he hath the meaſure of his foot, then he fits him. Ask what you will, here is he which offered the whole world. What? ſhall *Jonah* ſtay for want of a ſhip? nay here is a ſhip, go and flie from the Lord; ſhall *Eſau* ſtay for want of broth? nay here is a meſſe of broth, go and ſell thy birth-right: ſhall *Judas* ſtay for want of thirty pence? nay here is thirty pence, go and betray thy maſter: ſhall *Pilate* ſtay for want of an halter? nay here is a halter, go and hang thy ſelf. The tyrant ſhall not want a flatterer, the wanton ſhall not want a mate, the uſurer ſhall not want a broker, the theef ſhall not want a receiver: he is a factor between the Merchant and the Mercer, and the Gentelman and the tenant: he is a make-bate between the man and his wife: he is a tale-bearer between neighbour and neighbour. Thus if you ask me what is the devills trade or occupation, all the day long he is making nets, and gins, and ſnares to catch thee and me, which gape for the worm.

If then the Devill be ſuch a buſie-body, which medleth in every mans matter, let us remember what the wiſeman ſaith, *A buſie body is hated*: the devill is to be hated, becauſe he is a buſie-body: the Jews could not abide the Publicans becauſe they were like Sumners, and Takers, which carried tole out of their country into another: how then can we abide this great Publican, which taketh tole over all the world? nay not tole of men, but men themſelvs? he which compaſſeth the earth, compaſſeth us, even us that ſtand here. Therefore what ſhall I ſay, but as Chriſt ſaid; When the theef compaſſeth the houſe, ſhal not the owner guard the houſe? If the City be compaſſed

and

and not defended, how shall it stand? as the Devill runneth round about, so the armour must go round about us, and then though he compasse us, yet he shall not overcome us; but as the Israelites were safe though the water compassed about them, as the Children were safe though the flames compassed about them, as *Daniel* was safe though the Lions compassed about him: so they which have Christs armour are safe, although the devils compasse about them: *I will not fear* (saith *David*) *what man can do unto mee*: nay, I will not fear what the devill can do unto me: for he which is with me is greater than he which is against me. Thus much of the devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Solomon* calls the ways of the wicked, crooked ways. This is the great compasser: there be little compassers beside; like the Pharisees, of whom it is said, that they compassed Sea and Land to make one like themselves. In stead of these compassers we have Seminarie Priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist. I will not name all compassers beside, lest I be compassed my self; but this I speak within compass, that there is a craft of compassing, and Satan is the crafts-master, and the rest are his prentisses, or factors under him. When he compasseth some men, he sets them to compasse other men, and so he hath his compassers and spies in every countrey, like continuall Leagers to follow his businesse for him, which will do it as faithfully as himself. If he appoint them to lye, they will lie as fast he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to revenge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, streight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the lier told the truth, for he hath compassed the earth indeed.

Thus

Thus you ſee what the divel anſwered, when God asked him from whence he came. Now if God ſhould ask you, as he asked the divel, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I do verily think that ſome here did come from as bad exerciſes as the divel himſelf: and that when they do depart from this place, they will return to as bad exerciſes again, as the devil did: ſome unto the Taverns, and ſome unto the Alehouſes, and ſome unto ſtages, and ſom unto brothels, and ſome unto dicing, and ſome unto quarrelling, and ſome unto cozening. I would fain know this, If the divel came from tempting, and you from ſinning, who was better occupied; he in commanding you, or you in obeying him: they which come to the Church and return to their ſins, come to the Lord as the divel came, not to be reformed of his evil, but to have a paſport to do more evil; if any ſuch be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan; a little water is ſprinkled upon them, which falls off again to the ground ſo ſoon as they are out of the Church door; all which they learned is forgotten, like a perfume which ſavoureth no longer then they abide in the houſe where it burneth. Therefore as I warned you at firſt, *Take heed how ye hear*, ſo I warn you now, take heed leſt this Compaſſer come and ſteal that which you have heard: for when *Judas* had received the Sacrament, the divel entring into him, after that, could never be driven out again: ſo if the divel enter into you, after you have received this warning, he will poſſeſs you like *Judas*, ſtronger than he did before, and every word ſhall condemne you. As he which eateth the Sacrament unworthily, *eateth his own damnation*: ſo he which heareth the Word unfruitfully, heareth his own damnation, for, *the Word which I have ſpoken* ſaith Chriſt, *ſhall judge you in the laſt day.*

FINIS.

A CAVEAT FOR CARISTIANS.

Let him that thinketh he ſtands, take heed leſt he fall.



Hen you have examined your ſelves by the touch-ſtone which I gave you, *Whether you be in the faith or no*: if you find that you ſtand in the faith, *Let him which thinketh he ſtandeth, take heed leſt he fall.* Three ſentences wee borrowed of *Paul*: In the firſt, he exhorted us to be Chriſtians: In the ſecond, he taught us to know whether we be Chriſtians or no: in the laſt, he warneth us if we be, to perſevere and take heed leſt we fall. Saint *Paul* doth not teach us theſe phraſes to doubt of our ſalvation, or of the mercie of God, as the Papiſts ſay; but of our conſtancie in his ſervice: not leſt we fall from our election, but leſt we fall from our righteouſneſſe. This is a godly fear, and *bleſſed is he* (ſaith *Solomon*) not which ſtandeth in fear of Gods mercie, but he *which ſtandeth in fear* of his own frailtie, Prov. 28. 14. as *Job* did, *which feared all his works*, Job 9. 28. We muſt have confidence towards God, but diffidence towards our ſelves: for God will be true to us, if we be true to him. This fear is not contrary to faith, but cannot ſtand without it: therefore *take heed leſt ye fall*, is, take heed leſt yee fin, as the Iſraelites ſinned; an admonition gathered from the fall of the Jews, to them which ſtand, or to them which think they ſtand, to take heed leſt they fall. As a Chroniceler in a ſtory gives a watch-word by the way, to admoniſh the reader of ſome ſpecial things to be marked: ſo the Apoſtle, teaching us to make uſe of all that we hear or read, after he had ſhewed how the Iſraelites ſtood ſometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of Nations, until they crucified him who would have ſaved them; ends with a figh, as if he ſhould ſay, it grievs me to record their folly, and to diſcover the nakedneſſe of my country-men; what ſhould I rehearſe any more? If they fell thus, take them for a warning, and *Let him that thinketh*

hee

he ſtandeth, take heed leſt he fall. Here we are ſet to the *ſinners ſchoole*, to ſee what we can learn of the wicked, as the Bee doth gather hony of weeds: for *all which is written, is written for our inſtruction*, Rom. 15. 4. *Theſe things* (ſaith *Paul*) *are written to admoniſh us, upon whom the end of the world is come:* as if he ſhould ſay, we have need to take more heed than they under the law, becauſe *we live in the laſt and worſt days, when the Dragon is let looſe, and hath great wrath, becauſe his time is ſhort*, Rev. 12. verſe 12. Now if you would know how the Iſraelites fell, read but from the ſixth verſe, and you ſhall ſee how they fleeted from ſin, to ſin, like a flie which ſhifteth from ſore to ſore. They *tempted* the Lord (ſaith *Paul*) they *murmured*, they *luſted*, they *committed idolatrie*, they *ſerved the fleſh*, they *ſate down to eat, and roſe up to play*: Take heed (ſaith *Paul*) O ye Corinthians leſt ye live ſo too: you ſhall not do evill becauſe others do ſo, but theſe thing are written for your learning; therefore firſt you ſhall learn, that as they fell away, ſo you may, and then by their fall you may learn to ſtand.

Thus the Apoſtle warneth us, that we are all in a houſe ready to fall, and all in a ſhip ready to ſink, all in a body ready to ſin; who can ſay what he will do when he is tried? Therefore *Paul* ſaith not, let him that ſtandeth take heed leſt he fall, but *Let him that thinketh he ſtandeth take heed leſt he fall*: warning us before that we take heed of falling, and to examine how we ſtand; whether we ſtand or no. For when he makes his ſpeech of them which *think they ſtand*, not of them which ſtand; he intends that few ſtand in compariſon of them which *think they ſtand*: many think themſelvs wiſe that are fools like other, as many think themſelvs pure, which are prophane like other, *Solomon* noteth, Prov. 30. 31. *There is a generation which are pure in their own conceit, and yet are not waſhed from their filthineſs*: as though there were a generation or ſect of ſuch men.

And again, Prov. 20. 6. *Many men will boaſt of their goodneſſe, but who can find a faithfull man?* So, many ſeem to ſtand which ſtand not: many think they believe, which know not what faith meaneth: many look to be ſaved, which cannot tell who ſhall ſave them, no more than *Nicodemus* knew what it was to be born again. The reaſon is, many are affraid to

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ſ: und too deep, and examine their conſcience, leſt it ſhould upbraid them with the noyſomneſſe of their ſins.

Therefore like a favourable Judge, which would ſave the malefactor, he will ask him ſo cunningly that he will anſwer for him too: and then he will ſay, I find no fault in this man, let him pay his fees and be gon: ſo I find no fault in this faith, me thinks it is a ſound faith, me thinks it is a good faith, me thinks it is religion enough, when I come to the Church, and love my neighbour, and obey my Prince, and give every man his own, and pay my tithes, and faſt twice a week, as the Phariſee did, me thinks this is well, what would you have more? have I not kept *all the Commandements*? Luke 18.18. No (ſaith Chriſt there is one thing behind, examine thy ſelf, and ſtill thou ſhalt find ſomthing behind like a cob-web in the top of an house when the flore is ſwept. Therefore well doth *Paul* ſay, he which *thinketh* that he ſtands, not he which ſtands: for hee which ſtands in Chriſt falleth not, but he which thinketh he ſtands falleth ſuddenly, and may finally, unleſſe he ſtand upon his watch: take heed is a good ſtaffe to ſtay upon, and ſo often a mans ſins as he caſts it from him: all go aſtray.

But this is the difference between the ſins of them which have faith, and them which have no faith: they which have no faith, fall like an Elephant, which when he is down riſeth not again; they which have faith, do but trip and ſtumble, fall and riſe again: their falls do teach them to ſtand, their weakneſſe doth teach them ſtrength, their ſins do teach them repentance, their frailneſſe teacheth them conſtancy, as *Peter* was better after his denial than he was before. *Judas* did never ſtand, but ſeemed to ſtand; the Diſciples knew not that he was a theef, and intended treaſon: for they asked, *It is I? It is I?* Chriſt knew, as it appeareth when he gave him the ſop, and ſaid, That which thou doſt, do quickly: if ever he had ſtood, he could not have bin termed the ſon of perdition. Many did ſeem to the world to go out of the Church, but *John* ſaith they were never of the Church: meaning, that if they had been of the Church, they could not have gone out of it; for the true vine could not leave her grapes, nor the olive her fatneſs, nor the fig-tree her ſweetneſſe, ſo they which ſtand in the faith, do not fall away, but ſeeme to fall, as

hypocrites

hypocrites seem to stand. The best men have had their slips, but alwayes they rose again, as though they had sinned to teach us repentance: therefore their sinnes are written, which else should have been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish us, that when we see such a field of bloud, like carcasses, which the dragon hath slain, we may feare to set upon him unarmed, lest we be slain like other: as *Salomon* beheld the field of the sloth full which was full of thistles and weeds, *Prov.* 24. 30. so we must behold the sins of others, to learne by them. *I passed by* (saith *Salomon*) *and considered it well, I looked upon it and received instruction.* This note is in the margin of your Bibles, that I might learne by another mans faults: so *Salomon* sheweth how we should look upon other mens faults. If we behold & consider them, and looke upon them to receive instruction as *Salomon* did, then do we behold and consider, and look upon them well: or else as *Abraham* might see the smoke of Sodom, but *Lot* might not see it, so they which can make use of sinne, may heare, and see, & speak of errors of men, yet it is not lawfull for others, because they are as a Spider, which gathereth nothing but poison. Did not many pervert the sinnes of the Patriarches, & apply them to themselves, as they should apply their doctrines? But *these things* (saith *Paul*) are not written for our imitation, but *for our admonition*, that is, for a caveat, lest we doe the like: for they repented that which they did, and shall we do that which they repented? Christ saith follow me, without limits: but *Paul* saith, be ye followers of me as I follow Christ? So we must follow the Patriarchs, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, we sustaine or suffer that which they escaped. This is the lesson for all but Christ, *Let him which thinketh he stand, take heed lest he fall.* When *Paul* had distilled the capitall sins of the Israelits, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that think they stand, take heed lest they fall.*

Who would have said that Jerusalem would have become an harlot: that the chosen people should become the curse left upon the earth? yet so it is saith *Paul*, thus and thus they have

done, & thus hath God forsaken them, that all the world may take heed how they stir up the Lion of Judah, which devours the wicked like bread. Who would have thought when *Lot* was grieved with the sins of *Sodom*, that he would have committed a worse sin himself, first to drink till he was drunken, then to lie with his own daughters? yet he did so. Who would have thought that *Noah*, when he builded the Ark, because he believed in God, and gave examples to all the world how they should save themselves, when the floud was past, would have given the first example of sin to his own sonnes? who would have thought that *David* when he was persecuted for his godlines in the desart, would have slain the husband for the lust of the wife, when the blessings of God did call him to thankfulnes? Who would have thought that *Solomon*, when he prayd in the temple, and was learned by God the wisest man in the world, would have taken moe Concubines unto him than any heathen in the world? How are the mighty overthrown, saith *David*? 2 Sam. 1. Like *Peter* which said, he would never forsake Christ, and forsook him first. The strong men are fallen; even *Solomon* himself, and *David* and *Noah*, and *Lot*, and *Samson*, and *Peter*, the lights of the world fell like stars of heaven: these tall Cedars, strong Oakes, faire pillars, lie in the dust, whose tops glittered in the ayre, that *they which think they stand, may take heed lest they fall.*

Can I look upon these ruines without compassion? or remember them without fear? unlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blown down to the ground, & shewed themselves but men? The best man is but a man, the worst are worse than beasts; no man is untainted but Christ; they which had greater gifts than we, they which had deeper roots than we, they which had stronger hearts than we, they which had more props than we, are fain like a bird, which is weary of her flight, and turned back like the wind in the twinkling of an eye, 2 *Kin.* 8. 13. Who would have *mocked* him that should have said sometime as *Elisha* said to *Hazael*, what wickednes he should do in time to come, that he should slay and trample men, women and children? *Hazael* blusht to hear thus of him, and said,

Am

Am I a dog that I should do this? as if he would never do it while he were a man, but count him a dog when he comes to that: so they which are changed like *Hazael*, blush to hear thus of him, and would have scorned sometime at him which should once have said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loiterers, time-servers, lovers of the world, and greedy wolves, devourers of their flocks, and persecutors; they would have said, Am I a dog? Am I a beast? Am I a reprobate that I should do this? they would never believe this till it came to passe, and being fallen, they say they sinned like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he have examined what he is, but run his course with a trembling fear, alwaies looking down to the rubs which lie before him, and the worthies which are slain already: and remember when any spectacle of frailty is in thine eye, this is my warning: for no man hath more priviledge than another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we see our brothers nakednes, it should move us to compassion of him, and a fear of our selves: for when we rejoyce at others fall, like *Cham* as the leprosie went from *Naaman* to *Gehezi*, so God turneth his wrath from them, & it lighteth upon us, *Pro.* 24. 18. & such as have despised others without remorse, have fallen in the like or more shamefully themselves, & never rose again. What shall we do then when we hear of other mens faults? not talk as we do, but beware by them, and think, am I better than he? am I stronger than *Sampson*? am I wiser than *Solomon*? am I chaster than *David*? am I soberer than *Noah*? am I firmer than *Peter*, if God should leave me to my self, if he should withdraw his hand which holds me? Into how many gulfs have I been falling, when God hath prevented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he delivereth me from evil, as he delivered *David* from the blood of *Nabal*, by *Abigail*, which came unlooked for: So he hath prevented many wonderfull, when they were assaulted

Note.

Note.

so harlly, that they had thought to have yeelded to the enemy. Sometimes I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place: sometime the tempter was present, and there wanted neither time nor place, but God held me back that I should not consent: so neare we have glided by sin, like a ship which rides upon a rock, & slips away, or a bird which scapes from the Fowler when the net is upon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his scent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor soule but may be corrupted, we stand all in a slippery place, where it is easie to slide, and hard to get up, like little children which overthrow themselves with their cloaths, now up, now downe at a straw, so soone we fall from God, and slide from his word, and forget our resolutions, as though we had never resolved. Man goeth forth in the morning, weak, naked and unarmed, to fight with powers & principalites, the devil, the world, and all their adherents, and whom doth he take with him but his flesh, a traitour, ready to yield him up at every assault unto the enemy? Thus man is set upon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the devil undermineth him to make him sink, and cryeth still cast thy selfe down, and when he falleth, he goeth apace, as *Peter*, who denieth thrice together: and when he is fallen, is like a stumbling stone in the way for others, that they may fall too. Therefore *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call upon our soules, that we be not weary of well doing, for happier are the children that never began, than *Judas*, whose end was worse than his beginning. Wisdome and righteousnesse are angry with him, that leaveth his goodnesse to become worse: If thy spouse had committed fornication, thou mightest have divorced her, but he which leaveth his righteousnesse to live in wickednesse, forsake his spouse to commit fornication, and is diverted from Christ himselfe. If thou wert like the vine, or the olive, or the fig-tree

they

they would not leave their grapes, or their fatneſſe, or their ſweetneſſe, to get a Kingdome, but the bramble did: If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, ſo eſpecially let him that ruleth, and him that teacheth, take heed leſt he fall: for if the pillars ſhrink, the Temple ſhakes: as when a great Tree is hewne downe, which is a ſhadow to the beaſts, and a neſt to the birds, many leaves and boughes, and twigges fall with it: ſo many ſtand, and fall with them, whoſe lamps give light to others, even as *Jeroboams* ſinne made Iſrael to ſinne. Therefore *Paul*, hath given you a watch-word, which every one ſhould write upon his table, upon his bed, and upon his nailes, leſt he forget in one houre: for he which ſtands now, may fall before night. Sinne is not long in coming, nor quickly gone, unleſſe God ſtop us, as he met *Balaam* in his way; and ſtay us, as he ſtayed the womans ſonne, when he was a bearing to his grave. We runne over reaſon, and tread upon Conſcience, and fling by Counſell, and go by the Word, and poſt to death, as though we ranne for a Kingdom, like a lark that falls to the ground ſooner than ſhe mounted up: at firſt ſhe retires, as it were by ſteps, but when ſhe cometh neerer the ground, ſhe falls down with a jump: ſo we decline at firſt, & waver lower and lower till we be almoſt at the worſt, and then we run headlong, as though we were ſent poſt to hell, from hot to luke-warm, from luke-warm to key-cold, from key-cold to ſtark-dead: ſo the languiſhing ſoul bleeds to death, and ſeeth not his life go, till he be at the very laſt gaſpe. Woe be unto him that is guilty of this murther: if the blood of *Abel* cryed for vengeance againſt his brother *Cain*, which ſlew his body, ſhall not God be revenged for the death of his ſoul? Where is thy brother (ſaith God?) Nay, Where is thy ſoul? haſt thou ſlain it, which was my Spouſe, my Temple, mine own Image? If the Servant which hid his Talent, was caſt into darkneſſe, what ſhall be done unto thee which haſt loſt thy Talent? For he which falls from his righteouſneſs, doth not hide this Talent, but more, he doth loſe it.

Thus, if you never knew what good to make of evill, this you may learn in the *ſinners ſchool*: *Let them which think they*

stand, take heed lest they fall, and let them which are down care to rise, and the Lord so direct our steps that we may rise again.

FINIS.

THE POORE MANS TEARES.

Matthew 10. 42.

He that shall give to one of the least of these a cup of cold water in my name, he shall not lose his reward.

THE argument I have to intreat of, is onely of giving alms to the poor; and when, and in what sort we ought to relieve the poor. Herein for your better instruction, I will shew what alms is: how, and to whom alms must be given, and wherefore we are to give alms. I know in these dayes and in this iron age, it is as hard a thing to perswade men to part with money, as to pull out their eyes, and cast them away, or to cut off their hands, and give them away, or to cut off their legs and throw them away. Nevertheless, I cannot but wonder that men are so slow in giving of alms, and so hard-hearted towards the relief of the poor, when the promises of God warrant them not to lose their reward. Saint *John* saith, *He that hath the substance of this world, and seeth his brother want, how*
1 *Joh.* 3. 17 *can the love of God be in him?* This is a question which can hardly be answered of a great number, no, it will not be considered of a number, nor regarded of a number. And yet the Evangelist hereby layeth open unto all persons; that he which hath wealth, seeing his brother in want, and will not relieve him, he loseth the love of God; which love is so great as is the love of a natural mother unto her own childe: nay, more than that, it is a love so firmly settled, that it is unpossible to be removed.

There are many rich persons, that think scorn to relieve the poor, of whose hard dealing we have a president in *Luke*

16.

16. The rich man in his life-time would not relieve *Lazarus*, but despised him; yea, he forgot God and thought there was no God (but his gold) that could in justice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soon after (being in hell) beheld *Lazarus* in heaven, triumphing in *Abrahams* bosome, while he was tormented in hell fire. This fire burneth, scaldeth, scorcheth, and tormenteth; of which when the rich man felt the smart (though all too late) he sorrowed and repented, and would fain have sent word thereof unto his friends: but he could have no messenger for all his Lordly livings, nor no releasement of his torments for all his bags of gold. Now to whom would he have sent word? Forsooth, to a number of his friends, that indeed think there is no God nor Devill; no Heaven, no Hell, nor torments in hell fire after this life. This example of *Dives* may admonish such hard-hearted persons to be mollified with the teares of the poore: that they may (when *Dives* hath dined) let *Lazarus* have the crums.

We read in *Matthew*, that when Christ cometh to judgement, he will say to them on the left hand, *Go from me ye cursed*, into hell-fire, which was prepared from the beginning: by which appeareth that hell-fire is not onely hot, but is everlastingly hot, and never hath end. Let therefore hell-fire, and the eternal torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Go ye into everlasting joyes*, which never shall have end: *When I came among you as a stranger, you received me: when I was naked, you clothed me: and when I was hungry, you fed and refreshed me*: which proveth that the Kingdome of heaven belongs unto him that harboreth strangers, clotheth the naked, feedeth the hungry, comforts the sick, and doth perform such charitable acts of compassion: yet not as the Papist doth, account it meritorious, but as a faithfull Christian, to do it in faith and true zeale of a Christian life, for *Christ saith, Even so your light must shine before men, that they may see your good works, and glorify your Father which is in heaven.* It is not enough for us onely to have faire leaves, but we must also bring forth good fruit: otherwise

let us be sure our Saviour Christ will forsake us.

The Prophet *Esay* saith, *If thou break thy bread unto the hungry,* Esay. 58.7. 10.
and poor forlorne beast unto thee, thy light shall rise in darkenesse, thy darkenesse shall be as the noon-tide, and God shall still guide thee. Whereby appeareth, that those deeds of charity are commonly performed by the righteous, that still seek to enjoy the pleasures of heaven, which are so far beyond the common imagination of men, that no heart can think, no eare can hear, no tongue can speak, no Pen can write the unspeakable pleasures thereof.

Christ saith, it is a deed *more blessed to give then to take*: from the author the excellency of Christians consisteth in leading a godly life, and giving of alms: as the excellency of all things is shewed in their giving. The Sun giveth his light, the Moon her light, the Stars their light the clouds their water, the trees their fruit, the earth her herbs, the herbs their flowers, the flowers their seeds, and the seeds their encrease: yea, beasts and birds, fouls and fishes, give naturally in their kind, and are more carefull and loving one to another than we, which made *Job* say, go to the beasts of the field, and they will teach thee: for man is most unnaturall to man, and so far digressing from nature in his kind, that let some ungodly rich covetous caytyfe see a poor person beg, this is their present sentence of him: Whip the rogues, to Bridewell with these rogues, it is pitty these rogues be suffered to live: then if they fall sick, let them famish, starve, and dye, all is one to them, for of them they shall receive no comfort.

Augustus Cæsar, a heathenish Emperor, thought that day to be lost, wherein he did not benefit some poor person, and with many reliefes did it come to passe. And I doubt not but some godly men there be, that take delight in relieving the poor with their continuall almes, not superstitiously to be seen of men, but devoutly to be seen of God. The Lord encrease the number of them, and make their example redound to the relief of thousands.

Alms is a charitable relief given by the godly, to the sick, to the lame, the blind, the impotent, the needy, the hungry, & poorest persons, even such as are daily vexed with continuall

want:

want: to whom even of duty & noe of compulsion we ought to impart some part of that which God hath mercifully bestowed upon us: for as we daily seek for benefits at Gods hand, which he doth continually give us: so ought we therewith to relieve the poor, sith God hath so commanded us. The performance whereof we ought not to drive off from time to time, but to do it when they desire to have it done. For the true obedience of God doth forbid us to prolong or drive off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Ark. *Abraham*, when he was commanded, did forthwith offer up his son *Isaac*, & did circumcise his house upon the same day he was appointed. A learned writer (called *Nazianzen*) saith of himself, that when in his youth he had once lost the tenor of good life, gray hairs were got about his head, ere he recovered it again. Whereby I gather, that when we are young, if we harden our hearts against the poor, if we do not willingly impart our bread to them, but drive their hungry stomacks stubbornly from our doors, that doubtless gray hairs will come upon our heads, before we can find the right way to pity and compassion. O let us take hee that our hearts be not hardned against the poor nor that we give our alms to get glory of the world: but so let us give our alms that the one hand may not know what the other doth: yea, we ought to give with such equality that our poor neighbours may be relieved, to whom indeed we ought to become contributors, as *Job* did. All people have not one belly, for as one chimney may be hot, so another may be cold; one pot moist with liquor, when another may be dry: one purse empty, when another is full; and one poor mans belly full, and anothers is empty. That is a good Common-wealth that looketh to every member in the Common-wealth: and those men are worthy of riches, that look daily to the feeding of their poor neighbours. Let therefore the teare of the poor admonish you to charity, that when *Dives* hath dined, *Lazarus* may have the crums.

Now let us proceed and consider what we must give, & to whom we must give. In the text we see willed to give, though it be but a cup of cold water, or a piece of bread. This con-

taineth

neth matter both for the taker & the giuer. Bread will serue beggers, and they must be no chusers: yet bread will not serue some beggers, that boldly upon Gads hill, Shooters hill, & such like places, take mens horses by the heads, and bid them deliuer their purses: for these fellowes are of the opinion of the Anabaptists, that every mans goods must be common to them, or else they will force them to part it: but these are sawcy begers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take up their crosse, endeuour themselues patiently to suffer their ordinary grieuances; and remember that mans nature may be satisfied with a little.

As touching how much we should giue, we are taught, that if we have much, we should give accordingly: if we have but little, give what we can spare. Saint *Luke* counselleth us, if we have two coats, we must give one to him that hath not: and of meat likewise. But as touching this question, little need to be spoken, when our owne covetous hearts are ready enough to frame excuses.

Some will make a question of their almes, and say they know not what the party is that demandeth relief, or beggeth almes of them: O, say some, I suspect he is an idle person, dishonest, or perhaps an unthrift, and therefore refuseth to give any relief at all. To this I answer, they are needlesse doubts; for we ought to relieve them, if we know them not for such persons: and let their bad deeds fall on their owne necks, for if they perish for want, we are in danger of Gods wrath for them; but to give unto such as we know of lewd behaviour, thereby to continue them in their wickednes, were very offensive. We are not stilled to one place for giving our charity, but it stretcheth farre: for we are commanded not onely to relieve our owne countrymen, but also strangers, and such as dwell in forraine Nations.

Note.

Again, here the giver may learne to give freely: for the thing he giveth, is but bread or water. Bread is the fruit of the earth, & for that the earth giues it us, we may the better give it again. But bread in the place signifieth all things necessary: for the fare and cheer in old time was contained under

der the title of bread, and all manner of drink under the title of water. But in this as in all other things, the simplicity of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Jacob* desired he might have bread in his journey, but now the case is altered, for we must have sundry dishes of contrary devices, framed for the taste of the mouth, & pleasantnes of the stomack, which is used with great superfluity, & far more cost than needeth, better now to fill the belly than the eye, although to content the common multitude, the eye is the only thing which must be pleased. Yet when you are in the midst of all your jollity & costly fare, let the teares of the poor admonish you to relieve them, that when *Dives* hath din'd, *Lazarus* may have the crums.

The teares of men, women, & children, are grievous & pitifull: and teares give cause of great compassion, especially the teares of such as therewith are constrained to beg for their relief. But if the teares of the rich for the loss of their goods, or the teares of parents for the death of their children, or the tears of kind natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggery, want, and extremes of miserable hunger constraineth to shed teares in most grievous and lamentable sort. O what shall a man say unto those pitifull faces, which are made moist through the extremity of hunger, wherein are most bitter and sharpe effects, a thing above all extremes!

To a hungry bodie every bitter thing is sweet, and every foule thing seems cleane: hunger made the Apostles glad to eat the eares of corne; *David* glad to eat the shew-bread; *Lazarus* desirous to eat crums; and *Elias* content with meal. In the destruction of Jerusalem, it made the mother eat her own child; and in the wallings of *Jeremy*, people to eat their own ordure: it made people cry to *Pharaoh* for bread: it made an Asses head, and the dung of Pigeons to be eaten in Samaria, and others to swound & lie dead in the streets. The affliction of hunger causes *bitter teares*, & brought all these things to pass. *David* saith, that *God numbred all his teares in a bottle*: *David's*

teares

teares were worthy to be preserved: but if ever teares were worthy to be numbered, the teares that are shed for famine, howsoever men neglect to regard them, they are undoubtedly gathered together into Gods bottel; and thence they raine as waters out of vials, in way of revengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing, that man, woman, or child can move by, and where teares move not, nothing will move. I therefore exhort you by the lamentable teares, which the poore doe daily shed through hunger and extreme misery, to be good unto them, to be charitable and mercifull unto them, and to relieve those whom you see with misery distressed.

The Scripture saith, Give to every one that asketh: God gave hearbs & other food unto every living thing: every Commonwealth that letteth any member in it to perish for hunger, is unnaturall, and an uncharitable Common wealth. But men are now a dayes so full of doubts, through a covetous desire to themselves, that they cannot abide to part with any thing to the poor, notwithstanding that God hath promised he will not forget the work and love, which you have shewed in his name to the poore and distressed.

Some will say for their excuse, that they are overcharged by giving to a number of persons: and therefore they cannot give to so many beggers: for by so doing he might soon become a begger himself. *David* answered this objection very well, and saith thus: *I never saw the just man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had lived, or that any man living the years of *David*, shall scarcely see, that upon an upright heart in giving, a man should be brought to beggery. *Psal. 37. 25*

There are a number that will deny a poor body a penny, and plead poverty to them, though they seem to stand in never so great extreams, when in a far worser sort they will not stick immediatly to spend ten or twenty shillings. The rich worldling makes no conscience to have ten or twenty dishes of meat at his table, when in truth the one half might sufficiently satisfie nature, the rest run to the relief of the poor, and yet in the end he might depart better refreshed with one dish

than

than commonly he is with twenty. One can use his land twenty coats, twenty houses, twenty farmes, yea rather lands ships, and yet go by a poore penton, whom they se in great distresse, and never relieve him with one penny, but cry God help you, I have not for you. There are Lawyers will not sticke to undo twenty poore men, and Merchants that make it no conscience to eat out twenty other that have their hundredth out at usury, their chests crambed full of crowns, and their coffers full of golden gode, or shining angels, one will get by twenty poore silly creatures, honest, innocent and true dealing persons, and yet not be worth one penny on the nie, and though they do work for some fully as it, yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a dog that they are never without excuses, but ready to find out a lame, and very pregnant to devise new shifts to keep in their almes. Now will I shew you reasons why we should give. God saith, *who so giveth to the poor, lendeth to the Lord, and shall be sure to find it again*, and receive for the same an hundredfold. And again, *Blessed is he that considereth of the poor and needy, the Lord shall deliver him in the day of trouble.* Hereby appeareth that we shall receive our almes again, except we doubt whether Gods word be true or no. For confirmation whereof the Prophet *David* saith, *the righteousness of God is true and righteous.* And God speaks by the mouth of the Prophet *Esay*, saying, *the word is gone out of my mouth, and it shall not return.* The promise which God made to *Sara* was found true: his promise made to the children of *Israel* was found true: his promise to *Josua* in the overthrowing of his enemies was found true: God promiseth *David* his Kingdome to *Salomon*: he promised wisedome to *Pharao*: he threatned destruction by water to *Pharao* the losse of his Kingdome, and to *Salomon* the dividing of his Kingdom: all which is far more proved true. Then let us not doubt in Gods promises, but fear his judgements; for from time to time they have been seene and iustified. Consider that we must die and leave our goods, we know not to whom: then while we are here let us distribute thereof unto the poor, that we may receive our reward in the

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Prov. 19. 17.

Psal. 41. 2.

Psal. 33. 1.

the kingdome of heaven. God saith by S. Luke, *O fools, this night will I fetch away thy soule, & then that which thou hast got, who shall possesse it?* Here is a question worth the noting, and meete to perswade men to consider: especially such as hoard up wealth, and have no regard to the releefe of the poore. Do they think that the wealth, which they have gathered together, will come to good after their decease? No, it will melt & consume away like butter in the Sun. The reason is, because they would not do as God hath commanded them, in distributing part of that to the poore, which was lent them by the Lord.

Iam. 5. 3.

The children of God in the 6. of the Apocalypse cry out: *How long, O Lord, thou that art holy and true, dost thou not judge and revenge our blood upon them that dwell on the earth?* Where it appeareth that God exerciseth good men, and those whom he loveth, in the troubles of this world, which we account long, yet is their time but short, although their trouble makes it seem long. But these I say ought to be content, and all those that do trust in God must be content to relieve one another for a time, since after a short time, we shall doubtlesse find the fruits of our almes again. Short is mans life while we are in this world. *David* compareth it to a *vapour*, to a *bubble*, to *wind*, to *grasse*, to a *shadow*, to *smoke*, & every fading thing that perisheth in a moment. *Esay* compareth it to the removing of a Tabernacle, and *Job* to an eagles wing, or a weavers shittle, or else our life is but short, & after a few days, though you think them many, whatsoever you mercifully bestow upon the poore here on earth, you shall certainly find the same again both in heaven and on earth. *Solomon* in the 22. of the Proverbs saith, *He that stoppeth his eare at the cry of the poor, shall cry himself and not be heard.* The feed of the poore is the wayes of the rich, he that keepeth it from them, is a man of bloud. S. *Paul* saith, No man giveth out of that hath received. And an ancient Father of the Church doth charge the rich with theft, for which they shall surely answer. *Art thou not* (saith he) a robber of him keeping another mans substance, & to reckon it as thine owne? It is the bread of the hungry which thou dost detain, the coate of the naked which thou locketh in thy house, the shooes that appertaine to the barefoot, lye drying in thy house, and

Apoc. 6. 10.

Prov. 12.
Eccles. 24.

1 Cor. 3.
Eccles. 7.

the

the gold which should relieve the poore [illegible] belongs thy coffers. Which saying, as it teacheth the [illegible] duty unto the poore: so it blameth the careles sich that accounts all to be their own, and will part with nothing, keeping to themselves more than is sufficient. But to such Saint James applies in the latter day; the mite in the crums, the moath in the garments, and the rust in the gold, shall eat them like wickers. Ambrose saith, it is no lesse sin to take from him that rightly possesseth, than being able not to give him that wanteth.

The right rich man that truly deserveth the name, is not known by his possessions, by his costly fare, and costly building, by his sumptuous palace, by his plate, jewels, and furniture, but by considering the poore and needy. Whereof Ambrose saith thus: The rich are proved by the poverty of others: so that still the scriptures and Fathers prescribe not an indifferency, but a necessity, not pleasure, but upon duty, that the poore and needy shall be considered and relieved.

Where is the large liberality become, that in times past was recorded in our forefathers? They were content to be poore, though they applied it to evil purposes. The fraternities which in times past gave liberally to maintain Abbots, Priests, Monks, Nuns, Masses, Dirges, Trentals and all Popish feeling the shaules thereof may now bellow it to a better use, namely to cloth and feed the poore members of Christ.

The world is as great as it hath been, the people now are more rich than they have been, and more covetous than they have been: they have more knowledge than ever they had, yet they want the desire they have had to become liberall, and seem therein most wilfully ignorant.

The extortioner can spare nought unto the poore, he joyneth house to house, and land to land, though he have the poore mans cucle for it. The shopkeeper pitty the extortioner doth no good to the poore, but daily seeketh to shoot them for not doors: the pride of apparell can find us forget the pitches of the poore: our costly fare, their extream hunger, and our soft lodging, their miserable lying.

Oh how liberal were people in times past to maintain superstition, and now how straitned are they to support religion, and

keep

Jam. 4. 2. 3.

keep the poore [illegible] willing? Will ye make a scorn of the poor and needy? the poor now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: considering not to be the fruits of our profession; neither is this the mercy which we learn by the Word.

Therefore towards the relief of the poor, I say, give, and give gladly: for the bread that is given with a stony heart, is called stony bread, though necessary to be taken by the poor, to slake hunger even: it is but sowre bread. Such a giver in my opinion, is next unto him unto Satan, that gave Christ stones instead of bread: but this man gives Christians stony bread. The wise man saith, lay up thy alms in the hands of the poor, and know that in the end, what thou keepest thou shalt lose; but that thou givest to the poor shall be as a purse about thy neck. For as this life waxeth old, and our dales passe away, so shal this vain pelf pass away from us: neither shall riches help in the day of vengeance; but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world, and when the world forsaketh us, that shall be most assault us, that best we loved while we were in the world. Let me, a man therefore perswade himself, that his soul is better than those fat fill riches; the possession whereof is variable and uncertain, for they pass from us much more swiftly than they came unto us. And albeit we have the use of them even till the last day, yet at length we must leave them to others. Then ere you dye, lay them forth for the profit of your poor brethren: learn to forsake the covetous world, before it forsake you, and learn counterfeit our Saviour Christ, who giveth you to make friends of the worldly Mammon.

Luke. 16. 9.

Weigh daily that ye have done good to the poor: as we commonly say, that will give them nought but words: then I say, ere it be long, and small coals make long reckonings, yet if words will do any good, the poor shall not want them: for it doth cost nothing to say, alas good soul, God help thee, God comfort thee, would I were able to help thee, and such commonly will say to, that have store of wealth [illegible] to themselves, as without that they were able but of [illegible] as such we say, I say

as a beggar said to a Bishop, who made the like answer; that if such wishes were worth but one half-penny to the poore, I doubt they would not be so liberal: I wish you (good brethren) leave wishing, and fall to some doing: you lock up, and will not lose; your gather together, even the devil & all: and why? because you would faine have the Cockatrice egge; you nurse up a canker for your selves; ye keep the pack that shall trouble your voyage unto God, as Christ saith, *O how hard shal it be for a rich man to be saved? it shall be easier for a Camell to go thorow a needles ey.* This he saith not, because no rich man shal be preserved, but because the merciless rich man shalbe damned. We are admonished to liberality by sundry natural examples: the clouds if they be full, do yeeld forth their rain; much rain is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham* in *Gen.* 13. that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Again, to eat much, to drink much, and rest much, is a burthen to the soule, though it be pleasant to the body. And in *Luke* 21. it appeareth, that abundance of riches maketh one to eat much, drink much, and rest much: then were it not for the covetous minds of those that have much, they might impart to the poor one part of that which they daily spend in superfluity. If this be not amended, I let you to understand, that the poor must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, even in Jesus Christ, that the poor have cryed unto the Lord, and he hath heard them. With speed therefore open your ears; if not to man, yet to Christ, who continually commandeth us to give and bestow upon the poor and needy. *Give, and it shall be given you*, saith he by Saint *Luke*, and setteth before our eys the example of the poor widows mite, as also the example of a covetous rich man, who demanding how he might obtain eternall life, was answered thus by him, *Go sell all thou hast and give to the poore*: not that it is necessary for every man so to do, or that a man cannot be saved without he do so: but thereby teaching him particularly to loath the world, and generally seek means for the daily cherishing and the refreshing

Mat. 19. 23

Luke 6. 38.

King. 18. 18.

ing of the poor. Do not continually feed your equals, for that is offensive: but when you may dare to spend and banquet your selves, then call the poor and impotent, and refresh your poor distressed neighbours and bretheren. And when *Dives* hath dined, let *Lazarus* have the crums, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtain mercy.* *Math. 5. 7.*

To conclude (beloved in the Lord) let me intreat you rich men, to consider it is your duty to remember the poor, and their continuall want: you that eat till you blow, and feed till your eyes swell with fatnesse: that tast first your course meats, and then fall to finer fare; that have your severall drinks for your stomack, and your sorts of wine for your appetite, impart some of your superfluity unto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you & yours, & increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inviolable towards you for the same.

If the proud would leave their superfluity in apparel, their excesse in imbrodery, their vanity in cuts gards and pounces, their excesse in spangling, their fantasticall feather, and needlesse bravery, the greater part would suffice towards the releif of the poor, and yet have sufficient to suffice nature.

Let the glutton seek onely to suffice nature, and leave his daily surfetting in belly cheere: then might the poor be fed with that which he oftentimes either lothsomly vomits forth, or worketh as an instrument to shorten his own life.

Let the whore-monger leave off his dalliance, and his inordinate expences for maintaining of his wickednesse, and it shall be good for his body, and better for his soule, yea, his purse shall be the heavier, and he thereby better able to releive the poor.

Let every Artificer and Trades-man live orderly, avoiding superfluous expenses, not spending his money vainly at dice, tables, cards, bowling, betting, and such like: but live as becometh civill Christians in the feare of God: they may have sufficient for the maintenance of themselves and their family, and yet the poore may be by them sufficiently relieved.

Let

Let us consider that we, who have our beginning from God, ought generally to bend our actions towards the pleasing of God: and doing as he commandeth us, we please him: for if we help the poor, we help him, and doing all charitable actions to the poor, he accounteth it as done unto himself.

Let us generally learn, not to contemn or despise the poor, but according to our abilities help them, and consider of their extreams, and at any hand not to disdain and upbraide them with the titles of base rogues, or such like; but in all godly Christian means to cherish and comfort them with such charitable relief, as we may in reason afford unto them, yea, and to consider of their cases, as if it were our own.

Let us take example of good *Cornelius* the Captain, of whom mention is made in the *Acts* of the Apostles, to whom the Angel of God appearing in a vision, said thus: *Cornelius, thy prayer and thine alms are come up before God.* Loe here the reward, and also of whom thou shalt be rewarded. *Act.* 10.

Let us consider of their misery, that with hungry chaps, and lank bellies, would willingly feed on that which you wastfully consume; the poor, I say, would find good comfort of that, which commonly you fling to your dogs and on your dunghils: and let us have regard to their coldnesse, their nakednes, their misery and grievous necessity: think of this and comfort them. And let us be mindfull that poverty and want compelleth many an honest person to take in hand the performance of much vile & slavish busines: and that therefore they deserve to be succoured with mercy & pitty, rather than to be despised for their poor estate: O think some hard-hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yield one penny to their relief!

Lastly, let us call to mind the example of the widow of *Sarepta*, who though her provision & store was little, when the Prophet of the Lord came to her to ask her bread, answered, I *have nothing but a little flower in a barrel, & a little oyle in a cruse:* which notwithstanding she willingly bestowed upon him, for which, a thing worthy memory followed: for her barrel was again filled with flower, and her pot with oyle. This was the Lords doing for fostering the poor Prophet of the 2 *King* 4.

Lord: Sure the plenty that cometh by the poor is much: for the field of the poor is fruitfull, & surrendreth again the fruit
Mark.10. to them that give out, yea if it be but a cup of cold water as saith our Saviour Christ. To whom be all honour, power and dominion, now and for ever. Amen.

FINIS.

An Alarum from Heaven; summoning all men unto the hearing of the Truth.

Matth.28.19.

Goe teach all Nations, baptizing them in the name, &c.

THE Apostle Paul writing to *Timothew*, calleth
1Tim.2.4. him, that *God would have men come to the knowledge of the Truth, and be saved.* In which words the Apostle giveth him to understand, that there is none other way, either for priest or people to come unto God, but by that ordinary meanes, which is the
Joh.17.17. hearing of the word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witnesse of his truth, who is truth it self. By the very same name doth our Savior Christ call Gods word, when making his prayer to his heavenly Father (for the elect) he saith, *Father sanctifie them in thy Truth:* and immediately addeth, *Thy word is thy truth.*

The next thing that the Apostle advertiseth *Timothy* of, is, that this truth being rightly known, bringeth salvation to
Rom.1.16. them that so know it: and this the Apostle confirmeth by an argument taken from his own faith, when he saith: *I am not ashamed of the Gospell of Christ, for it is the power of God, able to save every believer.* And last of all, the Apostle hath set down the generality of his truth, both in saying to *Timothy*, that God would have all men to be acquainted with it: and to the Saints at Rome, that it is able to save every believer. Hereof it cometh, that he writing to the *Colossians*, exhorteth them

not

not so much to the hearing of this truth taught them, as to an inward entertainment of the same, when he saith, *Let the word of Christ dwell in you plentifully, in all wisdom, teaching & admonishing your own selves.* Teaching themselves, because many of the Colossians seemed to be ignorant of that which they should know; and *admonish* themselves, because a number of them did know much, but practised little. So that such is the entertainment that Gods Word ought to find amongst us, as *David* promised thereunto, when he said, *O Lord, teach me the way of thy Statutes, and I shall keep it even unto the end.* And we are taught to entertain Gods Word, by the example of *John*, who receiving the little book at the hand of the Angell, was commanded to eat that book, partly to teach us, that Gods Word must abide within us, and partly to signifie that our bodily bread serveth not our soules necessity. *Esay* said, that he had carefully carried Gods message: for *I was found* (saith he) *of those that sought me not, and have been made manifest to them that have not asked after me.* Howbeit he was not so carefull in speaking, but the people were as careless in hearing, for the which cause he uttereth this complaint: *Lord, who hath believed our report? & to whom is the arme of the Lord revealed?* When *Jeremy* had faithfully delivered the message of the Lord his God, in rebuking those Jewes which burned incense to the Idols of Egypt; he saith, that all the men that knew that their wives had burned incense to strange gods, & a great many women which stood by, gave him this answer: *The word which thou hast spoken unto us in the name of the Lord, we will not hearken it of thee: but what we think good, that will we do.* Such was the wickednesse of the people so many years past, as appears in many places of Gods Word: among the which, that of the Babylonians was not the least, which moved *Jeremy* to send *Seraiah* unto them with the book, and with a straight charge, & when he had read it unto them, he should bind a stone unto it, and cast it into the river Euphrates, to teach the Babylonians and all men, that as the hard stone caused the good book to sink in the waters; so hardnes of our stony hearts is not only the depriving of us of many good blessings, but also a violent sinking of our soules in sin.

Coloss. 3. 16

Psal. 119. 33.

Apoc. 10. 10. Matth. 4.

Esay. 65. 1.

Esay. 53. 1.

Jer. 44. 14. 15.

Jer. 51. 63.

The just consideration whereof moued the Apostle Paul to expostulate the matter with euery hard-hearted sinner in this sort: *Dost thou not know that the bountifulnesse of God leadeth thee to repentance? but thou, after thy hard heart that cannot repent, dost heape vp to thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God:* and yet to see what small preparation there is vnto repentance! Euery godly man wisheth like zealous *Ieremy*: *Oh that mine head were a fountain, and that mine eyes were riuers of teares, that I might weep day & night for the slain of my people!* So, grieuous is the way of the vngodly vnto the child of God, that he cannot account it any better thing, than a race: wherein they runne, striuing who shall come first to the deuil: when they lead a life as void of repentance, as if sin were seene and allowed, & hell-fire but an old wiues fable. What made *Ieremy* so weary of his people, but that he saw them weary of well doing? for sighing and sorrowing, thus he saith: *O that I had a cottage in the wildernesse of wayfaring men, that I might leaue my people & go from them! for they are all adulterers & an assembly of rebels.*

So long as *Steuen* the Martyr talked to the Iewes of their pedegree, they hearkened vnto him diligently: but when he rebuked their sins, saying *that they were stif-necked people, & of vncircumcised heart, resisting the holy Ghost*, in persecuting the Prophets, & putting to death the Lord of life; then they stopt their eares, & gnashing their teeth, ran vpon him, & stoned him to death. So fareth it at this day amongst men; that many are as well contented to heare pleasant things, as the Iewes were to hearken to *Steuen*, repeating their parentage. But if a man shall hit all sorts of ill manners, as well as speak to all sorts of men, they hold it as a principle, that he forgetteth his text, who remembereth their sins: notwithstanding they know, that it is the ministers duty *to tell the house of Iacob their sins, and to let Israel heare of their transgressions*, & the peoples part, not onely to be content, but also desirous to know their duties, & to shew their desire in the forwardnes of their coming before him that ought to teach. Otherwise we might imagine that God spake in sport, when he said by his Prophet, *The Priests lips shall preserue knowledge, and the people shall seek it at his*

Rom. 2. 4, 5.

Ier. 9. 1.

Ier. 9. 2.

Act. 7. & 6.

Esa. 5. 8.

Mal. 2. 7.

his mouth. For so thought the evill disposed people in Ezechiels time, who used to heare him preach with the like affections that many bring now a dayes. Concerning whose inutile hearing, God informeth Ezechiel, by saying unto him, *Sonne of man, the children of my people talke of thee by the walls & in the doores of houses, and speak, one to another, every one to his brother saying, Come, I pray you, and heare what is the word that cometh from the Lord. They come unto thee as the people used to come, and my people sit before thee, and heare thy words, but they will not do them: for with their mouthes they make jests, and their hearts goe after their covetousnesse, and lo, thou art unto them as a singing song of one that hath a pleasant voice, and can sing well: for they heare thy word, but they do them not.* Ezech. 33. 30, 31, 32.

These people, and the people which were in the time of Hosea the Prophet, may meetely be matched with the men of our age, who were as ready to raile on the priest, as he was prestus reprove their sins. For saith *Hosea*, *These people are as those that rebuke the priest.* It is most true, that the want of salvation proceedeth both of the lack of teaching, or of the want of faith to beleive rightly that which is taught. The first of these is approved by the words which the holy Ghost spake by the mouth of this Prophet last named, thus, *my people are destroyed for lack of knowledge, &c.* The other by the testimony of our Saviour Christ himself, who sending his Eleven to preach & baptize, saith, *He that beleiveth, and is baptized, shall be saved, & he that beleiveth not, shall be damned.* Why went the rich man to hell? but either for one of these causes aforenamed, or for them both (that is to say) because he never frequented the word of God whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelessly, that it took no root at all. And indeed that answer which *Abraham* made to his request, seemeth to averre the truth of that which I say: for when request was made by that hel-hound, that a messenger might go from the dead to his five brethren which were yet at his fathers house &c. *Abraham* replied thus, *They have Moses and the Prophets, let them hear them* for as *Abraham* saith, it is that which *Moses* hath set down in Gods justice, cannot batter our brazen faces, and hearts of Adamine, Hosea. 4. 4. Hosea. 4. 6. Marke 16. 16.

nor the inviolable and most assured promises made by Christ to his elect, & recorded by his Prophets cannot drive us from sin, and draw us to him self, then there is no more hope of us in hearing the word of God, than was of Simon & Judas, though they heard the Word, & received the Sacraments: for our life is not altered by a careless kind of hearing, than Jeroboam reformed the religion in Israel, when he set up two golden calves, the one in Dan, and the other in Bethel, that the Israelites might worship them: or Nebuchadnezzar in his kingdom, when he destroyed Idols, that he might be worshipped as God: it is a matter soone done, that no man can so much as imagine, much lesse speak the contrary without great offence, that God hath done so much for his Vine, as by any means might be: Insomuch that David the King of Israel never had greater cause than the Prince and people of England have, to say of the goodnesse of God, He hath not dealt so lovingly with any Nation as with us, in giving to us so long use of his Lawes and Ordinances. For he that compareth the Pastors painfull preaching, with the peoples little profiting, in most places of this land, shall find just cause to think that the Son of God hath pronounced that fearefull sentence upon this our Iland, which he uttered against that fruitlesse fig tree mentioned by Mark in these words, Never fruit grow on thee hereafter. God grant that there be not some men who measure the zeale of the multitude, whose prouocations which said, we will have this man reigne over us: & loath the message, because they like not the messenger, like those rebellious Jewes that said to Jeremy to his face, the word which thou hast spoken to us in the name of the Lord we will not hearken unto thee: but we will certainly do whatsoever thing goeth out of our own mouth, we will burne incense unto the Queene of heaven, and will powre out drinke offerings unto her, as we have done, we and our fathers, our Kings and our Princes in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left to burne incense to the Queene of heaven, and to powre out drinke offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. Thus having finished the former circumstances as shortly as I could, I proceed to the next words in the which consisteth the second part of a Christian Ministers duty, which is, to minister the Sacraments rightly, whereof some is set down in his due order, by the Lord himself, when he saith, Baptizing them in the name of the Father, and the Son, and the holy Ghost. Now because

cause the word *Baptisme* hath divers significations in the Scriptures, I will here set down as many of them as my memory can serve me. First the word *Baptisme*, according to the true meaning of the Greeke text, *Baptisme*, doth not signifie only a dipping, but such a dipping in the water, as doth cleanse the party dipped: & for that the Primitive Church did use to put the partie baptized quite under the water: Therefore *Paul* writing both to the Romans and Colossians useth these words: *We are buried then with him in baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, Rom. 6. 1. Coloss. 2. 12. so we also should walke in newnesse of life.* In the which words the Apostle sheweth what resemblance the baptisme hath with Christ his death & resurrection. Secondly, *Baptisme* is used for a bare washing, in which sense our Saviour spake when he said to the Pharises, *To lay apart the commandements of God, and to observe the traditions of men, as the washing of pots & cups, & many such like things ye do.* And in the same sense we read in the Epistle to the Hebrewes, when the Author saith, that *the old Tabernacle consisted of many washings & carnall rites, until the day of reformation came.* Thirdly, by *Baptisme* we may understand affliction, as our Saviour Christ did in saying to *James & John* the sons of *Zebedeus*, *can you be baptized with that baptisme wherewith I must be baptized?* And to his disciples, *I must be baptized with a baptisme, how am I grieved until it be ended?* Fourthly, *Baptisme* is a liberall distribution of the graces of God, as appeareth in these words: *John baptized with water, but you shall be baptized with the holy Ghost within these few days.* Fifthly the word *Baptisme* is taken for doctrine only, as in that place wherein the holy Ghost having occasion to speak of *Apollo* a Jew of *Alexandria*, saith, that *he was mighty in the Scriptures, and did know but the baptisme of John only.* And last of all *Baptisme* is taken for a reverent order of ministring that sacrament in the Church & the whole sanctification of the parties baptized, as in the words of this present part of Scripture, *baptizing them.*

Mark 7. 8. Heb 9. 10. Mark 10. 38. Mark 9. 32. Luk. 12. 50. Acts 1. 5. Acts 18. 24. 25.

But to speak of the Sacrament it self, it hath been usuall with Almighty God from time to time to confirm his covenants with his elect to the same, for example, we see where there is a Rainbow in the cloud: the reason whereof is, that God having

Sacraments used of God for Seales of his covenants.

having in his Iustice destroyed the old world for sin (onely Noah & his family being excepted) the same God in his mercy made a covenant with Noah, that he would never destroy it so again: for confirmation thereof, he set the Rainbow in the cloud as a seal to that covenant betwixt himself & Noah. So was Circumcision given to Abraham as a seal of confirmation in that promise, that in his seed all nations of the earth should be blessed: so that as many as were circumcised, were within compasse of that covenant, instead whereof we have Baptisme the which whosoever shall refuse, we account him as cut off from Gods Church. Christ Jesus gave invisible grace, by visible laying his hands upon children & other sick people. So he gave the gift of his holy spirit unto his disciples: when having breathed upon them, he said, Receive you the holy Ghost. The Sacraments were ordained in the Church of God for three uses: first, that we should acknowledge all those to be our fellow-servants whom we see to have put on the same livery with our selves: and in this sence said the Apostle Paul, All those that are baptized into Christ, have put on Christ. Secondly, the Sacraments do put a manifest difference betwixt the true Church and the false, as Peter hath taught us in saying, Repent and be baptized every one of you in the name of Jesus Christ, for to you is the promise made, and unto your children, and all that are yet far off, even so many as God shall call unto our Saviour faith, To such belongs the kingdome of God that is, to such as lead an innocent life. The third use of the Sacraments, is, to seal up in the hearts of the Elect all those promises which God hath made unto them in Jesus Christ his Son, and their Saviour: in the which sense Paul spake, when he said, that Abraham received the signe of Circumcision, as a seal of that righteousnesse which he had by faith: and in the very same sense our Saviour saith, He that believeth, and is baptized shall be saved. But it is to be considered, that the Institutor setteth down the form of administring the Sacraments, when he saith, Baptizing them in the name of the Father, and of the Son, and of the holy Ghost. He commandeth to baptize in the name of the Father, &c. the Sonne, because the holy Ghost proceedeth from the Father and the Sonne: and in the name of the holy Ghost; for except a man be born of water

Gen. 9. 13. 14.
Gen. 17. 10. & 12.
Marke 10.
Iohn. 20. 22.
Three uses of Sacraments.
Gal. 3. 27.
Act. 2. 39.
Mark 10. 29.
Rom. 4. 11.
Mark. 16. 16.

water & the Spirit, he cannot see the Kingdome of God. When our Saviour offered to wash *Peters* feet, he imagined it to be a needlesse work, for *thou shalt never wash my feet*, saith he, but when Christ answered, that *such as are not washed by him, have no part with him*: that is, neither part of his Spirit, nor of his Kingdome: *Peter* bethinking himselfe better, would not have *his feet only, but also his hands and his head washed*. Howbeit it is not necessary to wash any more than is uncleanes: *Peters* feet defiled with dirt and mire, so our soules spotted with sins must be cleansed by Christ his blood only. And after this manner it is necessary, that every one of us should be washed: whereof also outward putting of water upon the party baptized, is a lively figure. *John Baptist* was sanctified in his mothers womb, as the Angel had foreshewed: But when our Saviour Christ came to him to be baptized, *John put him back, and said, I have need to be baptized of thee, and comest thou to me?* That kingly Prophet *David*, was *a man after Gods own heart*: yet he saith of himselfe, *I was born in iniquity, and in sin hath my mother conceived me*. *Job* was called by God himself *a just and upright man, fearing God, and eschewing evill*; whose peere was not found upon the face of the earth: notwithstanding all this, he saith of himselfe, *Who can bring a clean thing out of filthinesse?* The which question is all one with *Pauls* affirmation, who saith, *Such as the root is, such are the branches*: as if he had said, If *Adam*, the father of us all, was undefiled, then are we his sons clean also: but if he were once dead in sinne, being our roote, then how could we his imps have life of our selves? And this was spoken of originall sinne: as for actuall sins, namely, those sins which we continually commit, they are as palpable as the darknes of Egypt, the which (as *Moses* saith) was so grosse, that it might be felt: in so much that *David* saith, When God looked down from heaven upon the children of men (that is, when he considered mans conversation,) they were all so far gone out of the way, that there was none that did good, in so much that the Prophet repeateth it with an Emphasis, & saith, *No not one*. And the man of God, *Moses* saith, When God beheld the boldnesse of the old world in sinning it repented him that he made man: that is, he was sorry, that man, whom he had made

John 3. 5.
John 13. 8.
Luke 1. 15. *Matth.* 3. 13.
Psa. 51. 5.
Isa. 1. 6.
Job 14. 4. & *Rom.* 11. 16.
Exod. 10. 21, 22.
Psal 14. 3.
Gen. 6. 5, 6.

Gen. 19. 24. to live well, should live so ill. The continuall sinne of Sodom brought fire and brimstone from heaven to consume them in the same. *David* feeling the burthen of his sins, began to sink under them: for (saith he) *My sins are gon over mine head, & are like a sore burthen, too heavy for me to bear.* *Paul* having by the vertue of the law, learned his sins, (for he had not known sin, except the law had said, Thou shalt not sin) fell to lamenting of them thus: *O wretched man that I am, who shall deliver me from this body of death?* where it is to be noted, that he calleth his body a body of death in respect of sin, which giveth power to death over our bodies. And to conclude, of such force is sin in us, that if the goodnesse of God had not so preordained that the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband, our children should be very unclean.

Psal. 38. 4.

Rom. 7. 7.

1 Cor. 15. 35

1 Cor. 7. 14.

Godlynams for our children.

Again, being washed or *baptised in the name of the Father, Son and holy Ghost*, we are advertised, that we must give goodly Christian, and holy names unto our children, in token of their sacred profession, for holy is he that hath called us. And that we may be the more forward so to doe, it will be worth our labour to consider of a few examples, tending to the same purpose: as of *Zachary* the father of *John Baptist*, who being dumb when that his son was borne, his friends made signes unto him *how he would have him called*, and asking for a paire of writing tables, wrote, saying: *His name is John*: which word *John* is as much as to say, *Grace*: and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentifull examples of those that have given names to their children, according to such occasions as have been offered in the time of their travell: as when *Rachel* went with her husband *Jacob* toward Bethel, to build an Altar unto God, she travailed in childbirth & in travailing died: but before she departed, *she called his name Benoni*, that is, *the son of her sorrow*: but his father *Jacob* calle him *Benjamin*, that is *the son of his right hand*. So *Leah* having borne to *Jacob* foure sons, she said, *Now will I praise God, &c.* And that she might the better bear in mind her promise, she named her last son, *Judah*. When the man of *Benjamin* came from the Israelits with his cloaths rent,

Luke 1. 62, 63.

Luke 1. 13.

Gen. 35. 1.

Gen. 29. 35.

and

and dust upon his head in token of heavinesse and certified fa- 1 Sam. 4. 21
ther Eli, that Gods Arke was taken by the Philistines, and
that his two sons were slain. The old father *fell backward*
out of his seat, and broke his neck and his daughter in law. Phinies
wife being strucken with sorrow *fell in travell and died in childbed*,
but before her death she called her son *Ichabod*, that is, *the*
glory of God, meaning thereby, that she accounted the glory
of God to be taken from *Israel*, when Gods Arke (which was
a figure of his Church, wherein we glorifie his name) was
taken away by the enemy. And secondly, to admonish all
Parents to nurture up their Children, that they may seeke to 1 Sam. 3 11
maintain the glory of God better than *Eli* did: for the wicke- 12, 13, &c.
dnesse of whose Children, as also for the fathers default in Psal. 127.
not correcting them, God had threatened before, that if he
once began with him, he would make an end with him: so
that, as the Prophet saith, *Children* being the *fruit of the womb*,
as they are come from God, are a good blessing, & *an heritage*
that cometh of the Lord, because he it is, from whom every good Gen. 26. 35
& perfect gift doth proceed: yet in respect of men, so may the
matter be handled, that they shal find no such crosse or course
as graceless or unruled children: such as *Esau*, and his two
wives, who were a grief of mind, and a heartbreaking unto
Isaac their father, and *Rebecca* their mother.

It is true, that the very godliest men & women have rather
desired sons than daughters at the hands of God, but they did
it for good and godly purposes, as when *Abraham* desired a Gen. 15. 2.
son, to the end that *Eliezar the steward of his house, being a stran-*
ger, namely, a man of Damascus *should not be the heire of*
his goods. So did *Anna* pray to God for a son, when she said, O 1 Sam. 11.
Lord of hosts, if thou wilt look on the trouble of thine handmaid, and &c.
remember me, &c. *and give unto thy hand-maid a man-child: then*
will I give him unto the Lord all the dayes of his life, &c. And as 1 Sam. 4. 12.
the very name of a son is in price, and preferred at this day,
so hath it been heretofore: as when *Phinies* Wife being neer
her death in travell, the mid-wife with the rest of the laking to
comfort her, said, *Feare not, for thou hast borne a sonne*. When
the Angell said to *Abraham*, This time twelve moneths, *Sara* Gen. 18. 10.
thy wife shall beare a son, *Sara* laughed, as partly doubting, 12
and

and partly joying that so sage a woman as she should conceive a son by so aged a man as *Abraham* was. The same Angel that certified *Zachary*, that *Elizabeth* his wife should bear *John* the Baptist, said, not onely that it should be a son, but such a son as should bring joy unto him, and many moe. And that Angel *Gabriel* that was sent of God to *Mary*, the mother of our Saviour, according to his humanity, saith, that instead of fear *she had found favour with God*: and his reason is this, *for thou shalt bear a Son, and shalt call his name Jesus*. As if he had said, It is a great blessing of God to bear a child, and a greater to bear a man-child: but to be so far in Gods favour as to bear such a Son, as shall be the Saviour of the world, it is the greatest grace which hath been heard of: in the which God make his Church joyfull; and for the which in special and for all the rest of his blessings in generall, God make us thankfull. *Amen.*

Luk. 1. 13. 14.

Luk. 1. 26. 30.

FINIS.

A Memento for *Magistrates.*

Psal. 45. v. 7.

Thy Scepter of thy Kingdome is a right Scepter, thou lovest righteousnesse, and hatest iniquity. Therefore the Lord hath anointed thee with the oyle of gladnesse above thy fellows.

THe Author of this 45. *Psalm*, speaking of the government of *Solomon*, avoucheth, that he cannot rule rightly, that loveth not to judge justly, and that he usurpeth authority, that dealeth partially: for we must remember, that he measureth *Solomons* worthiness to raign, by his well swaying of the Scepter: the which *Solomon* could not have handled so commendably as he did, if he had not been carried away with an earnest desire to deal indifferently amongst men in causes of controversie: but most plainly appeareth his great desire of godly government,

ment, In that hearty prayer which he uttered unto almighty God, when he saith, *Give unto thy servant, O Lord, an understanding and a wise heart, to judge thy people, that I may discerne betwixt good and evill.* In this prayer it is plain, that although he was a King, yet he calleth himselfe the servant of God, for *promotion cometh neither from the East, nor from the West, nor yet from the South, but from God, who plucketh downe one, and setteth up another.* And *Salomon* having prayed for wisdome and understanding, he sheweth whereunto he would apply those good gifts of God, even unto the glory of him that gave them. *To judge thy people, that I may discerne betwixt good and evill* (saith he) for *by him Kings raigne, and by him Princes decree justice.* When *Jethro* the father in law of *Moses*, came out of the land of Midian to see *Moses*, being at the mount of God, which was mount Sinai, and beheld how the people flocked unto *Moses* their magistrate for judgement and justice, by due consideration thereof, *Jethro* found these three inconveniences: First, that *Moses* wearied himselfe with sitting in judgement from the morning untill night. Secondly, that he was too tedious unto the people which attended upon him in all that time. And thirdly, that notwithstanding his carefulnes in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, & a little regarding of many mens causes. Wherefore *Jethro* being a man very desirous that justice might proceed, that no mans matters should slightly be slipt over, counselleth *Moses* to make more Magistrates in Israel; & to the end that this might be performed the better, *Jethro* doth point at the disposition of those men which should bear rule; for (saith he) *Thou shalt chuse out amongst all the people, men of courage, dealing truly, fearing God, & hating covetousnes, & them shalt thou make governours over the people.*

1 King. 3

Psal. 75. 7, 8.

Prov. 8. 15

Exod. 18.

Exod. 18. 21.

By this you may perceive, how *Jethro* in counselling, and *Moses* in practising, did both aim at justice, and true judgement. For it is not a meane matter, or light labour, for men of years to sit from morning to night in judgement: no their years, antiquity, and consequently their bodies imbecillity cannot easily indure it; besides, the care of common causes

heard

hear I at home, and that which is the biggest burthen of all, the continuall good of the Common-wealth, which they meditate carefully, when we sleep securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them from morning untill night, with expences great and continuall, whilest they find no end of poor mens matters, because they wish no end of spending money.

Are their minds set upon righteousnes, which deal thus? No, no: they are the same that the Prophet spake of, when he said, *The ungodly seek occasions against the righteous, and gnasheth upon him with his teeth*: for the crafty Counseller taketh occasion to hinder his clients just cause, that he might still feed upon the poor mans purse. The Lawyer, who careth not to deal unfaithfully, is like the Chrystal glasse, which flatteringly sheweth unto every man a fair face, how evill favoured soever he be. So can he perswade the simple swain, that his cause will bear a strong action be it never so weak.

Psal. 51. 1.
Psal. 31. 12.
Deut. 12.

Oh remember what God said unto Israel, *You shall not doe what seemeth good in your own eyes, but what I command you.* Then know, that you do not that which he hath commanded: because you deal not with mercy and truth: for if ever the time required, and occasion was offered to move that question to Magistrates, which *David* did in his days: namely, *How long will they proceed to give unjust judgment, and to accept the person of the ungodly?* Now it is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken, who saith that *the ungodly are more set by than the righteous:* and this is the cause that wrong judgement doth proceed: How can justice sit when there is no seat appointed for her? you may be sure *she will not have to do with the stoole of wickednesse, where mischief standeth in stead of justice.* It was a worthy commendation that *David* uttered in the praise of Jerusalem, when he said, *There is the seat for judgment*; the which appointing of that seat for judgement, was an argument that they loved justice: and first the place wherein it was set, assureth us hereof, for it was set in the gate, where through men might have passage to and from the judgment seat. Secondly, the manner of

Psal. 25. 8. 2.
Abac. 1.
Psal. 94.
Psal. 12.

framing the seat in the gate: namely, that the Judges of force must sit with their faces towards the rising of the Sun, in token that their judgment should be as pure from corruption, as the Sun was cleare in his chiefest brightnesse. Oh happy house of *David*, whose seat was set so conveniently, whose causes were heard so carefully, and matters judged so justly! The Israelites thought themselves well apaid, when they had the government of *Debora*, that vertuous woman, for all was laid abed, untill she came up a mother in Israel: and as she was a good governess in her time, so she loved those that were like unto her self: for (saith she) *my heart is set upon the governors of Israel*. *David* was a good King while he lived; as it did appear by the testimony of God himself, who said of him, *I have found David my servant, with my holy oyle have I anointed him*. Secondly, by his appealing to God for judgment in this case, when he saith, *Be thou my Judge, O Lord, for I have walked innocently, &c.* And last of all, by that good counsell which he gave upon his death-bed unto *Salomon* his sonne, who was to succeed him in that kingdome: *For* (saith he) *thou shalt prosper and come to great honour; if thou keepest the commandments which God commanded Moses*. *Judg.* 5. 8. *Psalme* 89. 20. *Psal.* 16. 1. 3 *King.* 2. 3

When *Philip* the King of Macedonia did cast off the earnest suit of a poor widow, with this slender answer, *Go thy way, for I have no leisure to heare thee now*, She replied thus: *And why hast thou leisure to be a King?* As if she should have said, God hath given thee time to raign, and power to govern, that thou mightest apply them both unto the end, wherefore they are given thee: for *mercy and truth preserveth a King, and with loving kindnesse his seat is upholden*. When *Salomon* prayed to God for *an understanding heart*, that he might do justice among Gods people: it is said, that his prayer pleased God passing well, *because* Solomon *asked wisdome rather then wealth*; and knowledge rather than honour: for thereby he gave evidence that his heart was set upon righteousnes: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the prophet maketh, when he saith, *Give thy judgment unto the King, O Lord, and thy righteousnes unto the kings son, &c. then shall he judge thy people according unto right, and* *Prov.* 20. 3 *King.* 3 *Psal.* 72. 1.

defend the poor: wherein the Prophet prayed for himself, while he governed the kingdom of Israel, and for his successors in the same, having relation unto that promise spoken of in the
Psal.132.9. 132. Psalm, *The Lord hath made a faithful oath unto David, and he will not shrink from it, saying: Of the fruit of thy body shall I set upon thy seat: if thy children keep my testimonies which I shall learn them.* And the Prophet proceedeth to say, *then shall he judge the people according unto right, and defend the poor.* By this word (*then*) he insinuateth that when God giveth grace to the Magistrate, then he cannot chuse but do right, and defend those which do sustain wrong. But when the Prophet saith, *And defend the poor*, some man would think that he had said enough before, and therefore might have cut off this speech. But it is to be remembred, that a sick man needeth not the Physician, or the wayfaring man his weapon at one time onely: but as often as the patient is sick, so often he must have the Physicians counsel, and as often as the traveller is assaulted, so often he useth his weapon: In like sort the poor man oppressed often, doth as often need the defence of the
Note. Magistrate: and therefore hath the Magistrate the sword alwayes carried before him, and this sword is alwayes carried before rather than behinde the Magistrate, that he might rather remember justice, than cast the care thereof behind his back. The last, but not the least thing to be marked of the Magistrate, is, that justice is set forth with a pair of ballances in the one hand, which admonisheth him to weigh those maters justly which are brought before him: and within the other
Psalm.94. 15. hand a two edged sword, to the intent that *justice might return to judgement*, that is, that things justly judged, might be rightly rewarded on both sides: whereof King *Solomon* hath
1 King.3. given a good president. First, in finding out the true mother of the smothered child, which is a point of judgement. Secondly, in restoring the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrates duty are so necessary linked together, that so often as one of them is wanting, the law receiveth a maim at
John.19. Acts 24. the hand of the Magistrate. As when *Pilate* judged Christ guiltlesse, but yet put him to death: & when *Pauls* cause was heard

heard & approved, yet he was left in prison: therefore it is good counsel, & worthy to be hearkned unto, which *David* gave unto all Kings & Magistrates, that they be *learned & wise*: for if the Magistrate be not wise, words may carry the matter away. As when *Daniel*, when he was accused of despising the decree of *Nebuchadnezzar* the King of Babylon: *Jeremy* to be an enemy to the Commonwealth of Israel: *Elias* to be a troubler of the state: *Paul* to be a factious & seditious fellow: *Naboath* to have blasphemed God & King *Ahab*: & as at the importunate cry of the Jews, Christ was put to death, & *Barabas* the murderer set at liberty. The special wisdome of God, matched *Moses* the *Magistrate*, with *Aaron* the *Minister*, thereby giving us to understand, that when the *Word* and the *Sword* go together, there can be none other but good Government. As for example, so long as the good Priest *Jehoiada*, & the godly King *Joas* lived together, God was worshipped, & his people guided according to his word: for the man of God counselled vertuously, & the K. practiced carefully: whereto the saying of *Solon* doth very well agree, who being askt when the Commonwealth did best flourish? he answered, *When the people obey the Magistrate, and the Magistrate obeyeth the law*: for laws are better unmade than unkept. No doubt there want not such as will say with those head strong people in *Davids* daies: *Let us break their bands in sunder, and cast away their cords from us*. And our laws have been a long time like to Spiders webs, so that the great buzzing Bees break through, and the little feeble flies hang fast in them.

Psal. 2. 10.
Jerem. 18.
3 *King.* 18.
Act. 24.
3 *King.* 21.
Luk. 23.
Exod. 4.
4 *King.* 12.
Psal. 2. 3.

But admit that you reply and say, they are made stronger than in the dayes of our forefathers: yet are they like to walled cities in the time of war, at the wch time, be your walls never so strong, they are beaten down, if they want men and munition: so if your laws wisely made, do want Patrons to defend them, they will soon be little worth: therefore it was not the worst warning *Jethro* gave to *Moses*, that he should make such Magistrates as were men of courage. It is good therefore, not only for those men that have the election of Magistrates, to make such choice of officers as *Jethro* enjoyneth *Moses*: & as God himself commanded Israel, when he said,

Exod. 18.

Psal. 81.6. *You shall make him King, whom the Lord your God shall chuse*: but also very meet for those Magistrates being so elected, to have a care, that as they are in place above other men, so in good life they go before the people. For this was it that the Israelites desired God to grant unto *Josbua* being newly made their governour: namely a faithfull heart to go in & out before them. For (said they) *even as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses.* And it was a necessary prayer: for how foul a fault were it, that the man which is appointed to punish adultery, should be more worthy of correction for the same kind of sin, than the party punished: like unto the whore-hunting Judges of Samaria, mentioned by the Prophet *Jeremy* chap. 5 or that he which is appointed to judge according to law, should doe any thing contrary to the law: as angry *Ananias* commanded that *Paul* should be *smitten contrary to law*: In this point doth the Lord schoole the king of Juda by this prophet *Jeremy*, who saith, *Heare the word of the Lord thou king of Juda, that sittest in the kingly seat of David: thou and thy servants, & thy people that go in & out at this gate, thus the Lord commandeth: keep equity & righteousnes, deliver the oppressed from the power of the violent, do not grieve nor oppresse the stranger, the fatherlesse, nor the widow, and shed no innocent blood in this place: and if you keep these things faithfully, then shall there come in at this doore of this house Kings to sit upon Davids seat &c. But if you will not be obedient unto these commandements, I sweare by my owne selfe, (saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked Government of *Shallum*, the son of King *Josias*, who governed Juda, saith: *Did not thy Father eat and drink, and prosper well so long as he dealt with righteousnes? from whence came this, but because he had me before his eyes, saith the Lord?* Now when *Jeremy* saith that *Josias* had God before his eyes; his meaning is all one with *Davids* intent, when he saith, *God standeth in the Parliament of Princes, he is a Judge among Gods*, to give all magistrates a *Memento*, that God is present in all their assemblies, & judgeth them that judge under him, where of they had need to be put in mind: for oftentimes *Balaam* proveth too true a Prophet in saying, that the great

Jeremy 5.

Act. 23.2

Jer. 22.34

man

manwill speak what his heart desires, & the hearers must allow it well; of the wch sort of men, the very best is but a thistle, wch a man can hardly touch unpricked; & the most just like a bramble, whereto the silly sheep seeking to be shrowded from sharp showres, is often forced to leave his fleece behind, whose unworthy coming to their places, *Iotham* hath well described in the person of *Abimelech*, when he said (Judg. 9. 8.) *The trees of the wood went to anoint a King over them, & said unto the Olive tree, Raigne thou over us: but the Olive tree answered, Shall I leave my fatnesse, which both God and men praise in me, and go to be promoted over the trees? Then they came to the Fig-tree, and said, Come thou and reigne over us, the Fig-tree answered; Shall I leave my sweetnesse and good fruit, and go to be promoted over the trees? They said unto the Vine, Reigne thou over us: but the Vine answered, Should I leave my wine wherewith I cheer God and men, to be promoted over the trees? Then they said unto the Bramble, Wilt thou reign over us? Then said the Bramble, If it be true indeed that you will submit your selves to my authority, then put your trust under my shadow, or let fire proceed from the Bramble and consume you.* By this parable we are taught generally, that every man is to be content with that estate wherin God hath placed him, and that for the most part the very best worthy do refuse proffered promotion, and on their part well deserved: whereas on the contrary, the most unfitly furnished with justice and true judgement, & the least deserving in a Common-wealth, are of all other most ambitious: Such an one was *Absolom*, who stole away the hearts of Israel with this flattering speech; (1 Sam. 15.) *Oh that I were made Judge in the land, that every man which hath any plea or matter in law, might come to me, that I might do him justice!* But this is the just reward of such, as before convenient time, & apt occasion be offered, do ambitiously seek the seat of judgement, even untimely and unnaturall death: for *Absolom* was hanged by the hair of his head, and a woman with a piece of milstone dashed out *Abimeleches* braines. Though *Absolom* be a sent, & *Abimelech* brained long since, yet it is to be suspected that many men get preferment by their practices, coming in such sheep-skins, as are faire words and flattering speeches: but

Note. Note. 1 Sam. 18. Judg 9.

God grant that they prove not like unto those Judges, whom
Chap. 3. 2, 3 Zephanias feared not to liken unto *Lions* & *Wolves*, who finding their prey in the evening, chop up all, not leaving so much as the bones until the morning. *Salomon* saith well, that many would be accounted good doers: but *where shall we find a*
Prov. 20. 6. *faithfull man?* Some men have said well with *Absolom*, before they came to preferment: but they can now be content to see
Note. many men to sue seven years for their right, & yet suffer them to sustain wrong, because necessity hath no law forsooth. Go to, go to, some body will answer for that one day. A man would think, that necessity should have the most law, because she hath least money & fewest freinds, *Are your minds set upon*
Psal. 58. 1. *righteousness, O ye congregation? & do you judge the thing that is right, O ye sons of men?* Saith the Prophet, in all his troubles desiring God to stand on his side against his oppressors; who thought it as convenient to crave of God the consideration of his cause, as to ask his aid against his adversaries, & therfore prayeth thus, *Ponder my words, O Lord, consider my medita-*
Psal. 5. 1. *tions &c.* So Magistrats have not only authority to make & establish good laws, but also to determine betwixt men, according to the same; unto whose censure the subject must submit himselfe, as the Apostle proveth to the Romans, when he saith: *Let*
Rom. 13. 1. *every soul submit it self unto the authority of the higher powers, for all power is of God: wherefore whosoever resisteth that power, resisteth the ordinance of God, & purchaseth unto himself damnation: For Magistrates are not to be feared of them that do well, but of them that do evill. Will thou not feare? do well then, so shalt thou have praise, for he is the minister of God for thy wealth: but if thou dost evill, then feare, for he beareth not the sword for nought, but is the minister of God to take vengance upon them that do evil.* Where it is to be remembred, that the civill Magistrates, who beareth the sword, is called the minister of God, as well as the
Note. spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care as well to maintain true Religion, as to minister deserved discipline. For it standeth with all divine & humane reason, that if all masters & fathers ought to have a more than ordinary care to instruct & help forward their families in Christian religion, so much as

in

in them lieth: much more ought the magistrate to meditate by all meanes possible to performe his duty therein, who is a father over all families. I cannot set this forth in any plainer speech, than *David* hath done in this short saying, *Kiss the Son, lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other means, than by that which Christ his Son hath taught; who saith himself in the fifth of *John, He that honoureth the Son, honoureth the Father, he that dishonoureth the Son, dishonoureth the Father:* so that he meaneth in this place, that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the Law of the Lord: such were *Moses, Joshua, David, Solomon, Asa, Josaphat, Ezechias, &c.* Of whose good example, God grant all godly Magistrates, to make good use, Amen.

Psal. 2. 12.

John 5. 23. 17.

FINIS.

Iacobs Ladder, or the way to HEAVEN.

1 Corinth. 9. 24.

So run that ye may obtain.

BEcause I have but one hour to teach you all that you must learn of me, I have chosen a Text which is like *Jacobs* Ladder, that shews you the way to heaven. This is all that you would know: and it may please God to open your eyes, that you may know it before ye depart. Heare to practise, hinder not the Spirit, but let it work without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this Booke, if ye digest it well. *So run that ye may obtain.* Then we must see first how we should run. Secondly, what we shall obtain.

Three things in this text,

Thirdly, what will hinder us: that is we muſt ſee the way, the lets, and the end. Four things mark in the way: firſt, being betime: ſecondly, make haſt: thirdly, keep the way: fourthly, continue to the end, and thou ſhalt obtain heaven, whither Chriſt by theſe ſteps is gon before thee. When I have ſet you in the way, I will point at all the lets, ſtops, rubs, and blocks which are before you, behind you, beſide you, the tentations of proſperity, the tentations of adverſity, the tentations of hereſie which ſtand in the ſtreets, like the fiery ſword to ſtop the way to Paradiſe Then I will lead you to the Mount, as God did *Moſes*, and ſhew you afar off the bleſſed Land, the countrey above, that you may ſee where heaven is, what is the way to it, and what glory and happines is there when I have ſhewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So run that ye may obtain.*

So often as I have read or conſidered theſe words which you heare, they ſeem (me thinks) to put us in mind that we are out of the way, & that there is another way, (if we ſeekit) neerer yet to the Kingdome of heaven, than that which we take: therefore the holy Apoſtle doth warne every man to ponder his ſteps, that (runing) we may obtain that which we run for, which is the worthieſt prize that ever was given, and never was given, but to him which kept this way that I will ſhew you. The Apoſtle ſaith, that you muſt *run*. It is not an eaſie, nor a ſhort journey, which a drone, a dreamer, a ſnail or any careleſſe man may performe, and take his eaſe, ſet forth when he will, ſtay at his pleaſure, go again at his leiſure, but he muſt alwaies run, from the firſt day he ſetteth forth, till he come to his journeys end: for the glorious heaven is farr from the dark earth, and much ado to aſpire the top of Mount Sion, but much more ado to aſpire the top of Mount Heaven, The violent take it from the ſlothfull, and the wicked run to hell; much more are the paines which they take to do evill than the righteous need to take for heaven. The Apoſtle putteth the word, *ſo* before, *run*, to teach us to look to our way before we run too fat: *So run &c.* as if he ſhould ſay, Mo run than come home, as mo ſhoot than hit the marke. The heathen Philoſophers, *Plato*, *Socrates*, *Ariſtides*, *Phocion*,

Phocion, *Pericles*, *Solon*, in their way did run faster than we: constancy temperance, patience, justice, humility, simplicity, integrity, contempt of death, contempt of the world seem to be buried with them, & hid in the grave, before this iron age was born: yet because they ran without Christ, they did not obtain, but lost their labour: like a man which making haste out of his way, takes more pains than if he kept the way, & yet never comes whither he would. The blind Generations which know not God, in their way run faster than we. Ask the Merchants w^ch have seen their life and our lives, or look in histories, & they will tell you that our religion is not like their superstition: our knowledge not like their ignorance, our faith not like their fear; our worship not like their service, our Christianity not like their Idolatry: yet because they run to the creature for the creator, & follow uncertain dreas before the word, w^ch came from heaven they run in vain: for their religion devotion, & service, is to them that cannot requite it: many of our adversares, papists, anabaptists, donatists & the grossest hereticks in their way, run faster than we. They watch, they pray, they fast, & distribute more than we: yet because they run to traditions, to Angells, to S^ts. to crosses, to images, to relicks, instead of Christ, & challenge merit of all that they do, & would be canoniz'd beside, that all posterity might honour them as they do Sts. therefore as the Pharisees had their reward when men praised them, so have they when one doth worship another. If many run and do not obtain, how easy is it to run in vain? and how happy is he which obtaineth that, that all men wish, when so many miss it for nothing but for this, because they run out of the way? you have heard, read & done much, and more would do: to obtain eternal life with the Angels in heaven: for this you pray & fast, and watch, and obey the laws of God, and come together every Sabbath to hear, to pray, to praise and serve him, wh'ch giveth How many prayers, how many fasts, how many watches, how many works, how many hours in reading the word, in hearing the Word, in receiving the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should run in vain? as *Esau* hunted for a blessing, and

went

went without it. Therefore the holy Ghost doth say nothing, but it is like a mark in our way. to shew us when we are in, & when we are out: for God would not have us lose our labor like *Labans*, wch could find in his heart, after *Jacob* had served him 20 years, to send him away empty: but he would have you to *seek & find*, to *ask & receive*, to *run & obtain*: therfore he saith: *So run that ye may obtain*. As there is a heaven, so there is a way to heaven: one way *Adam* came from Paradise, & by another he must return to Paradise: the passage is not so stopt, but there is a way; though a *strait-way*; and a door, though it be a *narrow door*; and therefore few do find it; onely they which are like *Jacob*, do see a ladder before them, as *Jacob* did. He had many dreams before, and did no see it: at last he dreamed, and *behold a Ladder which reached from earth to heaven, and all the Angels descended and ascended by it*; to shew that no man ascended to heaven, but by that Ladder: this Ladder is Christ, which saith, *I am the way*; and therefore he bids us to *follow him*. If we must follow Christ his steps, let us see how he went to heaven; he begun betime, for at twelve years of age he said, *I must go about my fathers busi-*
Joh. 2 1. 25. *nesse*: he made speed, for *John* saith, That *He spake and did mo good things* in three and thirty years *than could be written*: He kept the right way, for when he said, *who can accuse me of sinne*? None could accuse him of any, though they watched him for that purpose. He continued well, for he dyed like a Lamb, and prayed to his Father, and forgave his enemies. Therefore we will call the steps of this Ladder, *Maturè, properè, rectè, constanter*: that is, *Begin betime, make haste, keep the way, and hold to the end*, and thou shalt go after thy Master. Touching the first, Begin betime; God requiring the first born for his offering, and the first fruits for his service, requireth the first labours of his servants, and (as I may say) the maiden-head of every man, because the best season to seek God is to seek him early. And therefore Wisedome saith, *They which seek me early, shall find me*: but to them which defer, she saith, *Ye shall seek me, but ye shall not find me*. We have long purposed to serve God, and every man thinks that he should be served, but we cannot accord of the time when to begin.

Begin betime: the first step.

begin, One saies, when I am rich: another saies, when I am free: another saith, when I am sett'led: another saith, when I am old, then I shall be fit to fast & pray. Thus because we are given to set the best last, that we may have a longer time of our sins & pleasure, like the Jews in 1. *Agge* which said alway, *The time was not yet come, when they should build the Temple*; therefore the holy Ghost cryeth so often, *This is the acceptable time, this is the day of salvation, to day hear his voice*, like *Rebeccah*, which taught her son the neerest way to get the blessing. So soon as man was created, a law was given him, to shew that he should live under obedience from the day that he is born: so soon as he is born, he is baptized in the name of God, to shew that when we cannot run to Christ, we should creep unto him, & serve him as we can in youth and age: so soon as he beginneth to pray, he saith, *Thy name be hallowed thy kingdom come, thy will be done*, before he ask his daily bread; to shew that we should seek the will of God before the food that we live by, much more before the sins & pleasures wch we perish by. So soon as the Lord distributed the talents, he injoyned his servants to use them: who is so young that has not received some talent or other? therefore youth cannot excuse him, because the talent requires to be used of every one that hath it. So soon as God created the man and the woman, he commanded them to *increase & multiply*: shal we increase and multiply in the flesh, before we increase and multiply in the Spirit? the first thing that God did after he created heaven & earth, *he did separate light from darknesse*, shewing us how we should separate our good from evil, before our good become evil. The first lesson that *John* taught, was, *Repent for the Kingdome of heaven is at hand*. The first lesson that the Disciples taught, was *Repent* too, *for the Kingdome of heaven is at hand*. And the first lesson that Christ taught, was, *Repent, for the kingdom of heaven is at hand*. To teach what we should do first: *Repent*, was the first lesson to young and old. Therefore *David* prayed, *Teach me, O Lord, to number my daies*: not my years, nor my months, nor my weeks, but *my daies*, shewing that we shall answer for daies as well as for years, for to day as well as to morrow, and for our youth, as straitly, as for our age,

Matth. 25. 15. *Luk.* 19. 13.

Gen. 1. 28.

Gen. 1. 14.

Matth 3. 2.

Matth. 10. 7.

Mat. 4. 17.

Psal. 90. 12.

each

2 King. 2. 23. even as the little children were devoured with Bears, for mocking the Prophet: wch made *David* to cry, *remember not*
Psal. 25. 7. *the sins of my youth*: which he would not have spoken, if God
Deut. 6. 7. did not mark the sins of youth aswell as age. Therefore the Fathers were charged to teach their children the same law which they had themselves. Therefore Christ rebuked the
Matth. 19. 14. disciples wch forbad the little children to be brought to him. For, should children honor their father, & not honor God? It was a sweet consort when the children went before Christ to the Temple, & sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when he came, when their little children knew him: It is written, when Christ heard a young man answer that *he had kept the com-*
Mark 10. 21. *mandments from his youth, Christ began to love him*: wch shews how Christ loves these timely beginnings, when we make him our nurse, & draw our first milk from his brests. There is not one confession for old men, & another for young men: In the Creed the old man saith not, I did believe in God, & the young man saith not, I will believe in God; but both say,
Exod. 3. I do believe in God: for he which is called *I am*, loveth I am, & careth not for I was, nor I will be. When Christ askt *Peter*,
John. 21. 15 *lovest thou me?* he lookt that he should answer him, *Yea Lord,*
Act. 24. 25 *I love thee*, & not drive off as *Felix* did *Paul*, *I will hear thee*, I will love thee when I have time convenient: nay, when thou hast not convenient time; for if this be no convenient time, after this the convenient time is past. Manna was gathered in the morning; because when the Sun arose, it did melt away: so vertue must be gathered betime; for if we stay til busines & pleasures come upon us, they will melt it faster than we can gather it: therefore in 4. *Prov.* Wisdome is called *the beginning*, to teach us to seek the wisdome in the beginning as a man taketh the best first. If *Elijah* would be served before the widow, when she had not enough to serve her self, will God be served after thee? nay, after the flesh, and after the devil? what canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require morning sacrifice aswell as evening sacrifice? It is an old saying, *Repentance is never too late*: but it is a true saying,

ing *repentance is never too soone*: for so soone as we sin, we had need to aske forgivenesse: Besides, repentance is a gift, and therefore it must be taken when it is offered: for if *Iudas* could have repented when he listed, he would never have hanged himselfe. The time past is gone, & thou canst not call that to repent in: the time to come is uncertaine, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anon that will be gone too. Therefore when Christ wept over Jerusalem, he said, *O if thou hadst known in this thy day*: calling none *their day*, but *this day*: If none can be called thy day but this day then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the pool in Jurie, where the sick & leprous lay, for at one time of the day *an Angell* John 5.2. *came & stirred the water, & then he which stept in first was healed of his disease*, he which stept in first was healed, none but he which stept in first: so he which taketh time is sure, but he which forslowеth times oftener faileth than speedeth: for when golden opportunity is past, no time will be for it. Yet, as when Christ went about to cast out divels, they said that *he* Mat. 8.29. *tormented them before the time*: so whensoever thou goest about to dismisse thy sins & pleasures, though thou stay till thou be sick & old, & ready to dye, yet they will say still that thou dismissest them before the time: but then is the time when the devill saith the time is not yet, for the devill is a lyer, & knoweth that what liquour our vessels be seasoned with at the first, they will taste of the same ever after. Therefore linger not with Lot, for if the Angell had not snatched him away, he had perished with Sodom for his delay. They were not wise Virgins but foolish Virgins, which sought not for oyle before the Bridegroome came: *Samuel* began to serve God in his minority, *Timothy* read the Scripture in his child-hood, *John* grew in spirit as he ripened in yeares: so whether thou be old or young, thy repentance cannot be too soon, because thy sin is gon before. If thou lackest a spurre to make thee run, see how every day runneth away with thy life: youth cometh upon childe-hood, age cometh upon youth, death cometh upon age with such a swift saile, that if our minutes were 1 Sam. 2. 2 Tim. 3.15

spent

ſpent in mortifying our ſelves: yet our glaſſe would be run out, before we had purged halfe our corruptions. Thus much of the firſt ſtep.

Keep the way. the ſecond ſtep

The ſecond ſtep in your journey, is to keep the way. As God taught the Iſraelites a way to Canaan, ſending a fiery pillar before them, which they did follow whereſoever it went; ſo when he ordained a heaven for men, he appointed a way to come unto it, which way he that miſſeth ſhall never come to the end: as *Herod* ſought Chriſt over all Jurie, but none found him, but thoſe which followd the ſtar: ſo there is

Matth. 2. ſomething ſtill that leadeth men to Chriſt, which we muſt follow, or elſe we cannot come where he is. There be many wrong ways, as there be many errours; there is but one right way, as there is but one truth. And therefore *Jacob* did not ſee many, but one Ladder, which reacht to heaven: & *John Baptiſt* is ſaid, not to prepare the wayes of the Lord, but the way, ſhewing that there is but one right way in this life, which *Solomon* underſtandeth for the meane, & therefore he ſaid, *turne not to the right hand, nor to the left*, implying, that we may erre as well of the right hand as of the left: as if he ſhould ſay, ſome are too hot, as others are too cold, ſome are too ſuperſtitious, as others are too careleſs, ſome are too fearfull, as others are too confident: there is a zeal without knowledge, a love without ſingleneſs, a prayer without faith, and a faith without fruits. Therefore the Apoſtle doth warne us to ex-

1 Cor. 13. 5. *amine whether we be in the faith*, not whether we have a kinde of faith, but *whether we be in the faith*, i. the true faith. Therefore Paul ſaith, *Run ſo*: it is not enough to run, but we muſt know how we run: it is not enough to hear, but we muſt care how to hear: it is not enough to believe, but we muſt care how we believe: it is not enough to pray, but we muſt care how we pray: it is not enough to worke, but we muſt care how we work: for wee cannot do good, unleſſe we doe it well, as we may ſee in this example. *Cain* offered, and God abhorred; becauſe he cared not for the manner, God cared not for his offering: *Simon Magus* believed, *Herod* liſtened, *Felix* feared, *Saul* obeyed, *Jezabel* faſted, the Phariſes prayed: but becauſe they did not believe ſo, hear ſo, fear ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith,

Learn

Learn of me; when they say that they have fasted, and prayed & obeyed Christ, he will answer them as he doth in Mathew *I know you not*. Therefore if ye ask like the Scribe, how ye shall come to heaven, the right way to heaven is the word, which came from heaven. But here some will say, the word indeed doth contain the right way, but many cannot find that way without a guide. Therefore I have picked out of the word that way which God calleth the right way. The way by which the word doth set thee into heaven, is to do to other as thou wouldst have other do to thee, to exercise good works, and yet believe that Christs works shal save thee: to pray without doubting, and yet be content that thy prayer be not granted: to keep within thy calling, and do nothing by contention: to bring thy will unto Gods will, & suffer for Christ, because he hath suffered for thee: to repent not only for thine open and gross faults, but for to count every sin great, to aply all things to the glory of God: and of every thing to make some use.

Mat. 7. Mat. 11.

Thus the word goeth before us like the fiery pillar, and shews us when we are in and when we are out, or else the broad way would seem the best way, and therefore all which care not for the word, go like blind men to hell for heaven: look but to the Papists, which have the word in an unknown tongue, some clamber to heaven by merits, some by Angels, some by penance, and some by pardons, and every man hath a way by himself, and all out of the way. As *Naaman* answered *Elisha*, when he was commanded to wash himself in Jordan, *Are not Abanah and Pharpar rivers of Damascus better than Jordan? May I not wash there, and be healed?* So they say, are not pardons as good as works? are not pilgrimages as good prayers? is not sacrifice as good as obedience? is not readings as good as preaching? may I not go to heaven this way and that way, as well as by the word? No, as no water but *Jordan* could cleanse *Naamans* leprosie, so no way, but the word can bring to heaven. For which cause *the laws of God* are called *the wayes of God*, and the *word of God*, is called *the word of life*, to shew that there is no way to life, but the word which is called the way and the life. Therefore now ye see the way, I conclude with *Esay*, *This is the way, walk in it*. Thus much

...ords of your second sun to heaven, which is to do your ...
... when you are in the way, is good to make speed in your ...
... Make haste, then, in your journey, is Make but a ... step, ... faith, Run, which is the swiftest pace of man; as though ... he should go faster to heaven than to any place else in the ... world. His meaning is this, that as a man doth watch and ... stir up his dog to be ever quick, so should we stir up our ... selves, and use all means to be wise quickly: but as the ... Apostle more tenderly, when he bids us ... we should say, when hours in the way, & ... will every day kill some vice, and every week four sins mor- ... tify, and make thy two talents five talents, thy five talents ten ... talents, and ever be doing; and at last it shall be said to ... thee, Thou hast knocked Christ saith, The kingdom of heaven is ... Mat. 11. 12. got by violence: therefore a man must be earnest to get in ... the religion that he professes, or else it makes no matter of ... Note. what religion he is: for if he be but like a wavering Goat ... Rev. 3. 15. and irresolute man, out of his mouth every man hath a kind of ... religion, and the religion of most is to be like one another, as ... merciful as other, as humble as others, as devout as others, but ... Be zealous of Religion. God saith, Be holy as I am, not as others are: so Christ saith, Ex- ... cept your righteousness exceed the righteousness of the Phari- ... sees, although they were holy then others, yet shall not enter into heaven. ... This is except ye be more than strict. Put chances which go ... to the Church & hear an homily, and receive not again, but ... will not offend any person, nor leave any custom, nor bear any ... charge, nor suffer any trouble for the glory of God, ye shall ... come to heaven, when the Pharises come out of hell. God love ... delighteth not so to zeal pleaseth God: for as in the love of ... God therefore every sacrifice was offered with fire, to shew ... with what zeal they should burn, which come to offer prayer ... or praise, or thanks unto the Lord. Therefore the holy Ghost ... descends in fire, to shew the fervency of them upon whom the ... holy Ghost resteth. Therefore the Cherubins were portrayed ... with wings before the people, to shew that they should be as ... earnest and quick about the Lords business as the Cherubins. ... Therefore God would not take a lame or halting sacrifice, ... to shew how he abhorreth slackness in all our duties. Therefore ...

St. *James* saith, *Be swift to hear*: we must be swift to pray, swift to obey, swift to do good, for he is not cursed onely which doth not the Lords business, but he *which doth it negligently*. i. he which doth any thing before it, like him that would *bid his friends farewel, and follow Christ after*. The hound which runs but for the Hare, runs as fast as possibly he can: the Hawke, which flyeth but for the Partridge, flyeth as fast as possibly she can: and shall he which runs for heaven, creep more slowly than the diell? Who hath so much faith as the Apostles? yet how oft doth Christ say, O *ye of little faith*? complaining that their faith was too little, and therefore when *Peter* answered him that *he loved him*; as though he loved him not enough, Christ asked him again, whether he loved him; & as though he loved him not enough yet, he asked him again, *Lovest thou me*? For he would have us love him as he loved us, when his heart blood was shed for us therfore when he demanded his love, he measured it by the heart, saying, *Thou shalt love God with all thy heart with all thy strength, with all thy mind*. Thrice he repeated all, lest we should keep any thing from him. Our Saviour saith not, that *his Father is glorified*, in that we bring forth fruit, but in that *we bring forth much fruit*. Is it not better to be vessels of gold, than vessels of brass? Do ye not see how Christ rejected him which said, he kept many Commandements, because he would not do one Commandement? For one work which he would not do, our Saviour made no reckoning of all that he did. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach us with what speed we should follow Christ, watching the star so soon as it riseth, and the pillar so soon as it removeth. In this strive and go one before another, as *Peter* and *John* strove who should come first to the sepulchre. For if *Agrippa* could be saved when he was almost a Christian, *Paul* would not have laboured to make him altogether a Christian. Therefore though *purity* be counted *heresy*, yet remember that Christ saith, *None can see God but the pure in heart*: and know, that there is no dealing with those mockers, but to answer them as *David* answered *Michol*: when she scorned him for his humbleness, he said, I *will be more*

Jer. 48. 10. Matth. 8. 21.

Note.

John 15.

Note.

Mat. 5.

humble yet: so when they mock thee for thy zeal, spight them with more zeal; for evil is not overcom but with good. Thus we have past the third step to heaven.

Hold on to the end, the fourth step.

The fourth step in this happy journy is, *Perseverance to the end.* For if you begin betimes, and go aright, and make hast, and continue not to the end, your reward is with them of whom *Paul* saith, *Their end is worse than their beginning.* There is nothing in our life which suffers so many eclipses & changes as our devotion; hot and cold, in & out, off and on, not in one mood so long as the sparrow sits on the ground, but looking like the Chamelion to the colour of it which we see: if we see good, it puts us in a good thought; if we see or hear evil, it turns us from good to evil again: thus man is roll'd upon a wheel that never stands still, but turns continually about, as though he were giddy and treading the maze. He is upon the side of a hill, where its easie to slide, & hard to get up the steep; therefore the Apostle moved with pity, seeing man stand on such a slippery ground, as it were in a ship ready to sink, or a house bending to fal, he cries to them that stand surest, *Take heed lest you fall*, i.e. when thou hast put on the *armour of light*, and art in the spiritual field to fight the Lords battels against the world, the flesh, and the devil, turn not back like *Demas*, but remember the comfort of *Elisha*, that there be *more with thee, than against thee*, & that the Tempter can overcom none but them which yield: Other servants change their masters for better masters: but all that serve God, are like the servant which received a print in his ear after the manner of the Jews, in token that he would serve his master for ever; like the vessels which bare their own mark. Therefore the holy Ghost cries so often, *Be faithful even unto the death: Be not weary of well doing, take heed lest you fal.* for when thou art weary of thy godliness, God doth not count thee good, but weary of goodness: & when thou declinest from righteousness, God doth not count thee righteous, but revolted from righteousness: therefore *Paul* saith, *Pray continually*, as though prayer were nothing without continuance. *Jacob* did not overcom God so soon as he began to wrestle with him, but when he had wrestled with him all night. And so said that Christ took

Note.

thou pitty of them that stand with him. I will not leave thee, saith *Elisha* to *Eliah* so we should not leave God. Some came into the vineyard in the morning, and some at noon, but none received any reward but they which stayed till night. As God's mercy endureth for ever, so our righteousnesse should endure for ever. Every thought, and word, & deed, of a sanctified man is a step towards heaven: in every place he meeteth with it, every thing puts him in mind of God; he seeks him to find him, and when he hath found him, he seeks him still, he is not satisfied, because at every touch there comes some vertue from him. *Jacob* served seven years for *Rachell*, and after them he served seven more, and yet he was content to serve seven more, & when he had served so many years, *They seemed unto him as nothing, because he loved her*: he which served so long for *Rachel*, served all his life for heaven: & if he had lived till this day, he would have served God still, and thought it nothing, because he loved him. To have the Ark but a while, doth more hurt to the Philistines than benefit them: so to serve God but a while, doth more damage us than help us: for happier is the child, which never began, than *Judas* whose end was worse than his beginning. What a lamentable thing is to hear this plaint of him, which was once the strongest in the world, *Samson hath lost his strength for Dalilah*, for the love of *Dalilah*, that doth not love him? To shew what a shame it is to end worse than we began. Christ shews what a reproach it was to him, which began to build & could not set up the roof, the passengers pointed with their fingers and said, This man began a foundation, but he could not cover it: so they will say, This man thought to be holy, but he could not keep promise. What shall I say to *Jesus*, when Israel turns the back? When Israel turns the back, this astonished him; and this makes the whole Temple shake, when the pillars tremble. What an offence is it to the Church to see *Peter* to deny Christ, which said even now, that he would never forsake him. To see *Lot* to mingle with his daughters in the Mount, which strived so to preserve the vessels in Sodom? To see *Solomon* worship idols, which erected the Temple for the worship of God? To see *Noah* mocked of his Son for drunkennesse, for whose righteousnesse his sonne escaped,

as if the Sun should fal from heaven, & light go from the Sun. Wisdome is angry with him who leaveth his righteousnes to become worse, the Vine would not forsake her grapes, the Olive would not forsake her fatnes, the Fig-tree would not leave his sweetnes, but the bramble did: he is not the Vine, nor the Olive; nor the Fig tree, but he is a bramble made for the fire, which loveth the joyes. Let the dog turn to the vomit, and the swine to the wallow: but thou, like *Abraham*, hold on thy sacrifice unto the evening, even the evening of thy life, and a full measure shalbe measured unto thee. This is a long step, and man is like a horse which loveth short journies, therefore how can he hold out so far? When one told *Socrates*, that he would very fain go to Olympus, but he feared that he should not be able to endure the pains: *Socrates* answerd him, I know that thou useſt to walk every day between thy meals; which walk continue forward in thy way to Olympus, & within 5. or 6. dales thou shalt come thither. How easy was this? & yet he saw it not. So is the way to heaven: if men did bend themselves as much to do good, as they beat their brains to do evil, they might go to heaven with less trouble than they go to hell. Our idle hours are enough to get wisdome, and knowledge, and faith, till we are like Saints among men: if thou look only to the rops, and tell all the thorns which lie in the way, thou shalt go fearfully, wearily and unwillingly, every thing shall turn thee aside, and every snail shall step before thee, and take thy crown from thee: but then lift up thine eyes from the earth, and look to Christ calling, the Spirit assisting, the Father blessing, the Angels comforting, the Word directing, the Crown inviting, and thy fetters shall fall from thee, and thou shalt rise like the Sun, and marvell how the thing could seem so hard, and be so easy: when ye do well remember that ye change not for the worse; and do, as ye do then, and ye shall continue to the end.

Judg. 3. 9.

Now I have encouraged you like souldiers, and taken away your fear, I will bring you to the sight of your enemies, & will set them before your face: not to weaken you, for that were want of charity, but to make you wary, which is true love indeed. To number them surely I cannot, they are so many, and

exactly

exactly to describe them, is beyond my skill, they are so subtill: howbeit to give you a little taste away for a full taste, his servant, and you shall see it, if you have eyes to see. Feare not, for they that be with us, are more then they that be with them, and he that is on our side, is stronger than all. But if you will heare what the holy Apostle saith touching them. I can tell you. He affirmeth, & that by the very Spirit of God, We wrestle not against flesh and blood onely, but against principalities, powers, worldly governours, the Princes of the darkenesse of this world, even spirituall wickednesse in the high places. And S. John saith, they are the lusts of the flesh, the lust of the eyes, and the pride of life: let others think of them what they list, they that hear them thus described, and have felt the force of them in their owne soules, could not chuse but confesse, that they have been crafty in number, mighty in power, subtill in practice, and what not. Who knoweth not this, that the more enemies we have, the more need we have both of force outwardly, and of care inwardly? as again, the more powerfull they are, and the more weak we are, the more we should seek for helpe elsewhere. In outwardly and bodily foes and forces, we confesse the truth of this, and do all that we can, to shew our selves wise, circumspect, and courageous: how much more had we need here, to expresse all these things, where the conflict is more hard, though the conquest obtained be more glorious? and where againe our foes and their forces be more mighty and many, though their overthrow once performed, gives them the foole foile. But whom shall we look to herein? Other men are as weak as our selves, if not worse, for all men, lay them upon a ballance, *they are altogether lighter than vanity it selfe*. And if we fear and distrust our selves, how dare we, or how can we put confidence in others? specially sith God saith, *Cursed is every one that maketh flesh and blood his arme*. To look up to the holy and elect Angels, will do us little good: because they go not but being sent, and always wait for a word and warrant from the Lords owne mouth for all their actions: besides that their own owne and force is little enough for their own supportation. To God therefore that is the God of our strength, we must needs come, yea, and to him alone, or else we are undone.

overthrown & cast away. And if we cannot say & do as
as *David* did, *Lord, whom have I in heaven but thee? and I have*
desired none in earth with thee; we are in a woefull taking, & ut-
terly lost. For fear without, & fire within, Satans malice also,
mans mischief, & our corruption will carry & hurry us, as it
were a violent tempest or whirl-wind. Amongst the heathen
they had many odd conceits to chase away bodily & spiritu-
all enemies; as those that have written their histories & actio-
ons have plainly set forth: somtimes fire, somtimes water,
somtimes blood, & somtimes one thing, & somtimes another;
as mans brain is a bountifull shop to forge such devices in.
The Papists differ not much from them who think that whip-
pings & scourgings will tame & subdue the corrupt affections
of the heart, & that the casting of a little holy-water (as they
call it) or the making of a cross in the face, forehead, brest, or
any other place, will chase away Satan and all his hellish
powers. Of all which actions & ceremonies, either heathenish
or popish, were they better than they be (but indeed they are
stark nought as they use them) we may say as the Apostle saith
Bodily exercise profiteth little, but godliness is profitable to all things.
And had Satans malice & mans presumption staid here & gone
no further in grosse imaginations, concerning this & other
matters, it had bin the less evil; but in our light & liberty of
the Gospell, some suppose, that the very saying of *Lord, have*
mercy upon us, & that without faith or feeling many times is all
in all: & the pronouncing of this petition, *Lead us not into ten-*
tation & that without sense or understanding of it, is sufficient
to sunder Satan & our own corruption as far from us, as the
East is from the West. Upon them their spiritual enemies pre-
vailed by grosse ignorance, & superstitious conceits: upon us
by careless presumption, and presumtuous carelesness; nei-
ther the one of us, nor the other understanding rightly, as
we should, either our foes, forces, or our own weakness. And
that is the cause why they & we, in former times & of late,
joyn'd with them & sundered from them, have received very
fearfull falls & overthrows: for all is one with Satan, so he
catch & snatch men, & have them in possession, he cares not by
what means. But wilt thou not escape danger only, but over-

Note.

come

comes also? I will shew thee, O man, what thou shalt do: to my hand go out of thy self and others creatures, as the fulvers: For if thou stick to them, though never so little, thou dost disadvantage thy self at the least, if not overthrow thy self. The wicked spirits are as strong to effect evil, as the elect are to do good: & so much the more powerfull that way, by how much they attempt it with commission from God, & find fit matter in men to work upon. And what shall fix the eye of thy faith fast upon God in Christ, & thou shalt never miscarry. For he that *Heb.13.*
cannot ly hath said it, *I will not fail thee, nor forsake thee* for ever:
& in the New Testament Christ hath told us, which is as sure *Matth. 16.*
a word of his, as a promise, *The gates of hell shall not prevail against* 18.
this faith. Nay, I will say more, in the strength & power of this perswasion, thou shalt be made *more than a conqueror, through him that hath loved thee*, & washed thee in his own heart-blood. I know & confesse there are many lets & hinderances to the perswasion & practice of this truth: but hear & believe only, and I will shew you yet a more perfect and assured way, by which you shall be made to walk safe, either in the day of death, or in the time of tentation, or in any other course or crosse, that may betide you in this life. See that you have not only *Heb.9.14.*
the two side-posts, and the upper door-post of your house stricken over with the blood of the Lamb, but *your hearts purged through faith in his blood, from the power of dead works*, & then the destroyer that overthroweth others, shall pass over thee, and bring thee in good time to the full fruition of the heavenly *Canaan*. But thou wilt say as the slothfull person doth in the Proverbs, *There is a Lyon, yea, many Lyons in the way*: I answer, reckon them up & bring them forth, they shall all by Gods grace be easily removed. All sorts of afflictions are bitter I confesse it, and so are many things in meat, drink & physick; & yet we refuse them not, but use them rather, because of the *Heb.12.11.*
good we know or hope, they will effect in us. And why say we not, as the Apostle by the spirit doth, *No chastisement for the present seemeth to be joyous, but grievous: nevertheless, afterward it bringeth forth the quiet fruit of righteousness, unto them which are thereby exercised?* Death also is dreadfull, what then? but to whom, I pray thee? even to the man that hath his trust in his

either, or hath no hope of a better life, but to him that believeth in Christ it is become, through the power of the death & obedience of Christ, a speedy passage to eternal life. We indure many dreadfull & dangerous things, & run thorow fire and water, and all for a corruptible crown: and why should we not with patience and prayer passe thorow this, which is the very high way to heaven? besides, hell is horrible. Neither will I deny that: but still I demand to whom it is so? surely to the devill & his angels, & all manner of wicked ones, for whom it hath been prepared of olde: but as for the godly and elect, it cannot come nigh him. For Christ, *the very way, truth and life* it self, hath told us, & therefore we ought to credit it, *He that heareth my words, and believeth in him that sent mee, hath* Joh. 5.24. *everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Lastly, is not sinne a subtle and sore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? even to them in whose mortal bodies it reigneth, to fulfill the concupiscences thereof. To other, in whom the root of it is dead, it is not so, whether we respect this life, or that which is to come: for here the reliques of sin are but as pricks in our sides, to provoke us to better things, and to stir us up to *hunger and thirst after righteousnesse*: and for the life to come, we shall be utterly freed from the same, and have *all teares wiped from our eyes*. To bring all into a summe; I say, let all objected be as true, as any thing may be: yet all these, & a thousand more such like, are nothing *to him that is in Christ*. For the Apostle saith, *There is no condemnation* Rom. 8.1. *to them that are in Christ Jesus*: and it is he alone that hath destroyed death, and became sinne for us, *that we in him might be made the righteousnesse of God*. And surely such a one may in some good measure of comfort, joyfully say to the defiance, even of death it self, and all other ghostly enemies whatsoever. *O death, where is thy sting? O grave, where is thy victory?* 1 Cor. 15. *The sting of death is sinne, and the strength of sinne is the Law: but thanks be unto God, which hath given us victory, through our Lord Jesus Christ.* Yea, he may say, as the Saints and Martyrs have Rom. 8.38. said in the middest of fiery flames, *I am perswaded, that neither death, nor life, nor Angells, nor principalities, nor powers, nor*

nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to seperate me from the love of God, which is in Christ Jesus our Lord. Oh, but death is terrible still. I answer: In such a cloud of witnesses and evidence of truth, may I not in some sort and sence say, *O faithless generation, how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any but to a natural man, & to him that hath his felicity here, and in the things of this life? Surely it is nothing terible to him that is made a comfortable partaker of the fruits of the death of Christ, *who died and rose again, to the end he might destroy death and him that hath the power of death, even the devill himselfe.* But hell is horrible. True, but yet to them for whom it is prepared: but thou art in Christ exempted from it. For why did he himself suffer hellish torments both in body and soul to leave thee therein? & make it terrible or horrible to thee? no, but to free thee, and all his, from the fear of hell, and the feeling of everlasting condemnation. Oh, but what shall I say touching my sinne that is great and grievous, & the peculiar wages of it being death eternall? That is true in the nature of sin, & the justice of God: *but with the Lord there is mercy, that he may be feared.* Stand still a while, & you shall behold the great works of God: & be not faithless, but faithfull, and beleeve the truth of the Word. What is more clear than this? *Where sin hath abounded, their grace hath abounded much more.* And though it be in a Prophet, yet where have we a more plain, plentifull, or evengelicall promise than this? *Though your sins were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as woell.* If we have the hand or writing of an honest man, wee think our selves bound to give credit thereto: how much more should we believe the most true & unchangeable Word of the eternal? To which, not for any want in himself, but by reason of the weakness of our faith, he hath been willing, *the more abundantly to shew unto the heirs of promise, the stableness of his councel, to adjoyn (and bind himself with an oath, saying) As I live, I will not the death of a sinner, yea I will be mercifull to their unrighteousness, & I will remember their sins and iniquities no more:* that so *by two immutable things*, that is, his inviolable oath, & assured promise, (*wherein it is impossible that God should*

lye)

Psal. 130 4.

Rom 5 20.

Esay 1. 18. Mat.

Heb. 6. 17.

Ezek. 18.

Heb. 6. 18.

lye) we might have strong consolation. And as for these objections, or any the like, what are they else, but in truth & substance, the very evill reports y^e^ spies brought upon the promised Land? And yet there was a very true testimony given by *Iosua* & *Caleb*: yea, the palpable proofs they had by the cluster of grapes & other things which they brought from thence, were irrefragate witnes. Will you believe them because they are many? that is flat Popery. & besides, God forbiddeth us *to cleave to a multitude to do evill.* Will you feare them because they are mighty? That is to distrust God, who is greater than all: and *Exod.* 13.2. to make them omnipotent, w^ch^ is blasphemy. Will you doubt because they double their assaults? That is no end of tentation, but this rather, to adde an edge unto our prayers, that so through them we may hear in our hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be per-* 2 *Cor.* 12. *fected through weakness.* And when we shall have all our senses satisfied in the contrary truth, yea, so far forth, as that our eyes may see, our eares may hear, our hands may handle the good things of God, (over and besides the faith we have in him concerning them) it is not gross onely, but impious, not to believe. But here in this life are many pleasures, and certain delights lawfull: at houses, friends, wives, children, goods, honour, & almost infinite such like. That is very true: but with this hony God intermingleth some gall, lest the soules of his servants might run riot to sin. And who is he that can be ignorant of the uncertain estate of all and every one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are overthrown, & are like the ruines of a defaced hold, not one stone of them left upon another. Our wives may be lewd in their lips, loose in their lives, and wicked as was *Jobs*, and wish us to curse God and dye. Our children not riotous onely and disobedient, but unnatural also, & rising up against us, as *Absolon.* The goods we possess, are not unfitly by *Salomon* resembled to the Eagle, that taketh her to her wings, & flieth aloft into the aire. as for our honour, which we make as it were some Deity upon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had never been. and we, that in our own imaginations,

are

are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is there then, that these or any such like, should hinder us in our race towards Heaven? He that hath an inheritance or land in the world, will not be hindered from taking the possession or enjoying of it, when it falleth unto him, by the teares of his wife, the intreaty of his children, the heap of his riches, or any such like things: and why should we suffer these simple conceits to steal away our hearts from the hope and having of Heaven? Besides, who knoweth not, that as in respect of the life to come, all these heaped up in the greatest measure that possibly can be in this world, are not so much as a shadow of the good things that shall be revealed? Hath the Spirit said in vain, *That which the eye hath not seen, nither the eare heard, neither ever yet entred into mans heart, hath God prepared for them that love him?* Or shall we think it a lye? Or that God meant to dissemble and dally with us? Oh be it farre from us to think or speak so! Is that glorious description of that holy and heavenly Jerusalem, mentioned in the Revelation, but a fiction or forgery? It were blasphemy for any mans heart to imagine so; we are rather to think, that God, by that which is known, and can be comprehended, expresseth that which yet is hidden from us, and shall in good measure be comprehended of us also, *we knowing then, even as we are known now.* Wherefore, let us not fear all or any of our adversaries, or pull-backs, for *true love expelleth feare*: neither let us be faint-hearted in our selves, but labour rather to *lift up our hands which hang down, and to strengthen our weak knees; for faithfull is he that hath promised: who will also perform it. Be faithfull unto death, and I will give thee the Crown of life.* He that so runneth, shall be sure to obtain, and have his portion with the Saints in the heavenly inheritance, of a Crown that never fadeth nor falleth away. But he that careth not for this course, must have his portion with hypocrites in the lake of fire and brimstone, that burneth for evermore, and be shut out of the Kingdome with the fearfull, unbelieving, abominable, murtherers, whore-mongers, sorcerers, idolaters, and such like. Wherefore as you love life, and loath death, run well,

Simile. 1 Cor. 2.

Revel. 21.

1 Cor. 13.

1 Joh. 4. 14.

Heb. 12. 12, 13.

Revel. 2. 10

Revel. 21.

well, I beseech you, yea, even as our Text was at the beginning, so say I at the ending, *So run that ye may obtain*; which I doe not onely propound unto you by exhortation, but commend and commit by supplication to God for my selfe, and you, that every one of us, and I my selfe especially, may in feeling and faith say, *I am now ready to be offered, and the time of my departing is at hand, I have fought a good fight, and have finished my course, I have kept the faith: from hence is laid up for me the Crowne of righteousnesse, which the Lord the righteous Iudge, shall give me at that day; and not to me onely, but unto all them that love his appearing.*

2 Tim. 4.6, 7, 8.

FINIS.

The Lawyers Question.

Luke. 10. 25.

And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life?

IT is a wighty question, and hath been long discoursed, by what meanes a man may come to heaven: and who is not desirous to be resolved in it? Here the question is propounded by a Lawyer, and answered by the Law-giver, whose judgement in this case is worth the hearing. He propounds the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Micheas* in the first book of Kings, & second chapter, if he should go up *to fight against Ramoth, in Gilead*, meant not to follow the prophets direction, but onely desired to hear his opinion: so the Lawyer propounds this question, now wth a mind to learn of Christ, but with a mind to tempt Christ, & to try his learning, as the devil came to tempt Christ in the wildernes, so the Lawyer comes to tempt Christ in the City: & therefore whereas the Evangelist saith; *Behold a certain Lawyer stood up*, he might have said, Behold, a certain devil

devil stood up, because for the time he took upon him the devils office, to be a tempter. When the devil tempted Christ, *Mat.* 4. he bad him *avoid Satan*. And when *Peter* tempted Christ, *Mat.* 16. he said unto him, *depart Satan*: so when this Lawyer tempted Christ, he might have said, *avant Satan*, because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate, yet was this question worth the answering, because it was of such importance. We see then with what mind the Lawyer came to Christ: now let us see how he saluteth Christ. Though he came with a bad mind, yet doth he use good words, that he might deceive with less suspition, he salutes him by the name of *Master*, as if he did profess himself to be his Disciple. So did *Judas* salute him when he meant to betray him, *Mat.* 26. 49. And so did the Pharisies salute him, when they meant to bring him within the compass of treason, *Mat.* 22. 15. And this hath been alwaies the guise of the wicked, to use the smoothest speech when they intend most mischief, & under colour of friendship to practise their treachery. When *Absolon* meant to be revenged of his brother *Ammon*, for defiling his sister *Thamar*, he made a great feast, and caused him to be murdered in the midst of the banquet, 2 *Sam.* 13. When *Joab* meant to murder *Amasa*, he saluted him curteously, saying; *Art thou in health my brother?* 2 *Sam.* 20. and with his right hand took him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaks of, *Psal.* 28. 3. which have glosing tongues, and cloudy minds, *which speak friendly to their neighbours, and imagin mischief in their hearts.* As the Scorpion hath an amiable face, and a poisoned tail; so these men have fair looks, and murdering hands: *Their words are as soft as butter, and as smooth as oyl*; but their deeds are cruell as the deeds of war, and deadly as the dint of swords. The Prophet *David* was sore troubled with such dissemblers, as he complaineth every where in his Book of Psalms. *Psal.* 41. That even his own familiar friend whom he trusted, and which did eat at his table, had laid great wait for him. And *Psal.* 55. that it was not an open enemy which had done him dishonour, for then he could *Psal.* 55. 12.

could have born it; nor it was not his adversary who did lift up himself against him, for then peradventure he would have hid himself from him: but it was even his companion, his guide, and his own familiar friend, which took sweet counsell with him, and walked in the house of God as friends. At this day the world is full of such fained friends, which will flatter thee to thy face, & bite thee behind thy back. They will give out hard speeches of some man that is absent, in thy hearing, to see if thou wilt speak as hardly of him; which if thou doest, thy words shall presently be told unto him. *Woe unto him* (saith the Wise man *Eccles.* 2.13.) *that hath a double heart, wicked lips, and mischievous hands, and to the sinner that goeth two manner of waies.* The Lord hath given but *one heart*, and *one tongue*, and *one face* to one man: therefore we should not carry a double heart in our breast, nor two tongues in our head, nor two faces under a hood. It was not lawfull for the Israelites to wear any garments made of *linnen and woollen*, Deut. 22. to signifie, that it should not be lawfull for Christians to be dissemblers, to carry fire in one hand, and water in the other; to carry hony in their mouth, and gall in their heart; or (as *David* speaks, *Psalm*, 12.) *To flatter with their lips, and to dissemble with their double heart.*

Of all kinde of cattell these are the worst, because they do most hurt, where they are least mistrusted. Therefore they are compared to the wily Fox, for their crafty fetches, *Eccles.* 13. And *Herod* is termed a Fox for his dissembling, *Luke* 13. For as the Fox faineth himself dead that he may catch the birds to devoure them: so the flatterer faineth himself to be harmless, and honest, and conscionable, and religious, and holy, that he may deceive the hearts of the simple, *Rom.* 16.18. He is like your shadow, which doth imitate the action and gesture of your body, which stands when you stand; and walks when you walk; and sits when you sit; and riseth when you rise. So the flatterer doth praise, when you praise; and findes fault, when you find fault; and smiles, when you smile and frowns, when you frown; and applauds you in your doings; and sooths you in your sayings; and in all things seeks to please your humour, till he hath sounded the depth of your devices,

that

that he may betray you to your greatest enemies. As the Syrens sing most sweetly when they intend your destruction: so flatterers speak most fair, when they practice more treachery. Therefore every fair look is not to be liked; every smooth tale is not to be believed; and every gloſing tongue is not to be trusted: thus as we must *try the spirits whether they be of God or no*, 1. Joh. 4. 1. So we must try the words, whether they come from the heart or no; and we must try the deeds whether they be answerable to the words or no.

Now we are come to the question: which is by what means a man may inherit eternal life. A weighty question worthy to be known, not onely of Lawyers and learned men, but also of all both men and women, which be perſwaded in their hearts, as with their mouth they do confeſs, that after death their bodies ſhall rise again. Therefore though this Lawyer were to be blamed, becauſe he came with ſo bad a mind; yet is he to be commended, becauſe he moved ſo good a queſtion. Many now adaies are very curious in idle and unprofitable queſtions, As what God did before he made the world: How long *Adam* ſtood in the ſtate of innocency: Whether *Salomon* were ſaved or no: With many ſuch vain and unneceſſary queſtions: But few there are which will ask (as this Lawyer did) what they muſt do to inherit eternall life. You ſhall ſee many very careful & inquiſitive how they may get riches; where they may purchaſe Lands and Lordſhips; how they may come to advancement and honor; & by what means they may procure the Princes favour: But we ſhall ſee few or none inquiſitive concerning the means of their ſalvation, you ſhall ſeldome hear any ask their Paſtour what they muſt do to be ſaved, or which way they may come to heaven. It is not now as it was in *John Baptiſts* time, when the Publicans, the ſouldiers, and all ſorts of people came unto him, with *Maſter, what ſhall we do?* Luke chap. 3. verſe 10. &c. Nor it is not now as it was in the time of Chriſt, when the people came and aſked him, *What ſhall we do that we may work the works of God?* John chap. 6. verſe 28. Nor is it now as it was in *Peters* time, when upon the hearing of *Peters* Sermon, the people came to *Peter* and to the other Apoſtles, crying and ſaying,

and Men

Men and Brethren what shall we doe? Acts 2. 37. But now every mans mind is of his worldly profit, or pleasure, or preferment. This is the drift of all their devices, the end of all their practises, how they may live here in delight & ease, and leave behind them a rich posterity. As for that heavenly Country whereunto they were born, that new Jerusalem wherein they should dwell, it is the furthest end of their thoughts, & the least part of their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternal life*: wherein he seems to confess that there is an eternal life, for thereof he makes no doubt; onely the question is how he may attain to it. Here therfore it appeared, that this Lawyer was not a Sadduce which denied the resurrection of the dead: Nor was he an Epicure, which is of this opinion, that after death there is nor joy to be looked for, nor pains to be feared, and therefore are wont to say, *Ede, bibe, lude, &c.* or as it is said, *Let us eat and drink, for to morrow we shall die*: But this man was a Pharisee, such a one as *Paul* was before his conversion, one that expounded the Law of God to the people, and lived *after the straitest law of their religion*: In a word, he was such a one, as both for his life & learning, was admired & honoured of the Jews. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it that Learning dare not attempt, if it be not tempered with the fear of God? Christ Jesus found no greater adversaries than the high Priests, the Scribes & Pharisees, which were all learned men: & the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For look how many heresies are extant in the Church, or how many controversies in religion, they have been devised and are maintained by learned men. Let learned men therefore learn to fear the Lord: let them learn to know nothing so much *as Christ Jesus & him crucified*, without which knowledg, all knowledg is ignorance, all wisdome is foolishness, all learning is madness, & all religion is error, or hypocrisie or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak*

Matth. 22.

1 Cor. 15.

Acts 26. 5.

1 Cor. 2. 2.

1 Cor. 1.

weak things of the world, to confound the things that are mighty: and vile things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. 1 Corinth. 1.28. Our Saviour Christ, in the choice of his Apostles, called not one that was learned; yet hath he not rejected all that are learned: for from heaven he called his Apostle *Paul*, a learned Lawyer, Acts 22.3. *to be the Apostle and Preacher of the Gentiles*, Rom. 11.13. and there is no doubt, but that in all Ages, and even at this day, he calleth some in every place, and endueth them with excellent learning, *that they may serve to the gathering together of the Saints, and to the exercising of the Ministry, and to the edifying of the Church of God*, Ephesians 4.11,12. The Lord Jesus so moderate our learning with his holy fear, that we may direct all our studies to the inlarging of his glory and Kingdome here on earth, *that when the chief shepheard shall appear*, 1 Pet. 5.4. *we* (that have instructed others, and turned many to righteousnesse) *may shine as the brightnesse of the firmament, and as the starres of heaven for ever.* Dan. 12.3.

Good Master, what shall I do to inherit eternall life? Mark here the discretion of the Lawyer, in asking this question. As the man was a Lawyer, so there is no doubt but that he had read the Law and the Prophets. If you look into the Law, you shall not finde, *Cursed is he that continueth not in all things that are written in the Book of the Law, to know them.* If you peruse the Prophets, you shall not finde, *Cease from doing evill, and learn to speak well.* But the Law saith, *Cursed is he which continueth not in all things that are written in the Book of the Law, to do them*, Deut. 27.26. Gal. 3.10. And the Prophets say, *Cease from doing evill, and learn to do well*: Esay 1.16. Psalm. 34.14. And therefore the Lawyer saith not, How much must I know, nor what shall I believe, but, *what shall I do to inherit eternall life?* We have been taught too long, that *we are saved by faith, without the works of the Law*: which doctrine, though it be most true, and most soundly proved, and flatly concluded, Rom. 3. vers. 28. yet being understood amisse, as *Pauls* writings sometimes are, 2 Pet. 3.16. it hath been the decay of all good deeds, and brought in Epicurisme & all ungodlines. Its true indeed,

that *eternall life is the gift of God through Jesus Christ*, Rom. 6. verse 23. But yet this gift is bestowed onely upon those *for whom it is prepared*, Math. 20. 23. which have exercised themselves in the workes of mercy, *Matth.* 25. 35. In respect of God, our election standeth certain from all eternity: for *it hath this seal, The Lord knoweth them that are his*, 2 Tim. 2. 19. And *I know whom I have chosen*, John 13. 18. But in respect of our selves, it is uncertain, and therefore we must *strive to make the same sure by good works*, 2 Pet. 1. 10. These are the wayes to come to heaven, though they be not *the cause* why we should come to heaven: therefore we must keep the way, if ever we mean to come to heaven. For as we are ordained to the end; so are we ordained to the meanes which bring us to that end. If God have predestinate any to eternal life, he hath also predestinated them to the meanes whereby they must attain eternal life; that is, *faith and a good conscience*, 1 Tim. 5. 19. Therefore it is certain that whosoever is to be saved, shall at one time or other before they departe out of this life, be called truly to believe, & shall endevour by all meanes, as, *Paul* did, *to keep a good conscience both toward God and toward men*, Acts 14. 16. For that which is spoken of Christ in speciall, *Psalm.* 44. (*thou hast loved righteousnesse, and hated iniquity*) must be verified, and in some measure accomplisht in all the members of Christ. They must love righteousnesse and hate iniquity. And this is the difference that the Apostle putteth between the children of God and the children of the devill; that the children of God *both love and do righteousnes*; and the children of the devil *love sinne and do it*; 1 John. 3. 7. Let no man therefore think that he is predestinate to salvation, unlesse he find and feele in himself the effects and fruits of predestination. For *those whom God hath predestinate, them also in his good time he calleth*, Rom. 8. vers. 29, 30. (*not to uncleanesse, but unto holinesse*, 1 Thessal. 4 vers. 7) and *whom, he calleth, them also he justifieth*, (and endueth with the grace of sanctification, *Rom.* 6. 2. &c.) & *whom he justifieth them also he glorifieth*, Rom. 8. If any be ingrafted into Christ by a lively faith, he cannot but bring forth the fruit of good life, *John* 15. and whosoever doth not bring forth such fruit, it is certain that he is not yet ingrafted into Jesus Christ. Let us

not

not therefore, I say, flatter nor deceive our selves, as though we had true faith, when we have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heat: no more can a saving faith be without good works, which are the fruits and effects thereof. The penitent thief had but a short time of repentance: yet in that short time he wanted not good works to declare his faith, *Luke* 23.40, 41, 42. For no sooner was it given him to believe in Christ, but that presently he maketh answer on the behalf of Christ, and cleareth him of all amisse: he rebuketh his fellow for his incredulity, he confesseth the greatnesse of their sinne, and their just punishment for the same, he acknowledgeth Christ to be the Lord, and calleth upon him. Therefore it is not enough for to say, *We have faith*, for the devils have a kind of faith, *Jam* 2.19. nor is it enough for us to come to Church to call upon the Lord, for to say, *Lord, Lord*, will not serve the turn, *Mat.* 7.21. nor it is not enough for us to preach unto you, for unto some that have preached in the name of Christ, it shall be said at the last day, *Depart, I know you not*, Math. 7.22. nor is it not enough for you to be only *hearers of the word*; for *then you deceive your selves*, James 1.22. But *you that say you have faith, must shew it by your deeds*, James 2.17. And you that come to call upon the Lord, *must depart from iniquity*, 2 Timoth. 2.19. And we that preach unto you, must practice that our selves, which we preach unto you, and be an example of holy life for you to follow, 1 Pet. 5.3. And you that are hearers of the word, must be *doers of the word*, and *then you shall be justified*, Rom. 2.13. *What shall I do?* The Papists will have other men do good works for them. For some of the holier sort (for sooth) have works of supererogation, that is, more good works than they need themselves, which they can spare and bestow upon those that pay best for them. And we that are Protestants, because we will not disable Christ, nor derogate from his merits, will have Christ do all for us, and we will do nothing for our selves. Carnall Protestants do so.

But this Lawyer was of another mind: He asketh *what he shall do to gain eterall life*, because he knew that another man could not deserve it for him. *The soul that sinneth, that*

same shall die, and the soul that doth righteousnes shall surely live, saith the Lord, Ezech. 18. 4. 5. *And though Moses and Samuel stood before the Lord to make intercession for the wicked, it shall not help them,* Jer. 15. 1. *Yea, though Noah, Daniel, and Job were in the land, as I live the Lord bringeth his plagues upon it for sinne, they shall save neither sonnes nor daughters, but onely deliver their own souls by their righteousnesse,* Ezech. 14. 20. Therefore it behoveth every man to know, *what he must do to inherit eternall life:* he must not onely to know (for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes,* Luke 12. ver. 48.) but he must do it, and so shall he have *cause of rejoycing in himself, and not in another.* For as another mans sinne shall not be laid to my charge: so another mans righteousnesse shall not be reckoned to mine; but *every man shall bear his own burden* Gal. 6. 5.

What shall I do to inherit eternall life? There is a life which is short and temporal, which *Job* compareth to a *wind* that soon bloweth over, Job 7. 7. *James* to a *vapour*, that soon vanisheth away, *Jam.* 4. 14. This Lawyer asks not after his temporal life, for this is common to beasts with men: but here he enquireth concerning that life which is eternal, and shall never have an end. It is strange to see how every man almost desireth to be eternal, and yet how few do use the means to be eternal. As the fowles by a naturall inclination delight to flye, the fish to swim, and the beasts to go; so men are naturally carried with an earnest desire to live for ever.

And albeit men know themselves to be mortal, yet every man according to his severall disposition, devises some means to be immortal. Some like *Lycurgus*, do publish wholsome lawes; some *Plato*-like, peh learned books, and some like *Solomon*, build goodly houses, and *call the Lands after their own names*, thinking by this means that their names at least shall continue for ever. *Psal.* 49.

Thus every man almost, either for some valiant enterprise, like *David* worthies that killed the Giants, 2 *Sam.* 21. or for some desperate attempt like *Saul* that killed himself, 1 *Sam.* 31. or for their famous and stately buildings, as the builders of both the Babels in the 11. Chapter of *Genesis*, and 4. Chap.

of

of Daniel, will be exemized. But howsoever men by such means may be reputed after death, yet this is not the way to get eternall life. *For this is life eternal, to know the onely true God*, John 17.3. And *to believe in the Son of God*, John 3.16. But these knowers must be doers: for *he that saith I know him, and keepeth not his commandements, is a lyar, and the truth is not in him*, the first of *John*, the third chapter, and fourth verse. And these believers must be good livers: *For this is a true saying, and these things I will thou shouldest affirm, that they that have believed God, should be carefull to shew forth good works*, Titus 3. v. 8. Therefore to the obtaining of eternal life, two things are necessary. The first is, to believe well: the second is, to live well. By the first we are justified in the sight of God, for he respects our faith. By the second, we are justified in the sight of men, for they regard our works. And thus are the Apostles *Paul* and *James* reconciled: for when *Paul* maketh faith the cause of justification, *Rom.* 3. vers. 28. he meaneth such a faith, as worketh by love, *Gal.* 5. v. 6. whereby we are justified in the sight of God. And when *James* maketh works the cause of justification, *James* 2. v. 24. he meaneth such works as proceed from faith, *James* 2. v. 18. whereby we are declared to be righteous before men. Life eternal. Note.

The Scripture describeth this eternall life by divers excellent names: to shew the worthiness and excellency thereof. It is called a *Kingdome*, Luk. 12. vers. 32 but yet such a kingdome as *cannot be shaken*, not like the kingdomes of this world, *Heb.* 12. v. 28. for it is *an heavenly kingdome*, Math. 8. vers. 11. It is called *Paradise*, Luk. 23. verse. 43. for it is more pleasant than the garden of Eden. And *Abrahams bosome*, Luk. 16. for it is a place of rest and comfort. It is called the *house of the Father, wherein there be many Mansions*, John 14. The *joy of the Lord*, whereinto every faithfull servant must enter in, *Matth.* 22. and all to expresse and declare unto us the beauty, excellency, and glory of that life, which is eternall. And yet as glorious and excellent as it is, such is the love and favour of God unto us, that he hath appointed it to be *our inheritance*, as here the Lawyer termeth it. *Inheritance* is a kind of tenure, whereby a man in his own right holdeth or possesseth any thing, as his

own; as when a lawfull heir doth inherit his fathers lands: even so the Kingdome of God belongeth unto us, as our lawfull inheritance, because we are the sonns of God.

It is a great prerogative to be *the son of God*, John 1.3. But to be *heirs*, and *heirs with Christ* (Romans the eight chapter) of that heavenly inheritance, is a wonderfull privi ledge. How are we bound unto Almighty God? that whereas he might have made us stones, or trees, or beasts, or such insensible and unreasonable creatures: it pleased his divine Majesty to make us men, the undoubted heirs of eternal happines? Behold (dear brother) and consider, that *heaven is thine inheritance, eternall glory is thy patrimony*, thou art born to a Kingdome, thou hast a title to it, and when thou dost depart this life, thou shalt be sure to find it: if before thou depart this life thou do not lose thy right and title by thy sinfull life.

Let every one therefore, as he tendereth the salvation of his own soul, forsake his wicked waies, and now begin to walk in the waies of the Lord: If heretofore thou hast prophaned the Lords Sabbath, remember that henceforth thou sanctifie it: if thou hast been a blasphemer of the name of God, see that henceforth thou use it with all reverence: if thou hast bin malicious, from henceforth be charitable: if thou hast been contentious, now learn to be peaceable: if thou hast been incontinent, now begin to be chaste: if thou hast been a Drunkard, from henceforth be sober: & in a word, if thou hast been inclined to any sin, be sorry for it, and forsake it: if thou hast neglected any good work, now begin to do it: that in so doing, thou maist inherit that eternal life, which is promised and prepared *for them that know the will of God and do it*, Luke 8.21.

The Lord in mercy grant that ye be not forgetfull hearers, but doers of the word.

Here endeth the first Sermon.

THE

The Law-givers Answer to the Lawyers Question.

Luke 10. vers. 26.

And he said unto him, what is written in the Law, how readest thou? &c.

NOw you have heard the question propounded, you shall heare the question answered. *And he said unto him, What is written in the Law, how readest thou?* As if he should have said: I marvell that thou being a Doctor of the *Law*, w^ch should be able to instruct others in matters of Religion, art ignorant of that which it behoveth every man to know, *by what meanes he may inherit eternall life*. Wherein hast thou bestowed thy study? wherein hast thou imployed thy wit? and how hast thou spent thy time? Thou seemest to be a *Lawyer*; tell me, what doth the *Law* require of thee? Thou seemest to have read the Scriptures, let me see how thou hast profited by thy reading? Thus doth our Saviour send this *Lawyer* to the *Law* to learne his duty, and setteth him to schoole, that thought himself to good to learne. He came to tempt Christ by asking the question, but now himself must make the answer, unlesse he will bewray his own ignorance. If he be a *Lawyer*, let him look what the *Law* saith concerning this question, because the Law is able to resolve every doubt, 2 *Tim.* 3. vers. 16, 17. Therefore the Prophet *Esay* sendeth us *to the Law and to the testimony*, Esay. 8. 20. And our Saviour Christ bideth us *search the Scripture*, Joh. 5. And telleth us that the ignorance of them is the cause of all errour, *Mat.* 22. If then thou wouldest know the will of God, study the Scriptures, there he hath revealed his will unto thee: If thou desire to please the Lord, look in his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest have thy works to prosper, consider what is written in the Law, ask counsell at the mouth of the Lord: examin all thine actions by the touchstone of the word, & be sure to do nothing for the w^ch thou hast not

the word for thy warrant. If harlots entice thee to lewdnes, as *Potiphars* wife enticed *Joseph*, Gen. 39. flie from them as *Joseph* did from her, and remember what the Law saith, *Thou shalt not commit adultery*: If sinners such as have no feare of God before their eyes, entice thee saying, *Come with us, we will lay wait for bloud, and watch to slay the simple man*: consent thou not, but consider what is written in the Law: *Thou shalt do no murther*. If they say, *Cast in thy lot among us, we will have all one purse, we shall get great riches, and fill our houses with spoyle*, Prov. 1. vers. 14. Walk not thou in the way with them, refraine thy foot from their path, and look what the Law requires of thee, *Thou shalt not steal*. If Papists would perswade thee to change thy religion, because thy fathers were of another religion, look in the Scriptures, examine thy religion by the word of God, and then as *Elias* said unto the people, *If the Lord be God, then follow him: but if Baal be he, then go after him*, 1 Kin. 18. 21. So answer thou them, If this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers have been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine own self, or thy childe which is the fruit of thy body (*Deut.* 13. 6.) shall require thee to do any thing which the Lord hath forbidden in his Law, or shall forbid thee to do any thing which the Lord hath commanded in his word: then thou mayest answer them as *Job* answered his wife, *Thou speakest like a foolish woman*, Job 2. 10. Or as Christ answered his mother, *Woman, what have I to doe with thee?* John 2. vers. 4. Or as he answered his friend *Peter*; *Go after me Satan, for thou savourest not the things that be of God*, &c. Matthew. 16. vers. 23. Yea, if it come to this, that thy Prince, which hath power over thy life, command one thing, and the Lord command thee contrary, thou must answer as *Peter* and *John* answered the Rulers, *Acts* 4. 19. *Whether it be right in the sight of God, to obey you rather than God, judge ye*. Yea, thou must be content with *Sydrach*, *Misach*, and *Abednego*, Daniel 3. to undergo any punishment even unto the death, rather than thou wouldest dishonour him, or disobey his word, that hath power to cast both

body

body and soul into hell together, Matthew 10. 28.

It followeth vers. 27. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* Before the Lawyer moved the question; Now it is the Lawyers turne to answer, and in his answer he sheweth himselfe a learned Lawyer: for whereas the Law of God consisteth of ten precepts, he reduceth the same unto two: The one taken (as it seemeth) out of *Deut.* 26. containing our duty towards God: the other taken out of *Levit.* 19. containing our duty to our neighbour. Here is the abridgment of *Moses* Law, which as it was delivered in two Tables, so it is reduced to two duties, and both these require but one thing, and that is *love*, Deut. 10. So doth our Saviour Christ divide the Law, *Matth.* 22. where being asked *which is the great commandement*, he answered as here this Lawyer doth; *thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first Commandement; And the second is like unto this, Thou shalt love thy neighbour as thy selfe.* Here is nothing but *love* (my brethren) and yet here is *the fulfilling of the Law*, Rom. 13. For all the benefits that God had bestowed upon the Israelites his people, he requireth nothing but *love*. And for all favours which he hath done unto us, he asketh no more but love again.

If we were not too unkind God needs not to crave our love, having so well deserved our love, in *loving us before we loved him*. 1 Joh 4. But now he is fain to become a suitor for our love, which he hath dearly bought: for he sheweth his love to us, before he craves our love to him. By his almighty power he created us of nothing, and made us the most excellent of all his creatures: if that be little worth, because it cost him little, for *he spake the word and we were made*, Psalm. 33. 9. yet this is such a love as cannot be expressed, that when we were fallen from that excellent estate wherein we were created, and became heires of hell and condemnation: *so did he love* this sinfull world, *that he gave his onely begotten Sonne to die* for the sinns thereof: That he might bring us to heaven, he came downe from heaven: that he might deliver us from hell, he came down

to

to hell for us: *Not gold nor silver*, but *his dearest bloud* was the price of our redemption, 1 Pet. 1. *What can a man do more than to give his life for his friend?* Rom. 5.6,7. And what can God do more, than to die for sinfull men? And for all this, what doth this loving Lord require of thee, but *that thou love the Lord thy God?* Blessed be such a Lord that requireth nothing of his servants but *love*. If any Prince were so gracious unto his subjects, that he would require no other subsidies, nor tribute, nor custome of them but *love*: how were the subjects bound to love and honour such a Prince? And such an one is our most gracious Lord and King, who for all the blessings and benefits that we enjoy under his most happy government, craveth no more but love at our hands for recompence. Once he required burnt offerings, that was a dear kind of service: but now he asketh *love*, a kind of service, which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh *love*: a thing that the simplest, the weakest, the poorest, the basest may performe, as well as he that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest be able to dissolve doubts like *Daniel*, and to dispute subtil questions: what should then become of thee that art unlearned? If the Lord should accept of none but such as were strong and valiant, what should then become of women, old men & children, which are weak and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needy? To conclude, if God should make choyce of none but such as were of noble parentage, what should we do that are the common people? But now he requireth such a thing of us, as the poorest and simplest may performe as well as the wealthiest or wisest man in all the world: for if we cannot love, we can do nothing; especially, if we cannot love God that hath so loved us, we go not so farr as the wicked do, for *sinners also love their lovers*, Luke 6.32. And therefore blessed be God, that for the performance of so small a worke, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie taske, *The eye hath not seen, the ear hath not heard, neither can*

the heart conceive, what God hath prepared for them that love him, Esa 64.4. and 1 Cor. 2.9. And for all these unspeakable joyes which God hath prepared, he requires no more of us but *love*. How is God enamoured of our love, and how unkinde shall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his love; and not content therewith, he sues to have the *love* of men. God hath no need of our *love*, no more than *Elisha* had need of *Naamans* cleansing; but as *Elisha* bad *Naaman* wash, that he might become *clean*; 2 Kings 5. so God bids us *love*, that we might be saved. It is for our good altogether, that God requires our love in earth, because he means to set his love on us in heaven. If the man of God had willed *Naaman* to do some great thing, ought he not to have done it? So if God had willed us to do some great thing, ought we not to have done it? How much more when he saith unto us; *Love*, and you shall live forever?

Now, if you would know whether you have this love of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari*; In love there is no misliking. It is like the waters of Jordan, wherein *Naaman* washed: for as his flesh, which before was leprous, became fair and tender after his washing, so all our actions, and labours, and afflictions, which before were tedious and irksome, become joyous, and pleasant, and comfortable, after we are once bathed in the love of God. It is like the salt that *Elisha* cast into the noysome waters, to make them wholesome, 2 *Kings* 2. or like the meal, that *Elisha* put into the bitter pottage to make them sweet, as in 2 *Kings* 4. So the love of God being shed in our hearts by the holy Ghost, doth make all anguish, and sickness, and poverty, and labours, and watchings, and losses, and injuries, and famishment, and banishment, and persecutions, and imprisonment; yea, and death it self, to be welcome unto us. Such was the love of that chosen vessel, who for the love that he bare unto God, waded thorow all these afflictions, 2 *Cor.* 12. and could not for all these and many more, *be separated from the love of God*, as he protesteth, *Rom.* 8.

Wherefore (Beloved) seeing God hath done so much for

for us, requires no more but love of us, which every one may easily afford: let him be our love, our joy, and whole delight, and then our life will seem delightfull. As *Jacob* served seven years for *Rachel*, Genes. 29.20. and they seemed to him but a few dayes, for the love that he bare unto her: so when we have once set our love upon God, our pain wilbe pleasure, our sorrow will be joy, our mourning wilbe mirth, our service wilbe freedome, and all our crosses will be counted so many comforts, for his sake whom we love a great deal more than *Jacob* loved *Rachel*, because his love to us is like *Jonathans* love to *David*, *passing the love of women*, 2 Sam. 1.26.

Thus we have heard what it is that the Lord requires of us, namely *love*. Now let us see what manner of love he requireth. *Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy thought.* Here the Lord setteth down the measure of that love which he requireth of us, that first it must be true and unfained, as proceeding from the heart and minde: secondly, that it must be sound and perfect with *all the heart*, with *all the minde*.

How we must love God.

The Lord which is *a Spirit and truth*, Joh. 4. *will be served in spirit and in the truth.* He cannot away with hypocrites, *which draw near unto him with their lips, but their hearts are far from him*, Mat. 5. He cannot abide dissemblers, *which flatter with their lips, and dissemble with their double heart*, Psal. 12. and therefore though he required *all the heart*, yet he requires not a double heart: to signify, that a single heart is pleasing unto him, and that he detesteth a *double heart*. As there is a glosing tongue, a wanton eye, an idle ear, a wicked hand, and a wandring foot: so there is a false & dissembling heart, wch marrs all the rest. *As is the eye, such is the light; if the eye be single, the body is full of light: if the eye be wicked, the body is full of darknes*, Mat. 6.22. So as is the heart, such are the actions of the body wch proceed from the heart. *A good man out of the good treasure of the heart bringeth forth good things, and an evill man out of the evill treasure of the heart, bringeth forth evill things*, Mat. 12.25. Therefore as Christ saith; *Make clean within, and all will be clean*, Luke 11. So I say to you, look that your heart be sincere and single, and then your tongue, your eye, your ear, your hand, your foot,

Love truly.

that

that is, all our actions will be holy to the Lord.

The heart of man is the store-house wherein his treasure lies: and therefore God seeking to have the treasure, requires the heart: *For where the treasure is, there will the heart be also*: Math. 6.21. But he will have it freely, not by constraint: and therefore he requires the heart, because whatsoever is done with the heart, is done willingly, and that which is done against the heart, is done (as it were) against the will. Therefore in requiring the heart, God sheweth that he delighteth in voluntary service. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require help of their subjects, because they stand in need of help, not regarding whether they do it willingly, or against their wills: but God requireth the heart, because he needeth not our help. *As God gives to all men indifferently, and casteth no man in the teeth*, Jam. 1.5. so he would have us to give that which we give unto him, *Willingly, without grudging*. If we give him love, we must give it lovingly: If we give him our heart, we must do it heartily: If we give him our alms, we must do it chearfully, for as he loveth a chearfull giver, 1 *Cor.* 9.7. so he loves a chearfull lover: but he that loves not with the heart, loves not cheerfully: *For out of the abundance of the heart the mouth speaketh*, Matth. 12.34. the head deviseth, the eye seeth, the ear heareth, the hand worketh the foot walketh. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer: *Psal.* 45.2. but if the heart be unwilling, every thing will be irksome; like the gift of *Ananias*, that was loath to part from the price of his Land, because *Satan had filled his heart with covetousnesse*, Acts 5.2. Such are the gifts of many now adayes, which either give not so much as their abilities might afford, or if they do, then presently they begin to repent that they gave so much: and as *Judas* murmured *that the oyntment was not sold and given to the poor*, John 12. so they grieve that their alms was not spared and put to some other use. Thus though they give sometimes, as *Ananias* did for fashion sake, because they see others give, yet is their gift nothing worth, because it comes not *with a willing mind*. God more regarded the Shepheards sa-

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crifice of the first fruits of his sheep, *Genes.* 4.45 than the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite for an outward shew. The widows mite, *Luke* 21. was more esteemed than the rich mans much; because she offered of her penury with a willing mind; they of their superfluity for ostentation. A cup of cold water, or a morsel of bread that is given with chearfulnesse, is better than a fat Oxe with hatred and ill will. *When we give to the poor, we lend unto the Lord:* and the Lord to whom we lend, measures the gift by the mind of the giver, and not by the worth of the gift. *A small thing* (saith *David Psal.* 37.16.) *that the righteous hath, is better than riches of the ungodly:* so a smal thing that the righteous give, is better than great riches of the ungodly: because they give for the love of God with all their heart: but the ungodly give for other respects, either for the love of man to whom they give; or (like the Pharises, *Mat.* 6.1.) for the praise of men before whom they give.

Some will not give at all: wherein they declare that they have no love at all. When a poor man comes to their door, or to their pue, then (as *Nabal* answered *David*, when he desired relief for himself and his company, 1 *Sam.* 3.10.) *Who is David? or who is the Son of Jesse? There be many servants now adaies, that break every man away from his master: shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they are?* So they answer the poor man: Who art thou, and whence comest thou? There are too many such as you are in every place, we have poor enow of our own to help: I must bestow mine almes on them, and have not for you. Thus do they excuse their nigardise and unmercifulnesse, by the poor that dwell among them; upon whom God knowes they bestow no more than that which law compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? *If you say you love God, and shew not your love to your brethren, you lie:* or *if you love not your brother whom you see, you cannot love God whom you have not seen*, 1 John 4.20. As we must love God with the heart; that is, sincerely: so we must

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love him with *all the heart*, that is, with a perfect love. God is like a jealous husband, loth to have a partner in his love, *Exod.* 20. He will not have halfe the heart, nor a piece of the heart, but *all the heart*. When the heart is divided, it dieth: therefore God will not have the heart divided, lest it die, because he desireth a living, & not a dying heart. He is not like the unkind mother that would have the child divided, 1 *Kings* 26. but like the naturall mother, who rather than it should be divided would forgoe the childe. So God will have all or none: if he may not have *all the heart, and all the soul, and all the strength, and all the thought*, he will have none at all. The devill, or the world, or the flesh will play small game, as we use to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to have some part of our love, as it were a little room in our hearts, a wicked thought or a consent to sin, like *Pharoah* the King of Ægypt, who when he could not keep the Israelites still in bondage, would keep their wives and children back: and when this would not be granted, then he was content to let them go and do sacrifice; but their sheep and their cattell must stay behind: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod.* 10. But God is of another minde: he that made all the hearts of men, and trieth them, and knoweth them, and renueth, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will have all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharoah*, *There shall not a hoof be left behind us*: so whensoever the world, the devil or the flesh, are suiters unto us for any part of our heart (as commonly they are, when we have any sacrifice or service to perform unto the Lord our God) then we must answer them as *Moses* answered *Pharaoh* thou shalt have neither hand nor hoose in this action *Exod.* 10. 26. or as *Peter* answered *Simon Magus*, when he offered money for the holy Ghost? *Thou hast neither part nor fellowship in this busines*, Acts 8. 20, 21. I must not yeild one jot to your suggestions: for I must *love the Lord my God with all my heart, with all my soule, &c.* That God may be our God, he will have the greatest love, because whatsoever we love best,

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we make our God: we love our parents, or our wives, or our children, or our friends, or our neighbours, aſwell as we love our ſelves, with a true and unfained love: But we muſt love God better than our parents, or our wives, or our children, or our friends, or our neighbours, or our ſelves, *with all our hearts, and with all our ſoul*; that is, with a ſound and perfect love. As we love a ring or a jewell for his ſake that gave it; ſo we muſt love all things of this life for his ſake that gave them, and him for his own ſake above all the reſt This perfect love we can beſtow but once, and but one can have it, and who ſo hath it, muſt be our God: if we ſet our heart upon riches, we make riches our God, therefore *David* ſaith, Pſal. 62. *If riches increaſe, ſet not your heart upon them.* If our whole delight be in eating and drinking, then we make a god of our belly: and the Apoſtle tels us, *Phillip.* 3. that *our end is damnation.* If we be given to wantonneſs & fleſhly pleaſure, then *Venus* is our goddeſſe: and *Salomon* tels us, *Prov.* 6. 26. that our end will be beggery. But if we have ſet our love of God, *the eye hath not ſeen, the ear hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that love him*: 1 Cor. 2 9. Now, if you would know how you muſt love God with all your heart, thus you muſt do it: When the devill, or the world, or the fleſh, ſhall ſet any thing before thee to love, wherewith thou ſhalt offend thy God, thou muſt be content to loſe and forgo the ſame, be it never ſo precious, be it never ſo lovely. He loveth God above all, which not for the love of any thing that is created, can be brought to ſinne againſt his Creator. So *Joſeph* lov'd God above all, who, though he might have had the love of his Lady and Miſtreſſe, without ſuſpition of man, yet he would not conſent, and ſo to loſe the love of God: *Gen.* 39. Such was *Davids* love to God, 1 *King.* 24. who, when he had gotten *Saul* (his greateſt enemy that ſought his life) into a Cave, where he might at once have been revenged on him for all his injuries, was content only to cut off the lap of his garment, and ſo let him go unhurt, rather than he would ſin againſt the Lord, in laying his hands upon the Lords annointed. Such alſo was the love of chaſte *Suſanna*, *Daniel* 13. who when ſhe might have gained the love and favour of the Elders

Elders without any note of infamy, chose rather to undergo the danger of her life, than to sinne in the sight of the Lord. Therefore thou mayest love the things of this life, thy parents, thy wife, thy children, and the rest; the Lord gives thee good leave to love them, so long as thou mayest love them without offence to God. But if once they be unto thee an occasion to sinne, thou must leave to love them, and rather chuse to sustain any losse, though it be to the *cutting off of thy hand, or thy foot*, or to *the plucking out of thine eye*, Matth. 5. 29 or to the hazzard of thy life, than thou wouldest offend so divine a Majesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou hast not alwayes preferred God before all thy worldly profit; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast goten opportunity to be revenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy love to God hath not restrained thee; where God required *all thy heart*, thou hast given him no part of thy heart. Somtime all thy heart runneth after thy covetousnesse, *Ezech.* 33. 31. Sometime thy soul is wholly set upon delight and ease: sometime thy mind is all upon thy corn, *Luke* 12. or thy cattell, or thy pasture: and sometime thy thoughts are all upon thy merchandize, seldome thou thinkest upon God: but when thou commest into the Church of God, then thy mind is so distracted with divers thoughts, and cares, and affairs of this life, that thou canst not think upon God one houre together. Therefore what remaineth in this case for thee to do, but confesse thine own imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vain, thy wandring heart, wch hath loved other things more than God; and in stead thereof, to *give thee a new heart, and create a right spirit within thee*, Psal. 51. wherewith thou maist love God above all things in this life, that in the life to come thou mayst finde the reward of thy love, such joyes and comforts as cannot be expressed.

Thus we have heard what duty we owe unto God himself:

now we shall hear what duty we owe unto our neighbour. That which we owe unto them both, is *love*; but yet the love which we owe unto them is not alike. For albeit the second commandement be like unto the first, *Matth.* 22. for the necessity thereof, and in respect of the subject or quality which is required, namely, *love*, yet in respect of the object, which is God, and the measure of our love, which must be perfect, there is great oddes between them. In that they both require but love, they are both alike; but in that the first requires love to God, the second love to men; the first requireth a greater love than the second, there is the difference. But here a doubt arises: seeing God requires the love of all the heart, soul, &c. what love remaineth for our neighbour? If God must have all our love, what love is left for any other? Whereunto I answer, that the love of our neighbour doth not derogate nor detract from the love of God: as the light of a candle doth not dazle, but rather commend the light of the Sun; so our love to our neighbour doth not diminish, but rather accomplish our love to God. He that loves the fruit, will love the tree whereon it growes: and he that loveth the stream, will love the fountain from whence it floweth: even so, he that loveth man, which is a creature, will much more love God that hath created him. But let us examine the words: *Thou shalt love thy neighbour as thy self.* Here are four things to be observed. First, what is required, namely, *love*. Secondly, who must love, *thou*: that is, every man. Thirdly, whom we must love, namely, our *neighbour*. And lastly, how, and in what manner we must love him; As we love our selves. Concerning the first, as in the former precept, so in this also the Lord requireth *love*: wherein he dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may know whose they are. Therefore our loving father desirous to have us like himself, requireth us to be kind and loving one to another, as he is kind to the unkind, to the evill, to the just, and to the unjust, *Matth.* 5. He will have us perfect, as he is perfect; he will have us holy as he is holy, he will have us merciful as he's merciful, he will have us loving, as he is love it self. Again it is the nature of a loving father, by all means to procure the welfare

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of his children: ſo our heavenly Father deſirous of our continuall hapineſſe, commandeth us *love*, that ſo we may lead our lives with delight and pleaſure. If he had hated, us he would have commanded us to live in hatred, and envy, and malice wᵗʰ our neighbours: for among all the miſeries that are under the Sun, there is not a more miſerable & irkeſome life, than the life of the envious. *Salomon* calls it *a rotting of the bones*, Proverb. 14.30. and as it were a conſumption of the body, becauſe the envious man alwayes repineth, and pineth away at other mens proſperity. As *all things work to the beſt to them that love God*, Rom. 8. ſo all things work to the worſt to them that are envious. Therefore one wiſheth that the envious man had eyes in every City, that he might be vexed with all mens proſperity. As Chriſt ſaid, John 13. *By this ſhall all men know that ye are my diſciples, if ye have love one towards another*: ſo the Devill ſaith; By this ſhall all men know that ye are my diſciples, if you have envy, and hatred, and malice one towards another. Therefore, leaving that hatefull and lothſom kinde of life to the reprobate & damned, (who are alwayes malecontent, like *Cain*, Gen. 4. & their countenance caſt down; they cannot look on their brother with a cheareſull countenance, nor afford him a mery word) God hath preſcribed love to thoſe that are his, to ſhew how deſirous he is of their welfare and hapineſſe. But here ſome churle may ſay unto me, If this be all, I ſhall do well enough: if God require no more but love, I ſhould be well content to love, ſo that I be not bound to give. Alas, this is a ſilly ſhift: for it is the nature of godly love to relieve and help him that is beloved: therfore whom thou loveſt, if thou love him truly, thou canſt not ſee him lack, if it be in thy power to ſupply his want. If thou loveſt thy horſe, thou wilt give him provender: if thou loveſt thy dog, thou wilt give him thy crums: and if thou love thy brother, thou wilt give him food. Therefore though nothing be expreſſed which thou ſhouldſt give unto thy brother, yet in that thou muſt love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to do him good. *This is my commandement*, ſaith our ſaviour Chriſt, John 15.12. *That ye love one another as I have loved you*: But *he ſo loved us, that he gave his life for us*,

Rom. 5. 8. therefore *we also ought to give our lives for our brethren*, 1 Joh. 3. 16. For as much then, as *thy life*, which as Christ speaketh, *is more worth than food or rayment*, Matth. 6. 25. should not be spared for thy brothers good; from henceforth grudge not to give thy goods to thy needy neighbours, defraud not him of food and rayment, to whom thou owest even thy life it selfe.

But let us come to the second thing, which sheweth who is bound to love: *Thou shalt love*. Under this word *Thou*, God comprehends every particular man & woman. as if he should say, Thou thy selfe. and not any other; for *thou shalt love thy neighbour*. The poor man is not exempted from this precept, because he may love as well as the rich. If he say, I have no wealth, & therefore I cannot shew my love to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind he has an affection: let him have a loving heart, a loving mind and a loving affection: if he cannot do well, let him wish well unto his neighbour; if he cannot gratifie him with any thing that he hath, let him not envy at any thing that the rich man hath. For as the rich man shewes that he loves his neighbour if he relieve his necessity, so the poore man sheweth that he loves his neighbour, if he grieve not at his prosperity. This therefore as generall precept, bindeth the poore as well as the rich: it is a common yoke layd upon the neck, and a common burthen layd upon the back of every Christian; but yet it is *an easie yoke* and *a light burthen*, Matth 11. because it is *love* which maketh all things to seeme delightsome. As there are some that would be content to love, if they might not give; so there are some would be content to give; if they were sure they should not want: therefore when it comes to giving, they post it over to their heyres, or to their executors, or to their successours when they are dead; they are never liberall untill they die, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heirs; but they are bound to be liberall for themselves: therefore they must not lay the burthen upon them, because *every man must bear his own burden*, Galat. 6. If they say, I know not what need I may have before I die: let them remember, that what they give unto the poore

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they lend unto the Lord, and he is a ſure pay-maſter, he gives great uſury. And as *David* ſaid, *I never ſaw the righteous forſaken nor his ſeed beg their bread*: ſo they muſt needs confeſſe, if they will confeſſe the truth, that they never ſaw the godly man that was liberall to the poor, by that means to come to miſery. By other means many men fall into extream poverty: *Alea, Vina, Venus*, Dice, Wine, and Women, have brought many to beggery: but by beneficence and liberallity to the poor, I never heard that any came to penury. Such a foiſon hath your alms, that by the bleſſing of God which makes men rich, it increaſes like the widowes meal and oyl, which ſhe beſtowed upon the Prophet, 1 *King.* 17. Therefore let no man diſtruſt.

Now we are come to the third thing, which ſheweth whom we are bound to love: *Thou ſhalt love thy neighbour.* He ſaith not, thou ſhalt love the rich man, or thy kinſman, or thy friend, or thy companion, but *thy neighbour*: under which word is comprehended every man that is any way capable of thy love: yea, even thy *enemy* is concluded in this precept, *Mat.* 5. *Rom.* 12. As the Jews thought none to be their neighbours, but their own nation: ſo ſome think none to be their neighbours, but their equals. The rich man deſpiſes the poorrman, & he again envieth the rich man: and every man, as the Proverb is, delighteth in thoſe that are like himſelf. But here this law requireth, that whoſoever is our neighbour by any means, he is to be loved.

As our Saviour Chriſt had two kind of kinſfolk, *Mat.* 12. one by the fleſh, and another by the ſpirit: ſo we have two kinds of neighbours, one by nature, another by grace: and as Chriſt preferred his ſpirituall kindred, before his carnall kindred; ſo we muſt prefer our ſpiritual neighbours, before our carnall neighbours. Therefore although by this law we are bound to love all men indifferently, yet becauſe there are degrees of neighbours, therefore there muſt be degrees of love: we muſt love our parents and our kinſfolk more than ſtrangers, becauſe they are bound unto us by a ſtraighter bond of nature, according to that of the Apoſtle, 1 Tim. 5. *He that hath not a care, of his own, ſpecially of them of his houſhould, is worſe than an Infidel.* So we muſt love the faithful more than the unfaithfull,

full, because they are bound unto us by a straighter bond of faith and religion, as the same Apostle willeth us, Gal. 6. *While ye have time, do good unto all, especially to them of the houshold of faith:* signifying, that as we are bound to love all men with a general love, because they are all of the off-spring of *Adam*; yet must we love some with a more speciall love, because they are the children of God.

Now follows the measure of that love which we owe unto our neighbour, expressed in the last words; *As thy self.* Here is the rule whereby our love must be squared, and a most exquisite example of singular love, found in our selves for us to immitate: He saith not, *as he loveth thee*, or as he is beloved of other; but *as thy self.*

Who knowes not how well he loves himself? and therefore who can excuse himself, & say, I know not how well I should love my neighbour? But how do we love our selves? Fainedly or coldly, or for an hour? I trow not, but truly, and zealously, and every hour. So, we must love our neighbour with a true, zealous, and a constant love. We must not passe by, as the Priest and the Levite; but pour our oyl into their wounds with the Samaritan, to help, to relieve them, & comfort them. We must love our neighbour, though he be envious, as *David* loved *Saul*, requiting good for evil; and as *Joseph* loved *Potiphar*, not imised to sin against him. *Love is the fulfilling of the Law:* it begin-neth young with *Moses*, to resist the oppressor, and endeth not in old age, but desires to perish for the beloveds preservation; calleth infants in the street with wisdome, to learn; comforts the imprisoned, with *Abacuck*; burieth the dead with *Toby*; visiteth the sick and possessed with our Saviour; *covereth the multitude of offences*; and shall find this last comfort, *Come ye blessed:* To which joy he bring us, that with his *love* from everlasting death hath bought us.

Here endeth the second Sermon.

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The Cenſure of Chriſt upon the Anſwer.

NOw we are come to the anſwer of Chriſt unto the Lawyers queſtion: The queſtion was, *what muſt be done to inherit eternal life?* The anſwer is, Do that which thou haſt ſaid: that is, *Love God above all, and thy neighbour as thy ſelfe*; and thou ſhalt live, thou ſhalt inherit eternall life. Where firſt it is to be obſerved, that though this Lawyer came with a minde to tempt Chriſt, yet becauſe he had truly alleaged what was written in the law, Deut. 6. Levit. 19. our Saviour Chriſt approveth his anſwer, and commendeth him for it whereby we are taught, to like and allow of thoſe good things that we ſee in any, though they be our enemies.

Many there are, that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor give him his due commendation; but rather ſeek by all meanes to diſable him, and diſgrace him, and diſpraiſe him behind his back. If he be temperate & ſober, then they ſay, as it was ſaid of *John Baptiſt, He hath a devill*: If he be ſociable and familiar, then they ſay, as it was ſaid of Chriſt, *He is a glutton and a wine-bibber*, Luke 7. If he be learned, they ſay as *Feſtus* ſaid of *Paul*, Acts 26. *He is mad*: if he be a good houſe-keeper, they call him a Papiſt: if he be religious, they call him a Preciſian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemy, Gal. 4. as *Ahab* termed *Elias*, 1 King. 21. And as the ſame *Ahab* cared not to hear *Micheas*, becauſe he hated him, 1 King. 22. ſo they deſpiſe the doctrine, and miſlike the Sermon becauſe they hate the man that preacheth it.

Theſe kinde of people are like their father the Devill, who both by his name and nature, is *an accuſer of the bretheren* Rev. 12 He could not give *Job* a good word, though he were *a juſt man that feared God*, Job 1. and no marvall, for he could not ſpeak well of God himſelf, *Geneſ.* 3. But Chriſt is of another mind; for though this Lawyer were his tempter, yet doth he allow his anſwer: ſo though a man be thine enemy, yet let him have his due: if he be learned, report no leſſe of him: if he be an

honest man, defame him not: if he be humble, say not he is proud: if he be liberall, say not he is miserable: if he deal justly, say not he is unconscionable: & if he hath any thing in him that is praise-worthy, (as there is no man but hath some good thing in him) acknowledg it, report it, and commend him for it, though he be thine enemie. But here again we see, that though Christ commend this Lawyer for his answer, yet doth he not commend him for any thing else to teach us, that as we must give every man his due, so we must give no man more than his due. The Lawyer had answered directly to Christs demand: therefore Christ commends his saying: but the Lawyer had not done so well as he had spoken: therefore Christ doth not commend his doing: so the words of many are commendable, but their works are most detestable. If you come to their Sermons you shall hear them speak marveilous well: but if you look into their lives, you shall finde them farr differing from their profession. They are like out bels, which can call the people together to the service of God, but cannot performe any service to God: so these men can give good councell to others, but cannot follow it, they can teach the people to know the will and pleasure of God; but they go not about to do the will of God, that the people might be moved by their example to do the same. And if you seem to mislike their doings, then as Christ said of the Scribes and Pharises, Mat. 2 *They sit in Moses chair, &c.* so they answer for themselves, Do as we say, and not as we do. A bad excuse, fit for so bad a cause. As if they should say, we would have you to be godly, but we will not be godly? we would have you to be saved, but we our selves will not be saved. How can their doctrine do any good, that live not according to their doctrine? Or how can the people think that the doctrine is true, when they that preach it live not thereafter? Will not the people reason thus; If his doctrine were good, surely he would follow it; If his life be good, surely he would teach us to live as he doth; therefore whatsoever he saith, we will not believe him; but as he doth, so will we do, and we hope to escape as well as he.

Thus with the one hand they build up the Church of *God*, and with the other hand they pull it down; because they do

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more hurt by their bad example, than they can do good with all their preaching. Theſe are the ungodly that the Lord by his Prophet reproveth, Pſal 50. *Why doeſt thou preach my laws, and take my words in thy mouth?* So long as *Eſay* was a man of polluted lips, the office of preaching was not committed unto him: but when his lips were cleanſed, Eſay 6. then was he fit for that office and function. Even ſo, as long as we delight in ſin as much as any, we are not meet to reprove the ſins of others: but when we behave our ſelves as it becometh the Miniſters of the Goſpel, then have we commiſſion to preach the Goſpell, and to reprove the ſinns of the people.

Therefore to a good Churchman (as you uſe to call us) two things are neceſſary: the firſt is, to teach well: the ſecond is, to live well. For as we are reſembled to *ſalt*, becauſe we muſt ſeaſon the people with ſound and wholſom doctrine: ſo are we reſembled to the *Sunn*, becauſe we muſt ſhine as lights in the world by our holy life. As *John Baptiſt* was *the voice of a Cryer*, ſo he was *a burning lamp*: as the Apoſtles were willed to teach and baptize, ſo *their lights* were commanded *to ſhine, that men ſeeing their good works, might glorifie God.* Teach well & live well. *Matth 5.* *Matth. 5.*

Thirdly, we here may ſee that truth is truth, and to be commended from whomſoever it cometh: for though this Lawyer came to tempt Chriſt, yet becauſe he told the truth, Chriſt admitteth his anſwer, and commendeth him for it. Whereby we have to learn, to imbrace and receive the truth by whomſoever it is brought; for as a jewel is to be eſteemed, though it be found in a ſtinking dunghill, ſo the truth is to be regarded though it be found in a wicked man.

And laſt of all, we here may ſee that to be verified which was ſpoken of Chriſt, Eſay 42. Mat. 12. *A bruiſed reed ſhall he not break, &c.* that is, he ſhall not diſcourage any in the way of godlineſſe. Though this Lawyer were Chriſts enemie, yet when he anſwered diſcreetly and directly out of the word of God, Chriſt approveth his anſwer, and exhorteth him to the practiſe of the ſame: whereby we have to learn to commend and incourage every man in his well-doing, and by all meanes to further them in their good beginnings. Praiſe and honour are ſpurs to vertue: therefore if a man have done well, commend

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him, and he will do better. But alas, with us it is farr otherwise: for if a man have done amisse, it shall be often cast in his teeth: but if he have done well, he shall never hear of it.

But let us go forward in the answer of Christ. It followeth, *Do this.* Having approved his saying, now he exhorteth him unto doing: for it is not enough to say well, or to know much, or to believe aright; but we must *do this*; that is, we must *love God and our neighbour*, if we desire to live. Heaven is not gotten with fair words, nor amorous looks, nor gold, nor silver nor gorgeous array, but with the fruit of a lively faith: or (that I may use the words of the Apostle, Gal. 5. 6.) *By faith working through love.* God will not come to judge us at the last day, whether we were learned, or wise, or eloquent, or wealthy, or honourable: but whether we have done those deeds of mercy to his needy members. What shall it profit a man in the last hour of his death, to have been eloquent, and excellent in all kind of learning? that he hath preached many notable and worthy Sermons; if he have lived a lewd and wicked life, and carried a corrupt conscience to his grave? In that terrible day, when the books of all mens consciences shall be opened, *Apoc.* 20. and every mans life shall be straitly examined, it shall go better with us, if we have served God with a good conscience, than if we have been able to dispute subtill questions: for at that day it shall be said to some that have Preached in the name of Christ; *Depart from me I know you not*, Matth. 7.

Now, as we shall not be saved for our preaching, no more shall you be saved for your hearing: for God will have you to *do* as you hear, as well as he will have us to *do* as we teach. If you look into all the Scriptures, you shall finde no promise made to hearers, nor to speakers, nor to readers; but to believers, or to doers. If ye ask God, who shall dwell in his holy Mountain, he saith, Psalm 15. *The man that walked uprightly.* If you ask Christ who shall enter into the Kingdome of Heaven, he saith, Matth. 7. *Not they that cry Lord, Lord: but they that do the will of my Father.* If you ask him how you may come to heaven, he saith, Matth. 19. *Keep the Commandements.* If you ask him who are blessed, he saith, Luke 11. *Blessed are they that hear the Word of God and do it.* If you ask an Angell who

who is bleſſed, he ſaith, Rev. 22. *Bleſſed are they which keep the words of this Book.* If you ask *David*, he ſaith, Pſal. 106. *The man is bleſſed which keepeth judgement, and doth righteouſneſſe.* If you ask *Solomon*, he ſaith, Prov. 29. *The man is bleſſed which keepeth the law.* If you ask *Eſay*, he ſaith, Eſay 50. *He which doth this is bleſſed.* If you ask *James*, he ſaith, James 1. *The doer of the Word ſhall be bleſſed in his deed.* And here; *Do this and thou ſhalt live.* Here is nothing but *Doing*, to make us bleſſed; for as the works that Chriſt did, bare witneſſe that he was Chriſt, *John* 10. ſo the works that we do, muſt bare witneſſe that we are Chriſtians.

But here ſome man may object and ſay, Is any man able to do this that God requireth? and if he be not, why then doth God command us that which we cannot perform? Herein Almighty God deals with us, as a Father dealeth with his children: If a man have a ſon of ſeven years of age, he will furniſh him with bow and arrowes, & lead him into the fields; ſets him to ſhoot at a mark that is twelve ſcore off, promiſing to give him ſome goodly thing, if he hit the mark: and though the father know the child cannot ſhoot ſo far, yet will he have him aim at a mark beyond his reach, thereby to try the ſtrength and forwardneſſe of his child: and though he ſhoot ſhort, yet the father will encourage him. Even ſo Almighty God hath furniſhed us with judgement and reaſon, as it were with certain artillery, whereby we are able to diſtinguiſh between good and evill, and ſent us into the World, as it were into the open fields, and ſets his law before us as a mark, as *David* ſpeaks, promiſing to give us the Kingdome of heaven, if we hit the ſame: and albeit he knoweth that we cannot hit this mark, that is, keep the law which he hath ſet before us; yet for the exerciſe of our faith, and for the teſtifying of our duty and obedience towards him, he will alwaies have us be aiming at it: and though we come ſhort of that duty and obedience which he requireth at our hands, yet doth he accept and reward our good endeavour: but if we ſtubbornly refuſe to frame our ſelves after his will, then may he juſtly be angry and diſpleaſed with us. Therefore though thou canſt not perfectly keep the Law of God; yet if thou endeavour thy ſelf to

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the utmoſt of thy power to obſerve the ſame, the Lord that *worketh in us both the will and the work*, will accept the will for the work: and that which is wanting in us, he will ſupply with his own righteouſneſſe.

It followeth, *And thou ſhalt live*. Here is the promiſe, even life eternal. Among all earthly things, we count none ſo dear and precious as our life, inſomuch as we can be content to forgo any thing before our life: our bloud and our limbs we looſe ſometime for the ſaving of this temporal life, which is no life indeed, but rather a ſhadow and the image of death. Now if we make ſo much of, and ſuffer ſo many things for the life of the body, which is ſo ſhort and momentany: how far greater things ſhould we ſuffer for the ſalvation of our ſoul, and for the gaining of that glorious and happy life, which ſhall never end? Here Chriſt ſpeaketh not of any common life, but of life eternal, which is the inheritance and ſeat of the bleſſed.

For ſeeing Chriſt muſt anſwer to the Lawyers queſtion, & his queſtion was, how he might inherit eternal life; when the Lawyer had ſaid what was written in the Law, Chriſt anſwers *Hoc fac & vives*: as if he ſhould ſay, *Love God and thy neighbour*, & ſo thou ſhalt inherit eternall life: this is the aſſoiling of thy queſtion. Go to then, dear brethren, & conſider at how ſmall a rate or price of love, eternall life is to be purchaſed: If we take ſo great pains, and undergo ſo many difficulties to purſue this mortal life, what pains ſhould we undertake to enjoy that immortal life? If God ſhould bid us go into a hot fiery furnace and caſt our ſelves into the burning flames, we ought to do it, that we might reign with Chriſt. But our gracious loving Lord commandeth us no ſuch thing; but commendeth unto us *love*, that we may live. Our God is not as the gods of the Gentiles, which will have the parents ſlay their children, and offer them up in fire for a burnt ſacrifice. No, our God *will not the death of a ſinner, but rather that he convert and live*, Ezek. 18. O how gracious is the Lord unto us, who requireth no more of us but *love*! and yet requiteth us with no leſſe than life, and that a glorious and eternall life.

Thus have I at length explained *The Lawyers Queſtion*, and *the anſwer of Chriſt unto the Queſtion*: wherein I have ſhewed you

you one way to come to Heaven, which is, to keep the Law of God: and this way we find most hard and difficult. Another way there is by the death of Christ; and this every man thinks most easie to finde. But this I assure you, that whosoever doth not endeavour to walk in that old way; that is, to walk in the wayes of the Lord, shall never come to heaven by the new and living way, Christ Jesus; because as *John* saith, chap. 3. 3. *Whosoever hath this hope in him, purgeth himself*: that is, whosoever hopeth to be saved by the death of Christ, hath a care to keep himself from sinne, and to walk in the Commandements of the Lord.

FINIS.

THREE

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR THE EVENING, THE third for a Sick Man.

Whereunto is annexed a godly Letter to a ſick friend: and a comfortable ſpeech of a Preacher upon his death-bed. Anno 1591.

A Morning Prayer.

O Lord, prepare our hearts to Prayer.

ETernall God, giver to them wch want, comforter to them which ſuffer, and forgiver to them which repent: we have nothing to render thee but thine own. If we could give thee our bodies and ſoules, they ſhould be ſaved by it: but thou wert never the richer for them. All is our duty, and all of us cannot performe it: therefore thy Son died, and thy Spirit deſcended, and thy Angels guide, and thy Miniſters teach, to help the weakneſſe of men. All things call upon us to call upon thee; and we are proſtrate before thee, before we know how to worſhip thee: even ſince we roſe, we have taſted many of thy bleſſings, and thou haſt begun to ſerve us, before we begin to ſerve thee. Why ſhouldeſt thou beſtow thy health, wealth, and reſt, and liberty upon us, more than other? We can give no reaſon for it, but that thou art merciful. And if thou ſhouldeſt draw all back again, we have nothing to ſay, but that thou art juſt. Our ſins are ſo grievous and infinite, that we are faine to ſay with *Judas*; *I have ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerve thee as they did at firſt: only men are the ſinners in this world.

Our heart is a root of corruption, our eyes are the eyes of vanity, our eares are the eares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquity, and every part doth diſhonour thee, which would be glorified of thee. The underſtanding which was given us to learne vertue,

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is apt now to apprehend nothing but ſin: the will, which was given us to affect righteouſneſs, is apt now to love nothing but wickedneſſe.

The memory, which was given us to remember good things, is apt now to keep nothing but evill things. There is no difference between us and the wicked: we have done more againſt thee this week, than we have don for thee ſince we were born, and yet we have not reſolved to amend: but this is the courſe of our whole life; firſt we ſin, and then we pray thee to forgive it, and then to our ſinns again, as though we came to thee for leave to offend thee.

And that which ſhould get pardon at thy hands for all the reſt (that is our prayer) is ſo full of toys and fanſies for want of faith and reverence, that when we have prayed, we had need to pray again, that thou wouldeſt forgive our prayers, becauſe we think leaſt of thee when we pray unto thee: What father but thou, could ſuffer this contempt, and be contemned ſtill? Yet when we think upon thy Son, all our fear is turned into joy becauſe his righteouſneſs for us, is more then our wickedneſs againſt our ſelves. Settle our faith in thy beloved, and it ſufficeth for all our iniquities, neceſſityes & infirmities.

Now Lord, we go forth to fight againſt the world, the fleſh, and the devill, & the weakeſt of our enemies is ſtronger than we: Therefore we come unto thee, for thy holy Spirit to take our part; that is, change our minds, and wills, and affections which we have corrupted, to remove all the hinderances which let us to ſerve thee; and to direct all our thoughts, ſpeeches, and actions, to thy glory, as thou haſt directed thy glory unto our ſalvation. Although we be ſinners (O Lord, yet we are thine: and therefore we beſeech thee to ſeperate our ſins from us, which would ſeperate us from thee, that we may be ready to every good, as we are to evill. Teach us to remember our ſinns, that thou mayeſt forget them, and let our ſorrow here, prevent the ſorrow to come. We were made like thee, let not fleſh and bloud turn the image of God to the image of Satan: our foes are thy foes let not thine enemies prevaile againſt thee, to take us from thee; but make thy Word unto us, like the ſtarr which led unto Chriſt: make thy benefits

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like the pillar, which brought to the land of promiſe: make thy croſs like the meſſenger which compelled gueſts to the banquet; that we may walk before like examples, and alway look upon thy Son how he would ſpeak and do, before we ſpeak or do any thing.

Keep us in that fear of thy Majeſty, that we may make conſcience of all that we doe, and that we may count no ſinne ſmall, but leave our lying, and ſwearing, & ſurfetting, & coveting, & boaſting, and flaunting & inordinate gaming, and wanton ſporting, becauſe they draw us to other ſins, & are forbidden as ſtraitly as other. Let not our hearts at any time be ſo dazeled, but that in all tentations we may diſcern between good and evil, between right and wrong, between truth and errour, and that we may judge of all things as they are, and not as they ſeem to be: let our minds be alwayes ſo occupied, that we may learn ſomething of every thing, and uſe all thoſe creatures as means and helps prepared for us to ſerve thee. Let our affections grow ſo toward one another, that we may love thee as wel for the proſperity of other, as if it were our own: let our faith, and love, and prayer be alway ſo ready to go unto thee for our help, that in ſickneſs we may find patience; in priſon we may find joy; in poverty we may find contentment; & in all troubles we may find hope. Turn all our joys to the joy of the holy Ghoſt, and all our peace to the peace of conſcience, and all our fears to the fear of ſinne, that we may love righteouſnes with as great good will as ever we loved wickednes: and go before other in thankfulnes towards thee, as far as thou goeſt in mercy towards us before them, taking all that thou ſendeſt as a gift; & leaving our pleaſures before they leave us, that our time to come may be a repentance of the time paſt, thinking alway of the joys of heaven, the pains of hell, our own death, and the death of thy Son for us. Yet, Lord, let us ſpeak once again, like *Abraham*, one thing more we will beg at thy hands; our reſolutions are variable, and we cannot perform our promiſes to thee: therefore ſettle us in a conſtant forme of obedience, that we may ſerv thee from this hour, with thoſe duties which the world, the devill, and the fleſh would have us defer untill the point

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of death. Lord we are unworthy to ask any thing for our ſelves: yet thy favour hath preferred us to be petitioners for other. Therefore we beſeech thee to hear us for them, and them for us, and thy Son for all. Bleſſe the univerſall Church with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee thy ſpirit of comfort coming towards them, as the Angels came to thy Son when he was hungry.

Be merciſull unto all thoſe which lie in anguiſh of conſcience, for remorſe of their ſins: as thou haſt made them examples, ſo teach us to take example by them, that we may look upon thy Goſpel to keep us from diſpair, and upon thy Law to keep us from preſumption. Proſper the armies which fight thy battels, and ſhew a difference between thy ſervants and thy enemies, as thou didſt between the Iſraelites and the Egyptians; that they which ſerve thee not, may come to thy ſervice, ſeeing that no God doth bleſſe beſides thee. Make us thankful for our peace, whom thou haſt ſet at liberty: while thou haſt laid our dangers upon others, which mighteſt have laid their dangers upon us. And teach us to build thy Church in our reſt, as *Solomon* built thy Temple in his peace. Have mercy upon this ſinfull Land, which is ſick of long proſperity: let not thy bleſſings riſe up againſt us; but indue us with grace as thou haſt with riches, that we may go before other Nations in Religion, as we go before them in plenty. Give us ſuch hearts as thy ſervants ſhould have, that thy will may be our will, that thy law may be our law, and that we may ſeek our Kingdome in thy Kingdome. Give unto our Prince a princely heart; unto our Counſellors, the ſpirit of counſell; unto our Judges the ſpirit of judgement; unto our Miniſters, the ſpirit of doctrine; unto our people, the ſpirit of obedience; that we may all retain that communion here, that we may enjoy the communion of Saints hereafter.

Bleſſe this family with thy grace and peace, that the Rulers thereof may govern according to thy Word, that the ſervants obey like the ſervants of God, and that we may all be loved of thee. Now Lord we have commenced our ſuit, our underſtanding is weak, and our memory ſhort, and we unworthy

to pray to thee, more unworthy to receive the things we pray for. Therefore we commend our prayers & our selves unto thy mercy, in the name of thy beloved Son, our loving Saviour, whose righteousnes pleads for our unrighteousnes.

Our Father which art in Heaven, &c.

A Prayer for Evening.

O Lord God, what shall we render unto thee for all thy benefits? which hast given thy Son for a ransome, thy holy Spirit for a pledge, thy Word for a guide, and reservest a Kingdom for our perpetuall inheritance: of whose goodnesse we are created, of whose justice we are corrected, of whose mercy we are saved. Our sinns strive with thy benefits, which are moe: let us count all creatures, and there be not so many of any kinde, as thy gifts, except our offences which we return unto thee for them. Thou mightest have said before we were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bondslaves so long as they live. But thou hast made us to the best likenesse, and nursed us in the best Religion, and placed us in the best Land; that thousands would think themselves happy, if they had but a piece of our happinesse. Therefore why should any serve thee more than we, which want nothing but thankfullnes? Thou hast given us so many things, that scarce we have any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already; yet we covet as though we had nothing, and live as though we knew nothing: when we were children, we deferred till we were men; now we are men, we deferre untill we be old men; and when we be old men, we will deferre untill death. Thus we steal thy gifts, and do nothing for them: yet we look for as much at thy hands, as they which serve thee all their lives. The least of thy blessings is greater than all the courtesies of men, and yet we are not so thankfull to thee for all that we have, as we are to a friend for one good turn: we are ashamed of many sins in other, and yet we are not ashamed

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to commit the ſame ſinns our ſelves, and worſe than they: yea, we have ſinned ſo long almoſt, that we can do nothing elſe but ſinne, and make others ſinne too, which would not ſinne but for us. If we do any evill, we do it chearfully, and quickly, and eaſily; but if we do any good, we do it faintly, and rudely, and ſlackly. When did we talk without vanity? When did we give without hypocriſie? When did we bargain without deceipt? When did we reprove without envy? When did we hear without wearineſſe? When did we pray without tediouſneſſe? Such is our corruption, as though we were made to ſinne, in deed, or in word, or in thought: We have broken all thy Commandements, that we might ſee what good is in evil; which have felt nothing but guilt, and ſhame, and expectation of judgement, while we might have had peace of conſcience, joy of heart, and all the graces which come with thy Holy Spirit. Some have been wonn by the word, but we could not ſuffer it to change us: ſome have been reformed by the Croſſe, but we would not ſuffer it to purge us: ſome have been moved by thy benefits, but we would not ſuffer them to perſwade us: nay, we have given conſent to the devill, that we will abuſe all thy gifts ſo faſt as they come: and therefore thy bleſſings make us proud, thy riches coveteous, thy peace wanton, thy meats intemperate, thy mercy ſecure, and all thy benefits are weapons to rebell againſt thee; that if thou look unto our hearts, thou mayſt ſay our Religion is hypocriſy, our zeal envy, our wiſdome policy, our peace ſecurity, our life rebellion, our devotion ends with our prayers, and we live as though we had no ſouls to ſave.

What ſhall we anſwer for that which our conſcience condemns? We are one day nearer to death ſince we roſe, when we ſhall give account how every day hath been ſpent, and how we have got thoſe things which others ſhall conſume when we be gone. And if thou ſhouldſt ask us now, what luſt aſſwaged, what affection quallified, what paſſion expelled, what ſin repented, what good performed, ſince we began to receive thy benefits this day; we muſt confeſſe againſt our ſelves, that all our works, words, and thoughts, have been

the ſervice of the world, the fleſh and the devil: we have offended thee, and contemned thee all the day, & at night we pray unto thee: Father forgive us all our ſins, which have diſhonoured thee, while thou didſt ſerve us; run from thee, while thou didſt call us; and forgotten thee, whileſt thou didſt feed us: ſo thou ſpareſt us, ſo we ſleep and to morrow we ſin again. This is the courſe of all our pilgrimage, to leave that which thou commandeſt, and to do that which thou forbidſt. Therefore thou mighteſt juſtly forſake us, as we forſake thee; and condemn us, whoſe conſcience condemns our ſelves: but who can meaſure thy goodneſs which giveſt all, and forgiveſt all? Though we are ſinful, yet thou loveſt us; though we knock not, yet thou openeſt; though we ask not, yet thou giveſt. What ſhould we have if we did ſerve thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt given us all things for our ſervice, ô Lord give us a heart to ſerve thee, and let this be the hour of our converſion. Let not evil overcome good, let not thine enemy have his will; but give us ſtrength to reſiſt, patience to endure, and conſtancy to perſevere unto the end.

Inſtruct us by thy word, guide us by thy ſpirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make profit of every thing, that we may ſee thee in all things, and all things in thee And becauſe (ô moſt merciful Father) we walk between thy mercy and juſtice, through many tentations, govern our ſteps with ſuch diſcretion, that the hope of mercy may prevent deſpair, and the fear of juſtice may keep us from preſumption; that in mirth we be not vain: in knowledge we be not proud: in zeal we be not bitter: but as the tree brings forth firſt leaves, then bloſſoms, and then fruit; ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſalvation of our ſouls, remembring the time when we ſhall ſleep in the grave, and the day when we ſhall awake to judgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee we can neither wake nor ſleep, which haſt made the day and night,

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O Lord God, what shall we render unto thee for all thy benefits? which hast given thy Son for a ransome, thy holy Spirit for a pledge, thy Word for a guide, and reservest a Kingdom for our perpetuall Inheritance: of whose goodnesse we are created, of whose justice we are corrected, of whose mercy we are saved. Our sinns strive with thy benefits, which are moe: let us count all creatures, and there be not so many of any kinde, as thy gifts, except our offences which we return unto thee for them. Thou mightest have said before we were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bondslaves so long as they live. But thou hast made us to the best likenesse, and nursed us in the best Religion, and placed us in the best Land; that thousands would think themselves happy, if they had but a piece of our happines. Therefore why should any serve thee more than we, which want nothing but thankfullnes? Thou hast given us so many things, that scarce we have any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already, yet we covet as though we had nothing, and live as though we knew nothing: when we were children, we deferred till we were men; now we are men, we deferre untill we be old men; and when we be old men, we will deferre untill death. Thus we steal thy gifts, and do nothing for them: yet we look for as much at thy hands, as they which serve thee all their lives. The least of thy blessings is greater than all the courtesies of men, and yet we are not so thankfull to thee for all that we have, as we are to a friend for one good turn: we are ashamed of many sins in other, and yet we are not ashamed

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to commit the ſame ſinns our ſelves, and worſe than they: yea, we have ſinned ſo long almoſt, that we can do nothing elſe but ſinne, and make others ſinne too, which would not ſinne but for us. If we do any evill, we do it chearfully, and quickly, and eaſily; but if we do any good, we do it faintly, and rudely, and ſlackly. When did we talk without vanity? When did we give without hypocriſie? When did we bargain without deceipt? When did we reproove without envy? When did we hear without wearineſſe? When did we pray without tediouſneſſe? Such is our corruption, as though we were made to ſinne, in deed, or in word, or in thought: We have broken all thy Commandements, that we might ſee what good is in evil; which have felt nothing but guilt, and ſhame, and expectation of judgement, while we might have had peace of conſcience, joy of heart, and all the graces which come with thy Holy Spirit. Some have been wonn by the word, but we could not ſuffer it to change us: ſome have been reformed by the Croſſe, but we would not ſuffer it to purge us: ſome have been moved by thy benefits, but we would not ſuffer them to perſwade us; nay, we have given conſent to the devill, that we will abuſe all thy gifts ſo faſt as they come; and therefore thy bleſſings make us proud, thy riches coveteous, thy peace wanton, thy meats intemperate, thy mercy ſecure, and all thy benefits are weapons to rebell againſt thee; that if thou look unto our hearts, thou mayſt ſay our Religion is hypocriſy, our zeal envy, our wiſdome policy, our peace ſecurity, our life rebellion, our devotion ends with our prayers, and we live as though we had no ſouls to ſave.

What ſhall we anſwer for that which our conſcience condemns? We are one day nearer to death ſince we roſe, when we ſhall give account how every day hath been ſpent, and how we have got thoſe things which others ſhall conſume when we be gone. And if thou ſhouldſt ask us now, what luſt aſſwaged, what affection quallified, what paſſion expelled, what ſin repented, what good performed, ſince we began to receive thy benefits this day; we muſt confeſſe againſt our ſelves, that all our works, words, and thoughts, have been

the ſervice of the world, the fleſh and the devil: we have offended thee, and contemned thee all the day, & at night we pray unto thee; Father forgive us all our ſins, which have diſhonoured thee, while thou didſt ſerve us; run from thee, while thou didſt call us; and forgotten thee, whileſt thou didſt feed us: ſo thou ſpareſt us, ſo we ſleep and to morrow we ſin again. This is the courſe of all our pilgrimage, to leave that which thou commandeſt, and to do that which thou forbidſt. Therefore thou mighteſt juſtly forſake us, as we forſake thee; and condemn us, whoſe conſcience condemns our ſelves: but who can meaſure thy goodneſs which giveſt all, and forgiveſt all? Though we are ſinful, yet thou loveſt us; though we knock not, yet thou openeſt; though we ask not, yet thou giveſt. What ſhould we have if we did ſerve thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt given us all things for our ſervice, ô Lord give us a heart to ſerve thee, and let this be the hour of our converſion. Let not evil overcome good, let not thine enemy have his will; but give us ſtrength to reſiſt, patience to endure, and conſtancy to perſevere unto the end.

Inſtruct us by thy word, guide us by thy ſpirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make profit of every thing, that we may ſee thee in all things, and all things in thee. And becauſe (ô moſt merciful Father) we walk between thy mercy and juſtice, through many tentations, govern our ſteps with ſuch diſcretion, that the hope of mercy may prevent deſpair, and the fear of juſtice may keep us from preſumption; that in mirth we be not vain: in knowledge we be not proud: in zeal we be not bitter: but as the tree brings forth firſt leaves, then bloſſoms, and then fruit; ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſalvation of our ſouls, remembring the time when we ſhall ſleep in the grave, and the day when we ſhall awake to judgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee we can neither wake nor ſleep, which haſt made the day and night, and

and ruleth both. Therefore into thy hands we commend our soules and bodies that thou hast bought, that they may serve thee: restore them (O Lord) to their first image, and keep them to thy service, and resigne us not to our selves again, but finish thy work; that we may every day come nearer & nearer to thy Kingdome, till we hate the way to hell, as much as hell it selfe; and every cogitation, and speech, and action, be so many steps to heaven. For thy names sake, for thy promise sake, for thy Sons sake, O Lord, we lift up our hearts, hands and voices unto thee in his name, which suffered for sin, and sinned not.

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THREE SERMONS MADE BY Mr. HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The loſt ſheepe is found.*



LONDON.
Printed for *Francis Smethwick*, and are to be ſold at his ſhop in Saint *Dunſtans* Church-yard.
1642.

56°

THREE SERMONS

THE BENEFIT OF CONTENTATION.

1. TIMOTH. 6 6.

Godlineſſe is great gaine, if a man be content with that hee hath.

BEcauſe when we preach, we know not whether we ſhall preach againe; my care is, to chooſe fit and proper Texts, to ſpeake that which I would ſpeak, and that which is neceſſary for you to heare. Therefore, thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a Text which ſpeaks againſt covetouſneſſe, which I may call the Londoners ſinne. Although God hath given you more than other, which ſhould turne covetouſneſſe into thankfulneſſe: yet as the Ivie groweth with the Oak, ſo covetouſneſſe hath grown with riches: every man wiſheth the Philoſophers ſtone, and who is within theſe wals that thinks he hath enough, though there bee ſo many that have too much? As the Iſraelites murmured as much when they had *Manna*, as when they were without it, ſo they which have riches covet as much as they which are without them: that conferring your minds and your wealth together, I may truly ſay, this City is rich, if it were not covetous. This is the Devill which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot chooſe but covet riches, I will ſhew you riches which you may covet, *Godlineſſe is great riches.* In which words, as *Jacob* craved of his Wives and his Servans

Exod. 16 2. Num. 11. 4.

Gen. 31. 4.

to give him their Idols, that he might burie them; ſo *Paul* craveth your covetouſneſſe, that he might burie it; and that ye might be no loſers, he offereth you the vantage, in ſtead of gaine, he propoſeth great gaine. *Godlineſſe is great gaine:* as if he ſhould ſay, will you covet little gaine before great? you have found little joy in mony, you ſhall find great joy in the holy Ghoſt; you have found little peace in the world, you ſhall find great peace in conſcience. Thus ſeeing the world ſtrive for the world, like beggers thruſting at a dole, Lawyer againſt Lawyer, Brother againſt Brother, Neighbor againſt
1. Reg 21. 4. Neighbour, for the golden Apple, that poore *Naboth* cannot hold his own, becauſe ſo many *Achabs* are ſick for his Vineyard: when he had found the diſeaſe, like a skilfull Phyſician, hee goeth about to pick out the greedy worme which maketh men ſo hungry, and ſetteth ſuch a glaſſe before them that will make a ſhilling ſeeme as great as a pound, a cottage ſeeme as faire as a Pallace, & a plough ſeeme as goodly as a Diadem, that he which hath but twenty pounds, ſhall be as merry as he which hath an hundred; and he which hath an hundred, ſhall be as jocond as he which hath a thouſand; and he which hath a thouſand, ſhall be as well contented, as hee
Dan. 1. 12. which hath a million: even as *Daniel* did thrive with water and pouſſe, as well as the reſt did with their wine and juncketts. This is the vertue and operation of theſe words: if you heare them with the ſame ſpirit that *Paul* wrote them, they will ſo work upon your hearts, that you ſhall go away every
Luk. 19 8. man contented with that which hee hath, like *Zacheus*, which before hee had ſeene Chriſt, knew nothing but to ſcrape, but as ſoone as he had heard Chriſt, all his mind was ſet upon giving: this was not the firſt day that *Zacheus* ſeemed rich to others, but this was the firſt day that *Zacheus* ſeemed rich unto himſelfe, when riches ſeemed dung, and godlineſſe ſeemed riches. Chriſt doth not will others to give
Mat. 19. 21. all their goods away to the poore, as he bad the young mã, to ſee what he would do; but hee which forbad him to keep his riches, forbiddeth us to love riches, and makes our riches ſeeme poverty. When ye contemn riches, ye ſhall ſeem rich

rich, becauſe no man hath enough, but he which is contented: but if ye covet, and grone, and thirſt, as *Iacob* gave *Ruben* a bleſſing, but ſaid, *thou ſhalt not be excellent*, ſo God may give you riches, but he ſaith, *you ſhall not be ſatisfied.* For ye will be covetous until ye be religious. He that will have contentation, muſt leave his covetouſneſſe in pawn for it. This is the ſpirit which we ſhould caſt out; if we will leave but this one ſin behind, you ſhall depart out of this Church like *Naaman* out of *Iordan*, as if you had been waſhed, and all your ſinnes ſwept away, like the ſkales from *Pauls* eyes. For what hath brought Vſury, and Simony, & Bribery, and crueltie, and ſubtilty, and envie, & ſtrife, and deceit into this City, and made every houſe an Inne, and every ſhop a Market of oathes, and lies, and fraud, but the ſuperfluous love of mony? Name Covetouſnes, and thou haſt named the mother of all theſe miſchiefs, other ſins are but hirelings unto this ſin, uſury, and briberie, and Simonie, & extortion, and deceit, and lies, and oathes, are factors to Covetouſneſſe, and ſerve for Porters to fetch and bring her living in. As the Receiver makes a thiefe, ſo Covetouſneſs makes an uſurer, and extortioner, and deceiver, becauſe ſhe receiveth the booty which they ſteale. Even as *Rachel* cryed to her husband, *Give mee children or elſe I die*, ſo Covetouſnes cryeth unto uſurie, and bribery, and Simony, and cruely, and deceit, and lies, *Give me riches or elſe I die.* How they may ſave a little, and how they may get much, and how they may prolong life, is every mans dreame from Sunne to Sunne, ſo long as they have a knee to bow unto *Baal*: ſo many vices bud out of this one, that it is called, *The root of all evill*, as if we would ſay, the ſpawne of all ſinne. Take away covetouſneſſe, and hee will ſell his ware as cheap as he: he will bring up his children as vertuouſly as hee: hee will refuſe bribes as earneſtly as hee: hee will ſuccour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulſe of every heart, what makes *Gehezi* take the bribe which *Eliſha* refuſed, what makes *Demetrius* to ſpeake for Images, which *Paul* condemned, what makes *Nabal* denie *David* that

Gen. 49. 4.

2 King 5. 14. Act. 9. 18.

Gen. 30. 1.

Rom. 11.

1. Tim. 6. 1.

2. King. 5. 11. Act. 19. 4. 1. Sam 25.

that which *Abigail* gave him? What makes *Iudas* grudge the oyle which *Mary* tendred? Nothing but covetousnesse. When thou shouldest give, shee saith it is too much: when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, shee saith it is too soone: when thou shouldest
Exod. 5, 6. heare, she saith it is too far: like *Pharaoh*, which found one businesse or other to occupie the Iewes when they should serve God.

Thus every labour hath an end, but covetousnesse hath none; like a suiter in Law, which thinkes to have an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land: so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lied, he is ready to lie againe: when he hath sworne, hee is ready to sweare againe: when he hath deceived, he is ready to deceive againe: when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe: and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food whith she findeth. The Lyon doth refresh himself with the prey that he taketh, but the coveteous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon
2. Reg 7. 2. it; like the Prince to whom *Elisha* said, *That he should see the corne with his eyes, but nane should come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, and then to die like an Asse, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happie were some, if they knew not gold from lead? *If thou be*
Prov 9. 12.

wise

wife (ſaith *Salomon*) thou ſhalt be wiſe for thy ſelfe: But he which is covetous, is covetous againſt himſelfe. For what a plague is this (unleſſe one would kill himſelfe) for a man to ſpend all his life in carking, and pining, and ſcraping (as though he ſhould doe nothing but gather in this world, to ſpend in the next) unleſſe he be ſure that he ſhould come againe when he is dead, to eate thoſe ſcraps which he hath gotten with all his ſtirre? Therefore covetouſneſſe may well be called Miſery, and the covetous Miſerable, for they are miſerable indeed.

Of them which ſeeme to be wiſe, there be no ſuch fooles in the world, as they which love money better than themſelves: but this is the judgement of God, that they which deceive others deceive themſelves, and live like *Cain*, which Gen. 4 14. was a vagabond upon his owne land, ſo they are beggers in the midſt of their wealth; for though they have underſtanding to know riches, and a mind to ſeeke them, and wit to find them, and pollicy to keepe them, and life to poſſeſſe them; yet they have ſuch a falſe ſight and bleare eye, that when their riches lie before them they have poverty, and he which hath not halfe ſo much, ſeemes richer that they: Will you know how this comes to paſſe? To ſhew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never ſatisfied, but as the Horſe-leach cryeth, give, give, ſo their hearts cry, bring, Pro. 30 15. bring: and though the tempter ſhould ſay to him, as he ſaid to Chriſt, *All theſe will I give thee*, yet all will not content them, Mat. 4. 9. no more than Heaven contented him. But as the Glutton in Luke 4. 6. Hell deſired a drop of water, and yet a river would not ſa- Luke 16. 24. tisfie him: for if a drop had been granted him, he would have deſired a drop more, and a drop to that: ſo they will lie, and ſweare, and deceive for a drop of riches. The divel needs not offer them all, as he did to Chriſt, for they will ſerve him for leſſe, but if hee could give them all, all would not content them, more then the world contented *Alexander*. For it is againſt the name and nature of covetouſnes to be content, as it is againſt the name and nature of Contentation to be cove-

tous. Therefore one ſaith, That no mans heart is like the covetous mans heart, for his heart is without a bottom.

A Prentice is bound but for nine yeeres, and then he is free, but if the covetous man might live longer than *Methuſhelah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

Gen. 5. 15.

1. Pet. 5. 8. It is a wonder to ſee: as the Devill compaſſeth about, ſeeking whom he may devoure, ſo men compaſſe about, ſeeking what they may devoure; ſuch love is between men and mony, that they which profeſſe good will unto it with their hearts, will not take ſo much paines for their life, as they take for gain. Therfore no marvell, if they have no leiſure to ſanctifie themſelves, which have no leiſure to refreſh themſelves. Chriſt knew what he ſpake when he ſaid: *No man can ſerve two Maſters* (meaning God, and the world) becauſe each would have all. As the Angel and the Devill ſtrove for the body of *Moſes*, not who ſhould have a part, but who ſhould have the whole, ſo they ſtrive ſtill for our ſoules, who ſhall have all. Therefore the Apoſtle ſaith, *The love of this world is enmity to God.* Signifying ſuch emulation between theſe two, that God cannot abide the world ſhould have a part, and the world cannot abide that God ſhould have a part. Therefore the love of the world muſt needs be enmity to God, and therefore the lovers of the world muſt needs be enemies to God: and ſo no covetous man is Gods ſervant, but Gods enemy. For this cauſe covetouſneſſe is called Idolatry, which is the moſt contrary ſinne to God, becauſe as treaſon ſets up another King in the Kings place, ſo Idolatry ſets up another God in Gods place.

Prov. 1. 13.

Mat. 6. 24.

Iude 7.

1. Ioh. 2. 15.

Epheſ. 5. 5.

This word doth ſignifie, that the covetous make ſo much of mony, that they even worſhip it in their hearts, & would do as much for it as the Idolaters do for their Idols. *Paul* ſeeing ſuch ſins committed, and ſuch paines taken for gaine; thought with himſelfe, if they could be perſwaded, that *godlineſſe is gaine*, it is like that they would take as much paines for godlineſſe as they did take for gaine. Therfore he taketh upon him to prove this ſtrange Paradox, That godlineſſe

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is gaine, against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for hee hath chosen a hard Text, What, *Paul*, will you prove that *godlines is gaine*? You shall have more opponents against you than *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse which saith that *gain is godlinesse*, then you should have had matter and examples enough, the Merchant, & Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speake for gaine, as the Ephesians cried for *Diana*: but if you will be crosse to all, and preach, *godlinesse is gaine*, to them which cannot gaine godlinesse, men will thnke of you as *Festus* did, that you speak you know not what. These lessons are for *Paul* himselfe. As Christ saith *All do not receive this word*, so all do not count this gaine, but losse: we count him rich that hath his barnes full like the churle, his coffers full like the glutton, his table full like *Beltasar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crœsus*. You speak against your Master, for Christ sent word unto *John*, that the poore receive the Gospell, as tho the godly were of the poorer sort: and *David* calleth the wicked rich, *they prosper and flourish*, saith hee, their seed blasteth not, their Cow calteth not; as if he should say, It is not as you take it, *Paul*, that godlinesse doth make men rich: for this I have observed in my time, that the wicked be the wealthiests: and good *Lazarus* is the poore man, and wicked *Dives* is the rich man. Againe, we reade that the Officers were asked, which of the Pharisees, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no rich man for al your godlinesse, when you did worke with your hands for your living; therefore if godlinesse be such gaine, how happeneth it that your share is no better? So they which are like *Nicodemus* (when Christ saith that they must be born again) think that they can have

1 Reg. 27. 7.
Act. 19. 28.
Act. 16. 24.
Mat. 19 11. Luk. 12.18.
Luk. 61. 14.
Dan. 5. 1.
1. Reg. 4. 26.
John 1. 3. Luk. 7.22.
Psal. 73. 3. 12.
Luk. 16. 19 20.
John 7. 48.
1 Thes. 2. 9.
John 3. 4.

no

no other meaning, but that they muſt returne into their mothers wombe; and when he calles himſelfe bread, that hee muſt needs meane ſuch bread as they dine with. As the Iohn 6. *Ieues*, hearing the Prophets ſpeak ſo often of Chriſts King-
Mat. 20. 10 dome, and call him a King, looked for a temporall King, that ſhould bring them peace, and joy, and glory, and make them like Kings themſelves: ſo the carnall eares, when they heare of a kingdome, and treaſures, and riches, ſtraight their minds run upon earthly, and worldly, and tranſitory things, ſuch as they love, to whom *Paul* anſwereth, as
Iohn 4. 3. Chriſt anſwered his Diſciples, *I have another meat which you know not of*: ſo *there are other riches which you know not of*: I ſaid not, that godlineſſe is earthly, or worldly, or tranſitory gaine, but *great gaine*.

He will not onely prove godlineſſe to be *gaine*, but *great gaine*: as if he ſhould ſay, more gainefull than your wares, and rents, and fines, and intereſts, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, & Patron, and Landlord, and all the men of riches believe, that godlineſſe will make them rich ſooner than Covetouſneſſe.
Abac. 1. 5. I feare this ſaying may be renewed, *If a man tell you, ye will*
Pſal. 14. 2. *not beleeve, &c.* As the Lord looked down upon the earth, to
& 53. 2 ſee if any did regard him, & ſaid, *There is not one*: ſo this ſentence may goe from Court to City, from City to Country, and ſay, there is ſcarce one in a town that will ſubſcribe un-
Pſal. 4. 6. to it. *Many* (ſaid *David*) *aske who will ſhew us any good?* meaning riches, and honour, and pleaſure which are not good. But when he came to godlineſs it ſelfe, he leaves out *Many*, and prayeth in his one perſon, *Lord lift thou up the light of thy countenance upon us*, as if none would joyne with him. *Yet*
Mat. 11. 19. *wiſdome is juſtified by her owne children*, and the godly count *godlines gaine*: to make us love godlines, he calleth it by the
Luke 1. 51. name of that we love moſt: that is, *gaine*. As the Father calleth his Son which he would love more than the reſt, by his owne name, to put him in mind of ſuch a love as he beareth to himſelfe. Here we may ſee that God doth not command men to be godly, only becauſe it makes for his glory,

but

but becauſe godlineſſe is profitable to us. For godlineſſe is not called *gaine*, in reſpect of God, but in reſpect of us: it is gaine to us, but it is duty to him. So it is called a health in reſpect of us, becauſe it is the health of our ſoules: ſo it is not called a *Kingdome* in reſpect of God, but in reſpect of us, becauſe we are intituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodneſſe of all is found in godlineſſe, and therefore godlineſſe is called by the names of thoſe things that men count beſt, to ſhew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as other are with health, & wealth, and pleaſures. Therefore it is ſaid of the godly, *The feare of the Lord is his treaſure.* Therefore (ſaith *Jeremy*) *The Lord is my portion*, as though he deſired nothing elſe, and therefore it is ſaid of *Moſes*, *That he eſteemed the rebuke of Chriſt greater riches, than all the treaſures of Egipt.* If croſſes be riches, as *Moſes* thought, what riches are in godlineſſe? But is this all the harveſt? ſhall godlineſſe bee all the godly mans riches? Nay (ſaith *Paul*) *Godlineſſe hath the promiſe of this life, and of the life to come*, that is, the godly ſhall do well in heaven and here too. And therefore Chriſt ſaith, *Firſt ſeeke the Kingdome of God, and all the reſt ſhall be caſt upon you*; even as the ſheaves fell before *Ruth*, ſo riches ſhall fall in your way as they did to *Abraham*, and *Lot*, & *Jacob*, & *Job*, & *Joſeph*: riches were caſt to them they knew not how; but as if God had ſaid, *Be rich*, and they were rich ſtraight. For all good things were created for the good, and therfore they are called *good*. Becauſe the good God created them for good men to good purpoſe, therefore as *Jacob* got the bleſſing, ſo hee got the inheritance alſo: to ſhew that as the faithfull have the inward bleſſing, ſo they have the outward bleſſings too when they are good for them. For (ſaid *David*) *They which ſeeke the Lord ſhall want nothing that is good.* Now God knoweth better than wee what is good for us, as the nurſe knoweth better than the child when the milke is ready for it. Therefore Chriſt ſaith, *Your heavenly father knoweth what*

Prov. 3. 8.
Mat. 6. 33.
Eſd 11. 26.
Lam. 3. 24.
Heb. 11. 26.
1 Tim. 4 8.
Mat. 6 33.
Ruth 2 16.
Gen. 27. 8.
Pſal. 34 10.
Mat. 6. 32.

you

you have need of: he ſaith not, that *wee know what wee have need of*, but *that our Father knoweth*: as if hee ſhould ſay, when you have need of health, your Father will ſend you health; when you have need of riches, your Father will ſend you riches; when you have need of liberty, your Father
Mat.7.11. will ſend you liberty: for he ſaith not onely, *that our Father knoweth what we have need of*, *but that he will give us the things which we need.* Therefore as children take no care for their apparrell what cloathes they ſhall weare, nor for their victuals, what meat they ſhall eat, but leave this care for
Mat.6.31. Pſal.34.10. and 25.5. their Father, ſo ſaith Chriſt, *Take you no care for my Father careth for you.*

He was not content to call *Godlineſſe gaine*, but he calleth it *great gaine*, as if he would ſay, *Gaine*, and more than *Gaine*: riches, and better than riches: a Kingdome, and greater than a Kingdome. As when the Prophets would diſtinguiſh betweene the Idoll gods, and the living God, they call him the
Deut.12.17. Mar. 47. 1.Tim.6.9. Phil.3 9. *great God*: ſo the gaine of Godlineſſe is called *great gaine*. The riches of the world are called earthly, tranſitory, ſnares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earneſt love of men from them, the holy Ghoſt brings them in with theſe names of diſdaine, to diſgrace them with their loves: but when he comes to godlineſſe, which is the riches of the ſoule, he cal-
Pro.34.9. Prov.4.9. and 13. Pro.8 11. and 8. leth it great riches, heavenly riches, unſearchable riches, everlaſting riches, with all the names of honour, and all the names of pleaſure, & all the names of happines. As a woman trims and decks her ſelfe with an hundred ornaments, only to make her amiable, ſo the holy Ghoſt ſetteth out godlines with names of honour, and names of pleaſure, and names of happineſſe as it were in her Iewels, with letters of commen-
Cant.4.1. dation, to make her be beloved. Leſt any riches ſhould compare with godlines, he gives it a name above other, and calleth it *great riches*, as if he would make a diſtinction between riches and riches, between the gaine of covetouſneſſe, & the gaine of godlineſſe, the peace of the world, and the peace of conſcience, the joy of riches, and the joy of the holy Ghoſt.

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The worldly men have a kinde of peace, and joy, and riches. But I cannot call it *great*, becauſe they have not enough, they are not contented as the godly are, therefore only godlineſſe hath this honour, to be called *great riches*. The gaine of covetouſneſſe is nothing but wealth; but the gaine of godlineſſe is wealth, and peace, and joy, and love of God, and the remiſſion of ſinnes, and everlaſting life. Therefore only godlineſſe hath this honor, to be called *great gaine*. Riches makes Gen. 3 6.
bate, but godlineſſe makes peace: riches breeds covetouſneſſe, but godlineſſe brings contentation: riches makes men unwilling to die, but godlineſſe makes men readie to die: riches often hurt the owner, but godlineſſe profiteth the owner and other. Therefore, only godlineſſe hath this honour, to bee called *great riches*. Such gaine, ſuch joy, ſuch peace is in godlineſſe, and yet no man covets it: and this is the quality of vertue, it ſeemeth nothing unto a man untill he hath it, as *Salomon* ſaith of the buyer, while he is in buying, hee diſpraiſeth the thing which he buyeth, and ſaith, *It is naught*, it is not Prov 20.14.
worth the price which ye aske; but when hee hath bought it, ſo ſoone as he is gone, hee boaſteth of his pennie-worths, and ſaith it is better than his money. So godlineſſe, before a man hath it, he ſaith it is not worth his labour, and thinkes every houre too much that he ſpendeth about it; but when hee hath found it, hee would not loſe it againe for all the world; becauſe he is now come to that, which followeth; to *be contented with that he hath*. Here *Paul* ſheweth with what a man ſhould be contented, not with one thouſand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reaſon why he ſhould ſo: becauſe no man knoweth what is fit for him ſo well as his carver. And therefore every one ſhould eſteeme ſo reverently of God, that hee think nothing better for him (for the time preſent) than that which God meaſureth forth unto him. For when Chriſt had no mony, he was contented; and when he wanted mony to pay tribute, he ſent for no more than he needed: he Mat. 17. 27.
might haue commanded 20. pounds as well as 20. pence. But to ſhew, that wee ſhould deſire no more than will ſerve

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our turne, hee would have no more than ſerved his nature. Now, becauſe Contentation is of ſuch a nature, that it can pleaſe it ſelfe with poverty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (ſaith *Paul*) wee owe to godlineſſe, becauſe it is not poſſible for a Wicked man to be contented; for as he is not ſatisfied with ſinne, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: libertie comes, and yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed; untill God come, and then hee ſaith, *My cup is full.* *Shew us thy Father* (ſaied *Philip*) *and it ſufficeth.* Nay, ſhew us thy truth, and it ſufficeth. *Now my ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid up for many yeares. The godly man hath found that which all the world doth ſeek, that is, *Enough.* Every word may be defined, and every thing may be meaſured, but *Enough* cannot be meaſured or defined, it changeth every yeare: when we had nothing, we thought it *Enough*, if we might obtaine leſſe than we have: when wee came to more, we thought of another *Enough*: now we have more, wee dreame of another *Enough*; ſo *Enough* is alwaies to come, though too much be there already. For as oyle kndleth the fire which it ſemes to quench, ſo *riches* come as though they would make a man contented, and make him more covetous. Therefore ſeeing contentation was never found in riches, *the Apoſtle teacheth to ſeek it in godlines, ſaying, Godlines is riches*, as though it did, not only make a man contented, but make a man contented with it ſelfe. He ſpeaks as though hee had found a new kind of riches, which the world never thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *he that drinks of this water ſhall thirſt no more*: ſo they that taſte of theſe riches, ſhall covet no more: but as the holy Ghoſt filled all the houſe, ſo the grace and peace, and joy of the holy Ghoſt filleth all the heart; that as *Joſeph* had no need of *Aſtronomie*, becauſe he had the ſpirit of prophecie; ſo he which hath Contentation, hath little need of riches: hee thinks not of the

Pſal. 23. 5.
Iohn 14. 7.
Luc. 12. 19.
Ioh 4. 13.
Act. 2. 2.
Gen. 44. 15.

Philo-

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of Law; for he retaineth a peace-maker within, which would mak al Lawyers Preachers, if men were so wise to take counsell of it. 1. Reg. 9. 25.

When the law is ended, if the man be not content, he is in trouble still: when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sickness, and poverty, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, even as *Adam* was warme though he had no clothes. Gen. 2. 25.

Such a commander is Contentation, that whersoever she setteth foot, an hundred blessings wait upon her: in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every griefe shee is a Comforter, like a sweet perfume which taketh away the evill scent, and leaveth a pleasant scent for it. As the Vnicornes horne, dipped in the Fountaine, makes the waters which were corrupt and noysome, cleare and wholsome upon the sudden; so, whatsoever estate godlinesse comes unto, it saith like the Apostles: *Peace be to this house*, peace be to this heart, peace be to this man. Luk 5. 9.

I may liken it to the five loaves and two fishes, wherwith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they have but little for themselves, yet they have something for other, like the Widdowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they have nothing. Mar. 12. 41. Luk. 22. 35. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I have another bread*: if shee want riches, shee can say, I have other riches: if shee want strength, shee can say, I have other strength: if shee want friends, shee can say, I have other friends. Thus the godly finde all Iohn 4. 32.

with-

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paul* saith after his conversion, that which hee could never say before his conversion, *I have learned to be content*. First he learned godlinesse, then godlinesse taught him contentation. Now (saith *Paul*) *I have learned to be content*: as though this were a lesson for every Christian to learne, *to be content*. For thus hee must think, that as God said to *Moses* when hee could not obtaine leave to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoever he giveth, he gives this charge withall, *Let this suffice thee*. As *Jeremie* saith, *This is my sorrow, and I will beare it*, so thou must say, This is my portion, and I will take it. This is the signe, whether godlinesse be in a man, if he have joy of that which he hath: for things which God giveth to the righteous, *Paul* saith, that hee giveth them to *enjoy*, that is, if he have much, hee can say with *Paul*, *I have learned to abound*; if hee have little, he can say with *Paul*, *I have learned to want*; that is, if hee have much, as *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joseph*, yet it cannot corrupt his minde, but as the net was full of fishes, and yet not rent, because they cast it not at Christs commands so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembers, that these things were given him to doe good, as *Hester* thought of her house: for if wee have little, it is like the little oyle which served the widow was little as it was. *A little with righteousnesse* (saith *David*) *is better than great riches to the ungodly*: for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with Christ, *But blessed are they which thirst after righteousnesse, for they shall be satisfied*: now they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied: but

1. Cor. 3. 16.
Phil. 4. 12.
Deut. 3. 26.
Ier. 10. 19.
1. Tim. 6. 17.
Phil. 4. 11.
Ioh. 21. 11.
Hest. 1. 14.
2. Reg. 4. 7.
Psal. 37. 16.
Mat. 5. 6.

thirſt more, as the ambitious, voluptuous, and covetous do: but *they that thirſt after righteouſneſſe, ſhall be ſatisfied*, albeit they have no riches, nor honour, nor pleaſure. If yee aske like the Virgin, *How can this be?* I anſwer: Even as *Adam* was warme without clothes, ſo God doth ſatisfie many men without riches. Though he was naked, yet he did not ſee his nakedneſſe, ſo long as he was innocent; but when hee began to rebell, then began hee to want clothes: ſo though a man be poore, yet he ſees not his povertie, ſo long as he is contented: but when he begins to covet, then hee begins to want riches, and from that day the curſe (in the firſt of *Aggeus*, Verſe 6.) takes hold on him: *Yee eat, but yet have not enough: ye drink, but ye are not ſatisfied: ye clothe your ſelves, but ye are not warme.* Indeed the covetous man ſeemes to draw the world to him with cords, his coffers are of Loadſtones, his hands like nets; his fingers like lime twigs: there it comes, and there it comes, one would think this man ſhould be happy one day. Gen. 2. 16.

When the churles barnes were full, hee bade his ſoule take reſt, thinking to gaine reſt by covetouſneſſe, that he might ſay, Riches gaine reſt, as well as Godlineſſe: but ſee what happened: that night, when he began to take his reſt, riches, and reſt, and ſoule, and all, were taken from him. Did hee not gaine faire? Would he have taken ſuch paines if he had thought of ſuch reſt? Covetouſneſſe may gaine riches, but it cannot gaine reſt: ye may think like this churle, to reſt, when your barnes, and ſhops, and coffers are full: but ye ſhall find it true which *Eſay* ſaith, *There is no reſt to the ungodly*: therefore the wiſe man, to prevent all hope of reſt, or honour, or profit by ſinne, ſpeakes as though he had tried, *A man cannot be eſtabliſhed by iniquitie.* Therefore he cannot be quieted, nor ſatisfied by the gaine of deceit, or bribes, or lies, or uſury which is iniquitie. Therefore bleſſed is the man whom godlineſſe doth make rich: *for when the bleſſing of the Lord maketh rich*, ſaith *Salomon*, *he doth add no ſorrow to it*; but, ſaith he, *the revenues of the wicked is trouble*, as though his money were cure. Wherefore Luk. 11 16. Eſa. 48. 22. Pro. 12. 3.

let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, *which theefe, nor moath, nor canker can corrupt*: these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworne for, and fretted for, and cousened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters: then Godlinesse shall seem as great gaine to us as it did to *Paul*: and he which loved the world most, would give all that he hath for a dramme of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Mal. 3. 14. 2. Sam. 19. 33. 2. Reg. 4. 13. Luke 5. 11.

Here then is an answer to them which aske, *What profit is it to serve God?* How happie was *Barzillai* that would not be exalted? What quiet had the Shunamite which cared not for preferment? When did the Disciples seeme so rich, as when they were willing to leave all? This shall be your gaine, when you are usurers of Godlinesse. Is not the word gone forth yet, which hath killed covetousnesse, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience: before you were vext with covetousnesse, but now the world shall vexe you too: for you shall never covet, nor lie, nor deceive hereafter, but a Sergeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a *memorandum* of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it: if they which are greedy still, could see what peace and rest, and joy goe home with them that are contented, though they may say with *Peter, Gold and silver have I none*, every man would be a suiter to Godlinesse that hee might have the dowry of Contentation.

Act. 3. 6.

If any here be covetous still, let him alwayes think, why *David* prayeth, *Turne my heart to thy law, and not to covetousnesse*: he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousnesse when

Psal. 119.

when it came upon him: he saith, *Turne my heart unto thy law and not to covetousnesse*, as though a man could not bee covetous, and have any leisure to thinke upon any good. But as *Iohn* baptized with water, so I can but teach you with words. Luke 3.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this Citie, that many Citizens of *London* have good wils, but bad deeds; that is, you doe no good untill you die. First ye are ungodly, that you may bee rich: and then you part from some of your riches, to excuse for some of your ungodlinesse. It may bee that some here have set downe in their wils, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes unto poore men. I doe marvell that you give no more when you are at that poynt: for *Iudas*, when he died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance. Be not deceived: for God doth not looke upon that which yee doe for feare, but upon that which yee do for love: if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, then God hath respect to your offering: but before, God hearkens how ye give your riches; first hee examines how ye came by them: for a man may be hang'd for stealing the money which he gives to the poore, because if he should count godlinesse gaine, much more should hee care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruits of covetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for Asses, they lose a better Kingdome than *Saul* found. If you be covetous, ye shall never have enough, although you have too much: but when ye pray, *Thy Kingdome come*, ye shall wish, *my Kingdome come*. If ye bee godly, yee shall have enough, though yee seeme to have nothing, like to the *Smyrnians*, of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsell shall I give you; but as Christ counselled his Disciples, *Be not* Mat. 27. 1. 2. Cor. 9. 7. Luke 19. 8. Num. 22. 17. 1 Sam. 10. 1. Luc. 11. 2. Revel. 3. 9.

il, 5.12. *not friends to riches, but make you friends of riches,* and know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, godlineſſe is not yet come to your houſe; for the companion of Godlineſſe is Contentation: which, when ſhe comes, will bring you all things. Therefore as Chriſt ſaith,

hn. 8.36. *If the Son make you free, you ſhall be free indeed:* ſo I ſay, if Godlineſſe make ye rich, ye ſhall be rich indeed. The Lord Ieſus make ye doers of that ye have heard.

Amen.

FINIS.

THE

THE AFFINITIE OF the FAITHFVLL.

Luke VIII.

19. *Then came to him his Mother and Brethren, and could not come neere him for the preasse.*

20. *And it was told him by certaine, which said: they Mother, and Brethren stand without, and would see thee.*

21. *But he answered and said unto them, My Mother, and Brethren are these which heare the Word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his Mother and his friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a work and many were gathered together to heare him, the Devill thought with himselfe, as the Priests and Sadduces did in the 4. of the *Acts*: If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore devising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to heare him againe: As he set *Eve* upon *Adam*, and made *Iobs* wife his instrument, when he could not hit it himselfe: so he sendeth Christs Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when hee was in this holy exercise, and call upon him while hee was preaching, to come away, and Gen. 3. 6. Iob 2. 9.

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away empty, and say where they came: We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though hee would carry us to heaven: but in the midst of his Sermon, came his *Mother*, *and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leave off speaking, as they thought he would: but, as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction betweene Christ and the Faithfull, than betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *heare the word of God and doe it*, shee is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet hee would not goe from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this work was not done for my Mother, neither shall it be left for my Mother. Thus hee caught the devill with his owne bait, and made his people more loving and attentive towards him, by

by that which Satan thought to disgrace him. Hee was so armed with the Spirit, that let the Devill tempt him, or the woman tempt him, or Princes tempt him, all is as one.

Here are two doubts, the first is the difference betweene the Evangelists: for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe: both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring this message, because many noised it after. Mat. 12.37. Mark 3.31. Luk. 9.20.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee.* You must understand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *James*, *Joseph*, *Judas*, and *Simon*: and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Iacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Country: Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family. Gen. 27.30. Deut. 15.1. Gen. 13.8. Gen. 12.13. M. 1.23.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come neere him for the preasse. Here were Auditors enow, Christ so flowed now with Disciples, that his mother could have no room to heare him: but after a while it was low water againe. When the

Mat.26.31. Shepherd was ſtrucken, the ſheep were ſcattered: when he preached in the ſtreets, and the Temples and the fields, then many flocked after him; but when hee preached upon the Croſſe, then they left him, which ſaid they would never forſake him; then there was a great preaſe to ſee him die, as there was here to heare him preach. And many of theſe which Mat.27. ſeemed like brethren and ſiſters, were his betrayers and accuſers, and perſecuters: ſo inconſtant are we in our zeale, more than in any thing elſe. Thus much of their comming and calling to Chriſt: now, to the doctrine which lieth in it.

Here bee two ſpeakers: one ſaith, *thy Mother, and thy Brethren are come to ſpeak unto thee*: The other ſaith, *Thoſe are my Mother and Brethren which heare the word of God and do it.* The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman: Then to ſhew that there is a neerer conjunction between Chriſt and the Faithfull, than the Mother and the Sonne. The firſt is written for our comfort; Exod.20. Touching the firſt, he which teacheth us to honour our Fa- Luke 2.46. ther and Mother, doth not teach here to contemne Father and Mother, becauſe he ſpeaks of another Mother, for it is ſaid, *that he was obedient to his Parents.* This he ſheweth, when being found in the Temple amongſt the Doctors, he left all, to go with his Mother, becauſe ſhe ſought him, ſo he honoured her, that he left all for her. This he ſhewed againe at his death, being upon the Croſſe, he was not un- Iohn.19.26. mindfull of her: for pointing unto *Iohn*, hee ſaid, *Mother, behold thy Sonne*: and pointing unto her, hee ſaid; *Behold thy Mother*: ſo he commended her to his beloved Diſciple before hee died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his Diſciples Mar.22.21. to give unto *Ceſar*, that which is *Ceſars*, and to *God*, that Luk.20.25. which is *Gods*: ſo he teacheth us here, to give unto Parents, Mat.19. that which is Parents, and to the Lord, that which is the Exod.20. Lords. When God ſaid *Honour thy Father and thy Mother*, hee did not give a commandement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *Honour them.*

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The first Commandement is, *Honour God*: the first Commandement is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denyed his Mother that one thing which she asked, he sheweth, that the Mother should not to be obeyed in all things. When Christ said: *You have but one Father and Master*, hee speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion. 2.Reg.2.20. Mat.23.9.

When *Paul* said, *Children obey your Parents in the Lord*, he meanes not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it commeth to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing: then as *Peter* answered the Rulers, so mayst thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye, Ephes.6.1. Rom.13.5. Act.4.19.

In *Matthew* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 18. he must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple.* Shewing that our love towards God should bee so great, that in respect of it, our love toward men should bee but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authority over us. Luk.14.26.

As none but God ſpeaks alwayes right, ſo none but God
en.6.2. muſt alwayes be obeyed: we are not called only *the Sonnes of men*, but we are called *the ſonnes of God*. Therefore as Chriſt anſwered his Mother, when ſhe would have him turne wa-
ohn 2. ter into wine, *Woman, what have I to doe with thee?* So wee ſhould anſwer Father and Mother, and Brethren, and Siſters, and Rulers, and Maſters, and Wife too, when they wil us to doe that which is not meet, *What have I to doe with you?* For to leave doing good, and doe evill, were no to turne water into wine, but to turn wine into water. *Peter* was not Satan: but when hee tempted Chriſt like Satan, Chriſt anſwered
Mat.15.23. him as he anſwered Satan, *Come behind me Satan*: ſhewing that wee ſhould give no more attention unto Father or Mother, or Maſter, or Wife, when they tempt us to evill, than we would give unto Satan, if he ſhould tempt us himſelfe.

Three things children receive of their Parents, Life, Maintenance, and Inſtruction. For theſe three, they owe other three: for life, they owe love; for maintenance, they owe obedience; for inſtruction, they owe reverence: For life, they muſt be loved as Fathers; for maintenance, they muſt be obeyed as Maſters; for inſtruction, they muſt be reverenced as Tutors. But as there is a King of Kings, which muſt be obeyed above Kings, ſo there is a Father of Fathers, which muſt be obeyed above Fathers: therefore ſometimes you muſt anſwer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe*: and ſometime you muſt anſwer as Chriſt anſwered, *I muſt go about my Fathers buſineſſe.*

When two milch Kine did carry the Ark of the Lord to
1 Sam.6.10. *Bethſhemeſh*, their Calves were ſhut up at home: becauſe the Kine ſhould not ſtay, when they heard their Calves cry after them: ſo when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Siſters, and thy Kindred to ſtay thee, but then thou muſt think of another Father, as Chriſt thought of another Mother: and ſo as thoſe Kine went on till the Lord brought them where the Ark ſhould reſt, ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is better

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to flie from our friends, as *Abraham* did, than to ſtay with ſome friends, as *Samſon* did with *Dalila*. Gen. 11.3. & 13.11. Iude 16.3.4. &c.

I may ſay, beware of kinſmen, as well as our Saviour ſaid *beware of men*, for this reſpect of couſenage made *Eli* his Sonnes Prieſts: and this reſpect of couſenage hath made many like Prieſts in England: this reſpect of couſenage hath made *Samuels* ſonnes Iudges, and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought *Tobias* into the Levites Chamber, and this reſpect of couſenage hath brought many Gentlemen into Preachers livings, which will not out again. As Chriſt preferred his ſpirituall Kinſmen, ſo wee preferre our earthly Kinſmen. Many priviledges, many offices, and many benefices, have ſtooped to this voyce; thy Mother calleth thee, or thy Kinſmen would have thee. As this voice came to Chriſt while hee was labouring, ſo many ſuch voices come to us while we are labouring. One ſaith, Pleaſure would ſpeak with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeak with you: another ſaith, a Deanery would ſpeak with you: another ſaith, a Biſhoprick would ſpeak with you: another ſaith, The Court would ſpeak with you. 1.Sam.2. 1 Sam.8.1. Neh.13.4.5.

When a man is in a good way, and ſtudieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would have thee ſtudy the Law, for by Divinity thou ſhalt attaine to no preferment, and thine owne flock will vex thee, or the Biſhop will ſtop thy mouth. This Mind ſometime turneth *Jonas* his ſailes from *Niniviе* to *Tarſhiſh*, and makes him burie his talent. Ionas 1.

If he be a Divine already, & preach his conſcience, a voice commeth unto him again, as this did to Chriſt, and ſaith, Thy friends would have thee to be quiet, or there be ſpies which do note what thou ſaiſt; or, there be fellowes that lie in wait for thy living: ſo ſometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is ſent with warre. Thus we are cum-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should incourage us: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

Mat. 19. 14. So soone as the children be borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enow: but we must learn to leap over all, as Christ leaped over this. If wee should *leave Father, and Mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Numb. 3 6. 7, 8.

Here is a Genealogie of Christ, which *Matthew* and *Luke* never spake of. As Christ saith: *I have another bread which you know not*: so he saith: *I have other Kinsmen which you know not.*

2. Iohn 1, S. *Iohn* writing to a Lady, which brought up her children in the feare of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. S. *Luke* speaking of certaine *Bereans*, which received the word of God with love, cals them *more noble men than the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those only he saith. *These are my Mother and my Brethren, which heare the Word of God and do it.*

Act. 17. 11.

Rom. 9 8. As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now

Gen. 1. Heb. 12. 9.

God

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaacks* flesh: but *Jacob* was blessed, because hee was of *Isaacks* Spirit. As wee love in the flesh, so Christ loveth in the Spirit: therefore he calleth none his *Kinsmen*, but them *which heare the word of God, and doe it.* Gal. 4. 28. 29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in us, as *Paul* saith, then we are Christs *Mother*: every one which will have Christ his Saviour, must be Christs *Mother*. The Virgin asked the Angel, *How she could beare Christ, seeing she had not knowne a man.* So you may aske, how you can beare Christ, seeing he is borne againe already. Gala. 4. Luke 1. 24.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceived him in her, the holy Ghost doth conceive him in them: hee was in her wombe, and he is in their hearts: she did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so it may be called, the wombe of the Sonne, which is the second Person. Mat. 25. Luke 21. 2. Cor. 3. 16.

Before these words it is said, that Christ asked, *Who are my Brethren?* As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which heare the word of God and do it.* To shew that Christ loveth us with an everlasting love; hee sheweth that hee doth not love us for any temporall things, but for that which indureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *John* saith, *He loveth in the truth*: so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred: but the true love Gen. 25. 28.

overcommeth hatred, as the truth overcommeth falsehood.

Now for this love; Christ calls them by all the names of love; his Father, and his Brethren, and his Sisters. In *Rom.* 6. they are called *his servants*; if that be not enough, in *John* the fifteenth they are called *his friends*; if there bee not enough, in *Luke* the foure and twentieth, they are called *his Brethren*; if that be not enough, in *Mark* 3. they are called *his children*; if that be not enough, here they are called *his mother*; if that be not enough in *Canticles* the fifth, they are called *his spouse*: to shew that he loveth them with all love; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christs love exceedeth them all; and the mother, and the brother, and the sister, and the child, and the kinsman, and the friend, and the servant, would not doe and suffer so much among them all, as Christ hath done and suffered for us alone. Such a love we kindle in Christ, when we *heare his word, and doe it*, that we are as deare unto him, as all his kindred together.

Now as we are his mother, so should wee carry him in our hearts as his mother did in her armes. As wee are his brethren, so we should prefer him, as *Joseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman.

Gen. 43. 43.

Now wee come to the marks of these kinsmen, which I may call the Armes of his house. As Christ saith, *By this all men shall know my Disciples, if they love one another*: so hee saith, by this shall all men know my kinsmen; *if they heare the word of God, and doe it.*

As there is a kindred by the Fathers side, and as a kindred by the mothers side; so there is a kindred of hearers, and a kindred of doers. In *Matth.* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one: for his word is his will, and therefore it is called his will, *Psal.* 119.

As hee ſpake there of doing, ſo he ſpeakes here of a certaine rule, which he cals, *the word of God*, whereby all mens workes muſt bee ſquared: for if I do all the works that I can to ſatisfie anothers will or mine owne will, it availeth me nothing with God, becauſe I do it not for God. Therefore he which alwaies before followed his owne will, when he was ſtriken downe, and began to repent himſelfe, hee preſently cryed out, *Lord, what wilt thou have me to do?* As if he ſhould ſay, I will doe no more as men would have me, or as the Divell would have mee, or according as the fleſh would have me, but as thou wouldeſt have me. So *David* prayed, *Teach me, O Lord, to doe thy Will*, not my will: for we need not to bee taught to do our owne will, no more than a Cuckoo to ſing cuckoo, her owne name. Every man can goe to hell without a guide. Acts 9.

Here is the rule now: if you live by it, then you are kin to Chriſt. As other kindreds go by birth and marriage, ſo this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and do*, are called his mother, which is the neereſt kindred of all. Therefore if you have the deed, then are you kin indeed: there is no promiſe made to hearers, nor to ſpeakers, nor to readers; but all promiſes are made to beleevers or to doers.

If you aske God, who ſhall dwell in the holy mountaine; he ſaith, *The man which walketh uprightly*: here are none but doers. If you aske Chriſt, who ſhall enter into the kingdome of Heaven, he ſaith, *Not they which cry, Lord, Lord*, (though they cry twice Lord) *but they that doe the will of my Father*: here are none but doers. If you aske him againe, how you may come to Heaven; hee ſaith, *Keepe the Commandements*: here are none but doers. If you aske him againe, who are bleſſed; he ſaith, *Bleſſed are they that heare the word of God, and do it*: here are none but doers. If you aske an Angel, who are bleſſed; hee ſaith, *Bleſſed are they which keepe the words of this Booke*: here are none but doers. If you aske *David*, who are bleſſed; hee ſaith, Pſal. 15. 2. Mat. 7. 22. Luke 18. Revel. 22. 7.

Psal.106.3. faith, *The man is blessed which keepeth righteousnesse*: here are none but doers. If you aske *Salomon*, who are blessed; he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed; he saith, *He which doth this is blessed*: here are none but doers. If you aske *James*, who are blessed; he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Esay 56.2. Iam.1.25. Mat.7.21. Rom.2.13.

Lest any man should look to bee blessed without Obedience, Christ calleth Love the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience all were to no end.

When *Michah* had got a Levite into his house, *Now* (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house*: so, many think, when they have gotten a Preacher into their Parish, Now the Lord will bee good unto us, now Christ will love us, now wee are good sonnes, seeing wee maintaine a Preacher amongst us. But *Michah* was not blessed for a Levite, nor your for a Preacher: but as you would have us to doe as we teach, so God would have you to doe as you heare, for you shall be no more saved for hearing, than we are for speaking.

Iudg.17.8.

Gen.1. When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a lively faith. When our Saviour would prove himselfe to *John*, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seene*; not only heard, but seene: so if wee will prove our selves to be Christs Kinsmen indeed, we must work that which may be seene, as well as heard. *John* was not only called, *The voyce of a cryer*, but *a burning Lamp*, which might bee seene: so all which are crying voyces, must be burning Lamps.

Mat.11.4. Luc.7.22. Mat.3.3. Iam.2.18.

James doth not say, Let me heare thy faith, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *The works which I doe*, (saith Christ) *beare*

Gen.18.2.

witnesse

witneſſe of me: ſo the workes which we doe, ſhould bear witneſſe of us: Therefore Chriſt linketh Faith and Repentance together, *Repent and beleeve the Goſpell, Marke* 1.15. Therefore I conclude, *That which Chriſt hath joyned, let no man ſeparate, Marke* 10.9.

Thus have I ſhewed you Chriſts preaching, a great preaſe hearing, his friends and kinſmen interrupting, and Chriſt againe withſtanding the interruption; by this you may ſee what a ſpite the Divell hath to hinder one Sermon: therefore no marvell though he cauſe ſo many to be put to ſilence; no marvell though he ſtand ſo againſt a learned Miniſtery; no marvell though he raiſe up ſuch ſlanders upon Preachers; no marvell though he write ſo many bookes againſt the Chriſtian Government in the Church; no marvell though he make ſo many non-reſidents; no marvell though he ordaine ſo many dumbe Prieſts; for theſe make him the god of this World: the divell is affraid that one Sermon will convert us, and we are not moved with twenty; ſo the divell thinketh better of us than we are.

Againe, by this you may learne how to withſtand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy ſiſter which tempteth, or thy kinſman which tempteth, or ruler which tempteth, or maſter which tempteth, or wife which tempteth. As Chriſt would not know his Mother againſt his Father; ſo thou ſhouldeſt not know any father, or mother, or brother, or ſiſter, or friend, or kinſman, or maſter, or childe, or wife, againſt God.

If the mothers ſuit may be refuſed ſometime, a Noblemans Letter may bee refuſed too; he that can turne his hindrance to a furtherance, as our Saviour did here, maketh uſe of every thing. Againe, by this you may learne how to chuſe your friends. As Chriſt counted none his kinſmen, but ſuch *as beare the word of God, and doe it*: ſo wee ſhould make none other familiars, but ſuch as Chriſt counteth his kinſmen. Againe, you may ſee the difference betweene Chriſt and the World: Chriſt calleth the godly

his kinſmen; be they never ſo poore, and we ſcorne to call the poore our kinſmen, be they never ſo honeſt; ſo proud is the ſervant above his Maſter. Againe, by this you ſee how Chriſt is to be loved: for when he calleth us his mother, he ſhewes us the way to love him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not that thou haſt a Knight to thy Brother, but glory, that thou haſt a Lord to thy brother. Hee which calleth *Abraham* his father, friend in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a Sonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you hvae.

Againe, by this you may know, whether you be kin to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhould bee ſhut out of Heaven that cannot reckon their pedegree from Chriſt. Here are the Armes now, whereby you may ſhew of what houſe you came; *If you heare the word of God and doe it*: then Chriſt ſaith unto you as hee ſaid unto them: *Theſe are my Mother, and my Brethren, and my Siſters*: You women are his *Siſters*, and you men are his *Brethren*: If you be Chriſts *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom.* 8. 7.

Laſtly, by this you may know the Divels kinſmen, and
Iohn 8, 48. therefore Chriſt ſaith, *You are of your father the Divell*, ſhewing that the Divell and the wicked are as neere kin, as Chriſt and the faithfull.

Now, as *David* ſaith, *Seemeth it a light thing unto you to be*
1. Sam. 18. 23. *the Sonne of a King, ſeeing I am a poore man, and of ſmall reputation?* So may I ſay, ſeemeth it a light thing to you, to bee the Sonnes of the King of Kings, ſeeing you are poore men, and of ſmall reputation? it is counted a great honour to
Heb. 11. 19. *Abraham, Iſaac*, and *Jacob*, that God was not aſhamed to be called their God: What an honour then is this, that God is not aſhamed to be called our Father? nay our Brother.

If

If the Israelites had such care to match with the servants of God, what a blessing is this to marry with the Sonne of God? therefore if any affect rich kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone up into Heaven, that we may have a friend in Court.

Joseph desired the Butler to remember him when hee stood before *Pharaoh*, and he forgot him, though he had pleasured him. But a theefe desired Christ to remember him, *when hee came into his Kingdome*, and hee received him into Paradise the same day, though he had alwayes offended: to shew that though we have beene as bad as theeves, yet we may have hope in Christ. Therefore, now we may conclude; You have heard the word, if you goe away and doe it, then you are the *Mother Brethren*, and *Sisters* of the heavenly King:

Gen. 10. 14.
Gen. 43. 14.
Luke 13. 42.

to whom with the Father and the Holy Spirit,
be all praise, majesty and dominion.
now and evermore
Amen.

FINIS.

The Declaration of Henry Smith, *to the Lord Judges, how he found, and how he left* Robert Dickons.

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold unto death,

HE said that hee had seene three visions by an Angell, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angell called him Elias, *whereupon hee affirmed that the Prophesie of* Malachy *remaines to bee fulfilled in him.*

He said that the Angell told him, that he should bee a Leaper two yeares, and a Bondman eight yeares.

He avouched, that his Father should be cast over into ignorance, and that all he had should perish.

He avouched, that there should be neither battell nor dearth in his Countrey for eight yeares, which is the time of his service.

He pretended that after two yeares, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth alwaies exercise his naturall power) he pronounced before us all, Now I am converted by Scripture; whereupon hee requested me to set downe his recantation, which he uttered in these words.

The Confession of *Robert Dickons* upon the first dayes Examination.

I Did beleeve my visions to be true before I heard the Scriptures prove the contrary, and now I esteeme them but a delusion of Satan. Therefore I desire to be set to learning for my owne salvation, and for the edifying of my brethren. Witnesses Wil. Dabridgecourt Esquire, Henry Smith, Edward Immims, Wil. Whaly, Hugh Peace *his Master, and a number moe.*

Robert Dickons.

This (I trust) he spake unfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of his

his degree, as your wisdome shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best judge how to quench, or how to kindle such sparkes.

The lost sheepe is found. *Henry Smith.*

Robert Dickons confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see, upon Valentines day was eight yeares, greene leaves, which was strange in Winter, for which cause I brought them home, and the leaves of the same Oake in Summer became red; it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeares.

The matter of the second Vision.

FOure yeares after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Iudge) I found a leafe printed in my chamber next morning, with those six sentences, saving only the first line: which leafe, unlesse it was lost out of my fellowes bookes, I know not how it came.

The mater of the third Vision.

THis time twelve month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found me afraid, that I had seene an Angell in a flame of fire, which called me Elias, *and bade me write all that I had seene and heard: hereupon I remembring my former sights and dreames, thought to make me strange unto men, and so turned all that which I had seene, as if God had shewed me visions: Here is all the matter and summe of my supposed visions. To this confession I take God for my Iudge, as I shall be saved in the latter day: but to the other I never swore, though I was never so often examined.*

Robert Dickons.

Upon this he yeelded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false title.

Henry Smith.

THE LOST SHEEPE IS FOVND.

1. John 4. 1.

Prove the Spirits, whether they are of God, or no.

NEither too bold, nor too credulous, as *John* sent to Christ, *art thou he that commeth, or looke me for another?* So send I unto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proved his authoritie to S. *John*? Goe your way and bring word againe to *John* what things yee have seene and heard, how that the blind see againe, the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receive the Gospell. These tokens the Lord used for an answer, because he would not that men should indanger their salvation, to beleeve every man that calleth himselfe Christ, or *Elias*, or a Prophet, unlesse he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the works that no man doth, beleeve me not. Therefore he saith againe, The workes that I doe, beare witnesse of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his understanding and answers: therefore the servants came back, and could not bring him, but told the Pharisies how their hearts were striken, No man ever spake as this man speakes. Therefore it is written of *Stephen*, they could not resist his wisdome and the spirit by which hee spake: Therefore the Disciples would

Luke 7.

Mat. 24.

John 10.

John 5.

Luke 2.

John 7.

Acts 6.

would not receive *Paul* before *Barnabas* gave witnes of him: Therefore all the Prophets prophesied of Christs comming, that when he came we should know him, and receive our salvation: therefore Christ hath foretold us all the tokens of his second comming, and all the signes which shall go before his day of judgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you, I have shewed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witnesse of *Elias*? Or who hath prophesied of *Elias*? Or who had received *Elias*? Or who hath said, of a truth this is a Prophet? O how necessary had it beene, that Christ amongst all other tokens of his comming, should especially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that destroier, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousnes, that man which no man shall accuse of sin, if there had been any such to come? sure we would have respected more that sign, than al the rest. But so it is that Christ hath forewarned us of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? Hath the Lord revealed all tokens unto us, & yet wilt thou be a token above number? He that commeth in without his wedding garment shal be thrust out, and shame shall come upon him which is without shame.

Acts 9. Acts 3. 24. Marke 13. 33. John 7. 40. Marke 13. 6. Matth. 22.

It is enongh for our beleefe, to say, that an Angell called thee *Elias*? Satan is transformed into an Angell of light: search the Scripture, saith Christ, those be they which testifie of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, saith Christ: if an Angell from heaven teach you any other doctrine than this, beleeve him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very Disciples: he which hath the gift of prophesie, let him have it according to the faith. You say, we are true in religion: if thou wert *Elias*, thou wouldest let us so continue. Why are we in the true Religion? because we truly beleeve the Scriptures: but the Scriptures so plain-

John 5. 39. Gal. 1. 8. John 3. John 8. Rom. 12.

ly, ſo often, ſo vehemently point unto us, that *Elias* is come already, that now we cannot beleeve him that calleth himſelfe *Elias*, unleſſe we falſifie the word of God. You therefore which ſay we ſtand in the true faith, and yet would inveigle us from the faith which we do hold, to beleeve contrary to his infallible Word, have a ſecret meaning to call us to one hereſie after another, which he may eaſily do, whoſoever can prove
Acts 9. 5. the Sonne of man a lyer, and go under the name of *Elias*. It is hard for thee to kicke againſt the pricke. Read, ſee, and behold,
Mat. 17. how the ſpirit conſents againſt thee: I ſay unto you that *Elias* is come already, and they knew him not, but have done to him whatſoever they liſted.

All the Prophets and the Law it ſelfe propheſied unto
Mat. 11. *John*; and if ye will beleeve it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* veri-
Mat. 3. ly when he commeth, firſt reſtoreth all things; but I ſay unto
Mat. 14. 10. you, *Elias* is come, and they have done unto him what they would, as it is written of him: *John* ſhall go before him in the
Luke 1. 17. ſpirit and power of *Elias*, to turne the hearts of the fathers to their children. What ſay you to all theſe which beare witneſſe againſt you? Do all the Evangeliſts ſpeake in Parables? Was not *Elias* come, becauſe they knew him not? If the
Iohn 1. Scribes and Phariſes had taken *John* for *Elias*, then would
Iohn 8. you have ſaid the cauſe is plaine: for all men beleeve that *Elias* is come. But now the Scribes knew him not: though Chriſt ſay, he is come, yet you will not know him: What is this
Rom. 12. but to confeſſe the Scribes, and deny Chriſt? You therefore which ſpeake not the words of God, are not ſent of God: you which continue not in his ſaying, are not his Diſciples: you which propheſie not according to the faith, have not the right gift of Propheſie. This is the ſentence of truth, under which if *Elias* fall, all the falſe Prophets cannot raiſe him up againe.

Now ſhew thy teſtimony *Elias*, thou art of age, an-
Iohn 9. 23. ſwer for thy ſelfe. How many *Eliaſes* will you make? or
Mat. 17. of what *Elias* did Chriſt ſpeake? his Diſciples underſtood
Mat. 9. him of *Iohn*, for unto him the Iewes had done what they would:

would: or that *Elias* was to be fulfilled? not he that was propheſied? or what *Elias* did the Scribes thinke ſhould firſt come, before the Sonne of man ſhould riſe from the dead? or to what propheſie did they leane, why they ſhould looke for *Elias*? did they not ſtand upon the propeſie of *Malachie*? Yea no queſtion, for they had no other to truſt unto: but Chriſt made anſwer to his Diſciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachie* was come already: for they knew no other but of *Malachie*: and the Apoſtles asked him in their meaning; to give anſwer unto the Scribes. If Chriſt ſay, *Elias* is come already, doth he not meane that *Elias* which was propheeied and expected, is come already, that the Scripture might be found true? No truth can ſay that he meant any other: then if *Elias* which was propheſied, be come alreadie, how canſt thou be he which was propheſied? The Apoſtles ſaid, the Scribes looked for *Elias*; Chriſt ſaid *Elias* is come already: is not this as much as if he had ſaid, let them looke for him no more, for he that is come ſhall not come againe: if we were now to looke for another, he that comes not in at the doore, is not the right ſhepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wiſely, you would have come before Chriſt, ere he had broached theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulous perſon would have ſaid, This may bee *Elias*. If Chriſt had not come when Chriſt came, then Saint *Patricke* had been Chriſt. Can you not be content to thinke as the Apoſtles did? Sure it is, they knew not that any *Elias* ſhould ariſe in thoſe daies, but accounted the Propheſie of *Malachie* fulfilled, when they heard Chriſt give ſentence thereof, and they all in one ſpirit underſtood him of *Iohn*. Furthermore all the Prophets propheſied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Miniſters of the Lord. So that if you will interpret a Prophet as they were in the old law, by this ſentence, you cannot be a Prophet, but if you ſay that place of *Mathew* is not ſo to be underſtood, then you muſt

Mala. 4. 5.

Mat. 17. 10.

You have as much reaſon for Elias, as the Jewes that thought Chriſt called for Elias when he ſaid, Eli, Eli, lama ſabachthani. Pſal. 78. 39. Iohn 10.

An Iriſh devotion.

Mat. 17. 19. Mat. 21.

must needs construe it thus, that all the Prophets prophesied to *Iohn*, that is, that all, which any of the Prophets said to *Elias* they prophesied in meaning to *Iohn*, and so *Malachies* pro-
Luke 17. phecy is fullfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the Prophets prophesied, is the *Elias* which was to come.

You grant that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there, for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing
Iohn 8. with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? Christ had faith, they which doe the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, he meant not that *Elias* which was taken up in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you
Luke 1. be *Elias* at all, you are *Elias* aswell at one time as at another. *Elizabeth* could not chuse but call her sonne *Iohn*. *Mary* was warned before she was delivered, to call her fruit *Iesus*.
Luke 3. Your Angell speakes to none but to your selfe: Makes God
Acts 9. Prophets in such secret? The holy Ghost lighteth upon
John 12. Christ in the likenesse of a Dove, that *Iohn* might see and beare witnesse: *Paul* was striken down to the ground in the sight of all his companions: a voyce came from Heaven that the people heard, and Jesus answered, This voice was not
John 1. becaus of me, but for your sakes: but of this Angell I may say, he which intendeth evill hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come againe, but one in the

spirit

ſpirit and power of *Elias*, (as I have proved before) and this was *Iohn*, but he would not call himſelfe *Elias*, nor ſay hee came in the ſpirit and power of *Elias*, though God had given him both his Spirit and power. This was *Iohns* modeſtie, to humble himſelfe, as Chriſt advanced him: ſo hee ſaid, I am not a Prophet, and yet he was a Prophet, and more than a Prophet. Thou child (ſaith his Father) ſhalt be called a Prophet of the higheſt. So little *Iohn* reſpected the name of *Elias* or of a Prophet. But are the Prophets of the old Teſtament, or the Prophets of the new Teſtament to bee fulfilled in our daies? I thought the Prophets had determined about Chriſt, and that Chriſt had propheſied of us: thus S. *Paul* taught the Hebrewes before *Elias* came: hold faſt *Elias*, for if this be true, thy kingdome is but ſhort. But I come nearer unto you, doe you beleeve, as S. *Iohn*, as a Prophet, or an Apoſtle? Then you can ſhew me your faith by your workes. Theſe tokens, ſaith Chriſt, ſhall follow them that beleeve: They ſhall caſt out devils in my name, they ſhall ſpeake with tongues, they ſhall drive away Serpents: if they drinke poyſon, it ſhall not hurt them, and they ſhall heale the ſick, by laying on their hands. If you cannot doe all theſe, or none of theſe, then I may beleeve as well as *Elias*: ſhall he that is full of the Holy Ghoſt be unable to yeeld one token of faith? hold faſt *Elias*. But whether you be a true Prophet or a falſe, yet you ſhall have power to caſt out devils, for the falſe Prophets ſhall come unto me (ſaith Chriſt) and ſhall ſay, we have caſt out devils in thy name. But if thou be but a petifogger, and have no cunning, but ſet a face on things, then take heed how you adjure theſe ſpirits, leaſt they turne upon you againe, and ſay, Jeſus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomſoever thou ſerveſt, the ſame ſhall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter, under your name, If I be a falſe Prophet, what falſe doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghoſt ſhould ſpeake within you, and the Spirit of truth ſhould leade you into all truth, as it is written. And if you had the Spirit of *Iohn*,

Luke 1.

Hebr. 11.

Mark 16.

Luke 1. 15.

Matth 7. 22.

John 16. Luke 11.

1 King. 22.1. *Iohn*, as *Iohn* had of *Elias*, then you shall be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that which God puts into his mouth; but you erre, and that against God, and against his Word, and yet you
1 aske what false doctrine have I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensam-
Iohn 1. ple of Christ, which you should follow. If I beare witnesse of
2 my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that never either Protestant or Hereticke avouched: the Creed saith plainly, his body was buried, and if in this Article we doe not beleeve truly, how say you that we are in the true religion, which are not yet come to the know-
3 ledge of our salvation? You avouch stifly that the Patriarkes before Christ remained in hell, where was no darknesse but light; I stand not to refell absurdities, I rather looke for your proofe, than you to expect my confutation, some have said, in *Abrahms* bosome, some in *Limbo Patrum*, some in Heaven, and some in Hell: but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate Hell is, and to what purpose it serveth since Christ fetched his Patriarkes
4 forth of it. You say that Christ knew all things saving the day of the Resurection: which will not stand with his humanity, for so he knew not all things; nor with his Deitie, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at Schoole:
5 You pervert the words of *Matthew* 17. Hee saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a busie argument to no purpose: shall this be your proceedings to falsifie the truth to prove a lye? what doctrine
2 Thes. 2 3. is this that shall destroy all things? Antichrist is called the son

of

of perdition, becauſe he deſtroyeth other, and ſhall be deſtroyed himſelfe. My power, ſaith *Paul*, is to edification, not to diſtruction: conſtrue thy words wiſely, for if the ſheepe heare his voyce, they will thinke that the Wolfe comes rather than the true Shepheard. Did *John* thy office, and did he not deſtroy? Had *John* thy power, and could he not deſtroy? In this word all thy doctrine is manifeſt: if *Matthew* ſay deſtroy, then *Elias* doctrine ſhall ſtand for truth: but if *Matthew* ſay (Reſtore) then *Elias* ſhall be content to goe for a falſe Prophet, becauſe thou haſt changed the truth into a lie. You propheſie that your father ſhall be caſt over into ignorance, and all that he hath ſhall periſh. Now *Elias* expounds how he meaneth to deſtroy, and firſt he beginneth with his Father: O miſerable childe for whom his Father is accurſed: was *John Baptiſts* Father caſt over into ignorance? was *Mary* accurſed? did their cattell periſh? No, thou ſhalt have joy and gladneſſe, ſaith *Gabriel* to *Zacharias*, *Elizabeth* was filled with the Holy Ghoſt, ſaith *Luke*; Bleſſed art thou among women, ſaith the Angel. Is it true *Elias*? this will go hard on thy ſide. You would beare men in hand, that never plague, nor dearth, nor earthquake, nor waters ſhall touch your countrey, ſo long as you continue amongſt them. This is more than ever was granted Chriſt: what ſhall wee think? they promiſe liberty, ſaith *Peter*, and they themſelves are bond-ſervants. Ah Lord God (ſaith *Jeremy*) behold the Prophets ſay to them, ye ſhall not ſee the ſword, neither ſhal famine come upon you, but I wil give you aſſured peace in this place. Then the Lord ſaid unto him, they propheſie lies in my Name. I have not ſent them, I ſpake not to them, but they propheſie unto you a falſe viſion, a divination, a vanity, a deceitfulneſſe of their owne heart, and they themſelves ſhall periſh by the plagues, from which they exempt their Countrey, without my commandement. You avouch that Religion is moſt ſincerely profeſſed, and throughly purged from ceremonies in *England*: Now I would that *Elias* were not a falſe Prophet. But here I deſcrie, that *Elias* the Prophet knoweth not what is done beyond ſeas. No *Elias*,

Gal. 1. 10.

Luke 1. 17.

6.

7.

Jer. 14. 13.

8.

Geneva

Geneva is yet to learne of *England*. I would all the wiſedome of *Elias* could move *England* to learne of her ſiſter *Geneva*, then ſhould we have more Religion, and leſſe Ceremonies.

9. You pretend that *Calvin* was a good man, and yet in your Article of Chriſts deſcent, you make him a plaine reprobate, for he never beleeved as *Elias* doth. You terme your
10. three apparitions, viſions, and yet you doe ſay they were true; wherein you will beguile your ſelfe, becauſe you goe further than your knowledge: you know not what a viſion
1. ſt: 12. meaneth: but reade, and you ſhall finde that viſions are falſe. Though *Elias* make a mingle mangle of truths, and ſeemings together, as though you could dreame and bee awake: either all muſt bee a viſion, or part of a viſion, all truth, or no truth. You ſay, your ſoule was taken from your
2. Cor. 12. 11. body, indeed Saint *Paul* durſt not ſay ſo, leſt any man
11. ſhould thinke of him, above that which hee did ſee him to bee, and that he heard of him: but *Elias* had need ſpeake for himſelfe, for no man will ſpeak for him. But Chriſt ſaith, the word which I ſpeake is not mine, but the Fathers which
Iohn 14. ſent mee. Marke the ſtrong reaſons of our new Prophet, hee proves not as we doe, by *Scriptum eſt*, but doth ſpeake as one that hath ſome authoritie, *ipſe dixit*: for how would you have him prove elſe that hee walked upon the clouds, and that the roofe opened to let forth his ſoule? I feare his time is not yet come to prove this by *Scriptum eſt*. But what ſaith *Paul*? Say I theſe things of my ſelfe? ſaith not the Law the ſame alſo? This geere will not hold, *Elias*, you did not looke well at the knitting, how theſe things would agree.

2. Cor. 12. 6. *Paul* refraineth to glory of himſelfe, becauſe men ſhould
12. not account him above that which they ſaw in him, *Elias* boaſteth himſelfe of ſecret viſions, becauſe hee would that men ſhould account of him above that which they ſee in him
Mat. 16. 20. to be Chriſt would not be known before his time, *Elias* will be a Prophet before he can propheſie. Be ye followers of me,
1. Cor. 1. 18. ſaith *Paul*, and looke on them that walke ſo, as ye have us

for

for an example: therefore faſhion thy ſelfe to *Paul*, and we will looke on thee: for he that commendeth himſelfe is not allowed, but he whom the Lord commendeth. Is this man likely to have revelations, which cannot reveale any more unto us then we know? God did beare witneſſe unto the doctrine of the Apoſtles, with ſignes and wonders, divers miracles and gifts of the Holy Ghoſt. Is *Elias* alſo among the Apoſtles? Well: he is the leaſt of the Apoſtles, we will not looke for wonders, we will crave but truth. Heb. 2.

The Prophet which ſpeaketh a word which I have not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? marke if the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. Deut. 18.20.

Is it come to paſſe that the word of *Matthew*, Reſtore, is turned to deſtroy? Is it come to paſſe, that *England* is before *Geneva* in ſincere profeſſion? wee ſee (alas) it is not ſo: therefore wee know the Lord hath not ſpoken to this man, but he ſpeaketh of himſelfe, therefore thou ſhalt not bee afraid of him, ſaith God. You were ſicke as nature inclined, and you ſay that the Angell propheſied you ſhould bee a Leper: you were bound prentiſe as others bee, and you ſay the Angel propheſied you ſhould be a bond-man: your Countrey hath done well, as many moe: And you ſay the Angel propheſied it ſhould fare well for your ſake. This is to propheſie of the weather, when the time is paſt. Who cannot have enough of ſuch Angels, if men would beleeve them? yet *Hanno* wrought with more credit then this, hee taught birds to ſing, *Hanno is a God*, and when they had learned their leſſon, hee lets them flye in the ayre, and whereſoever they came they cryed, *Hanno is a God*. This had ſome miracle in it, but *Elias* will face us out with a card of tenne.

This is but a young Devill. You affirme, that at the deſire of the proud, *Elias* is beheaded: this is Propheticie indeede, it paſſeth my underſtanding. The Spirit of truth ſpeaketh plainly to edifie in truth, and giveth under-

derstanding to the simple, but the Spirit of Sathan leadeth
Psal. 1. 19. mens minds to construe his saying as they list, that under ambiguous words he might sow erronious opinions, & contention amongst men. These are the wels, without water, or those which bee deepe that men can draw no water out of
2 Pet. them. This sentence cannot be verified, unlesse you make *Iohn Elias*: and so we receive your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, if I bee a false Prophet, what evill have ever I done? or where is the person that can accuse me of sinne? Christ might very well say so, which had power and reigned over sinne: but *Elias* is a man subject to infirmities, as we are, so
James 5. saith *Iames*: But was there any Prophet or Apostle whom man could not accuse of sinne? O *Solomon*, thou wast not the wisest man, if a child be wiser then thou! O *David*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises; if no man rebuke thee of sinne, thou hast no faithfull friend; if no man could accuse thee before, now I accuse thee of sinne, thou
Psal. 89. hast made thy selfe wiser then the wisest, and thou hast said, I am purer then he which is a man after Gods owne heart. Woe bee to that holinesse which leadeth in hypocrisie unto damnation. Indeed I heare well of your conversation towards all men, and I am heartily sorry that such a good life should impart credit unto a false doctrine. I lament that the wisedome of the flesh should bee readier to godly workes, then the wisedome of the Spirit. It may pitty a good heart that a body so well mortified from sin, should not have a spirit fitted unto it. But what doe you thinke of these false Prophets? Shall they not make a shew of godlinesse? Shall they not set forth a kinde of good workes (as the Papists doe to merit heaven?) yea, no doubt, else Christ would never
Matth. 23. 27. have said, They shall be able (if it were possible) to seduce
2 Cor. 11. 14. the Elect. Satan himselfe is tranformed into an Angell of light, therefore it is no great thing if his Ministers bee transformed into the Ministers of righteousnesse. The Damsell
Acts 16. cried after *Paul* and *Barnabas*, These men are the servants

of

of the moſt high God, which ſhew unto us the way of ſalvation, and yet he had a foule ſpirit; *Judas* kiſſed, and yet hee betrayed: *Pilate* waſhed his hands, and yet hee was guilty: Sathan alleadged Scripture, & yet he was but a divell: ſome preach Chriſt of envy and ſtrife, and ſome of good will, ſaith *Paul*. If the falſe Prophets riſe not in theſe dayes, when ſhall they come? if they confeſſe not many truths, how ſhall their lies be credited? if they make not a ſhew of Good workes, how ſhall they be held for Prophets? Whatſoever thou art, *Elias*; the falſe Prophets ſhall come daily, they ſhall come in ſheeps cloathing, and they ſhall call themſelves great men; and they ſhall ſpeake ſtrange words, they ſhall worke wonderfull things, and they ſhall ſeeme holy amongſt men, and ſhall deceive many, but the end ſhall try them. *Judas* received thirty pieces, but after he caſt them downe: Thou mayſt win glory among ſome, but when deſperation ſhall ſee from whence his torments came, then they ſhall cry, Wo unto that Prophet. Woe unto that Prophet. Caſt downe thoſe thirty peeces, if thou be not a child of perdition as *Judas* was, caſt downe thy falſe name, caſt down all which thou hopeſt to gaine by that curſed ſpirit: doſt thou not know that he is a lyer? what doſt thou look for at his hand? build againe the things that thou haſt deſtroyed, then *Saul* ſhall be called *Paul*; if it be ſuch a glory to be called a falſe Prophet, why doſt thou call thy ſelfe a true Prophet, and detract from thy praiſe? if thou haſt not thy reward here, where wilt thou call for it? is the dragon become ſo familiar? is hell fire become ſo tolerable, that any man ſhould looke for eaſe with the divell, and make his paſtime to lead a number after him into hell? Truely *Elias*, thou canſt not ſeduce the Elect, for their names are written in the booke of life, and the Lord hath promiſed, no man ſhall plucke them out of my hands. Alas, wilt thou loſe thy ſelfe, to loſe thoſe that are the children of perdition already? This is a ſtrong deluſion: yet a little neerer to thee, and if thou canſt ſuffer me, even to thy heart, thou art *Elias*, and thou muſt preach, wilt thou teach a new doctrine? accurſed be that man: wilt

Phil. 1. 15.

Gal. 2. 18.

John 10.

Gal. 1.

thou teach the truth? thou sayest we know that already: but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyne thy selfe with the Disciples? Why doth not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might beleeve; for so did the Jewes when *Peter came*: and so did the Gentiles where *Paul* preached: and as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he revealeth his secrets to his servants and Prophets. Amongst the people some said he is *Elias*, some *John Baptist*, some a Prophet; but the Disciples had him strait before he told them, Thou art the sonne of the living God. For the Spirits of the Prophets are subject to the Prophets: so saith *Paul* which had the Spirit of God. My sheepe know my voice, (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect do not beleeve? It is I, saith *Elias*, and none elle: God grant that never false Prophet find no more credit.

Acts 14. Acts 10. Amos 3 7. Matth. 16. 1 Cor. 14. John 10.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not beleeve, or is not your time yet come, wherein men shall beleeve you? Why then doe you speake for credit before your time? or why doe you bid us believe you? I am weary of these tales, and have beene too long in reproving that spirit, which I trust no brother will beleeve. Marke therefore, you shall heare, in a word, all which I have spoken: you which beare witnesse of your selfe, which have done nothing wonderfull, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath Prophesied, whom no Brother hath received, which are not in the number of all the tokens, which come without your wedding garment, which prophesie not according to the faith, which lead us from our beliefe, which make the Son of man a lier, which confuse the simplicity of the Apostle, in parables, and figures, which confesse

Mat 17. 12. Luke 1.

the

the Scribes, and deny Christ, which presume Christ did not respect the Prophesie, which come before you bee bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which understand not Christ as his Disciples, which make the Spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old Testament fulfilled before Christ, which have not the tokens which follow them that beleeve, which come to destroy, whose father is accursed, which priviledge your countrey above all the promises that were granted to Christ, which teach false doctrine, which pervert the text of the Scripture, which prophesie of things when they are past, which speake darkly to divers senses, which cast your selves in your own sayings, which proclaim, Who can accuse me of sinne, which glory of your self above that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspitious dayes, which make a shew of holinesse, which confesse truths to inferre lies, which cannot joyn your self to the Disciples: what are you a true Prophet or a false? If these be the markes of a true Prophet, how shall wee try spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleeve the truth: therfore he which takes *Elias* with all these markes for a true Prophet, by *Elias* own sentence is in a wrong beliefe: let us therefore keep the profession of our hope without wavering, for he is faithfull that promised. Bee not suddenly moved from your minde, nor troubled neither by spirit, neither by word, neither by letter, as if it were from us. If a dreamer or Prophet rise amongst you, and give you a signe or wonder, and the same signe come to passe, and he shall say standing say, let us goe another way: ye shall not hearken unto his words: for the Lord proveth you to know whether you will love him with all your heart. The Prophet of whom *Jeroboam* stretched out his hand, was charged by word from heaven, neither to eate nor to drinke, nor

Heb. 10. 23. 2 Thess. 2. 2. Deut. 13. 2. 1 King. 13.

turne againe the ſame way hee came, but hee was gone a-
man of Bethel over-tooke him, and ſaid; I am a Prophet al-
1 Kings 8. ſo as thou art, and an Angel ſpake unto me, bring him againe
to thy houſe, and let him eate and drinke with thee, but hee
lied unto him, yet he went with him, and did eate: but as
they ſate at the Table, the Lord ſpake to the man of Bethel.
Becauſe thou haſt not done as the Lord commanded thee, but
turned againe and eaten, thou ſhalt not come home to bee
buried with thy Fathers. And as hee was gone, a Lion met
him by the way, and ſlew him. God ſpake once to *Balaam*,
but *Balaam* beſought God to ſpeake unto him againe, and
ſo the fooliſh Prophet was rebuked of his Aſſe, becauſe hee
tempted God to alter his Commandment. How long looke
we after deceitfull ſignes? How long hault wee betweene
two opinions? If the Apoſtles ſpeak the truth, believe them,
if *Elias* ſpeake the truth, heare him: a Prentice in Mansfield
calleth himſelfe *Elias*: but *Thomas* will not beleeve, how
John 20. ſhall *Thomas* bee made to beleeve? Put to thy hand *Thomas*,
and feele my wound. So ſhew me thy teſtimony *Elias*, let
mee feele your heart, let mee ſee your workes, let me heare
your faith, your wiſedome, your knowledge, and what you
can foretell to come: If you will not come to this reckoning,
then I ſay no more, but warne all men to beware. If I had
not knowne the truth, I would have thought this man had
ſpoken truth.

God is my witneſſe, I have ſuffered the Spirit to ſpeake
unto thee, becauſe I ſeeke thy converſion; but if thou wilt
not returne, while mercy is ready, I bring thee ſorrowfull
tidings, when Satan ſhall not help thee, the rack muſt prove
this doctrine; Wilt thou heap God and the Divell, and Man
upon thee all at once? O wretched creature, and miſerable
Prov. 23. 17. Prophet! Who is able to ſuſtaine? My ſonne (ſaith *Salomon*)
if thy heart be wiſe, my heart ſhall rejoyce, and I will be glad
over thee: ſo I, which have gone thus far to bring thee unto
Chriſt, if thy portion bee amongſt the righteous, and thou
haſt an houre yet wherein thou ſhalt bee called, if thou canſt
goe with mee, and it may pleaſe the Divine Providence to

call

call thee at my voyce: I will ſing praiſes, I will give thanks, I will ſay unto my ſoule in all her troubles, Rejoyce my ſoule, remember ſince thou prayedſt for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy converſion ſhall not be hid from *Iſrael*: pitty thy ſelfe before the day of payment, and alwayes remember the ſentence of *Gamaliel*, which never lighted falſe: If thou bee not of God, thou ſhall come to nought, and thy end ſhall be worſe than thy beginning. Acts 5.31.

John 12.48.

The word that I have ſpoken, the ſame ſhall judge you in the laſt day.

FINIS.

Questions gathered out of his owne Confession, by Henry Smith; *which are yet unanswered.*

WHether you are sure you shall live these three yeares, because you say, after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shal you be able at any time to interpret the truth of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall live chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath been neither pestilence, nor dearth, nor warre, nor earth-quake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angel so promised? Is this more then ever was granted to Christ?

What Bible or Translation meane you, when you say, this Bible is truly translated?

Whether it be necessary to salvation, to beleeve all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleeve the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to bee preached unto Lay-men? What free-will had *Adam*? And what free-will remaineth unto us?

What Scriptures are Canonicall, and which are not Canonicall?

Whether

Whether a man may marry his childe with a Papist, or other Heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether in some cases, a Minister may not be non-residens?

Whether Hereticks, living to themselves, without corrupting others are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can read and say, *Verbum caro factum est.*

Whether Christ was, or is, or shall be known, and preached unto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What think you of the Antipodes, and those monstrous people which live in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this, and where, and to what purpose now it serveth? and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomy, Physiognomy, Palmistry, casting of a figure, of musicke in the Church? &c.

What think you of our Common prayer book and Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they have it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Divinity, as you have done?

Whether the font, surplesse, cappes, tippets, bells, holydayes, fasting dayes, and such like ceremonies, are better observed, or omitted?

Whether they which are called Protestants, or those whom we call Puritans be of the purest religion, and most reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit?

Whether our joyes in Heaven shall be, to all equall, and

the

the torments in hell, to every one alike? and whether wee ſhall ſee, and know one another.

Where was the ſoule of *Lazarus*, while his body was in the grave?

Whether *Elizeus* curſing the little children, did not ſin.

At what age and ſtature ſhall all riſe, in the reſurrection? and whether the wounds and ſcars ſhall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that ſaid, Chriſt had an unclean ſpirit, and caſted out divels by *Belzebub*, did they ſin againſt the holy Ghoſt?

Whether images be in no reſpect tolerable, and whether a man remembring Chriſt by ſeeing the croſſe, doth ſin.

Which is the greateſt ſinne that reigneth this day in England?

How is the ſoule created in man, and when it commeth, and how, or in what part it is placed in the body?

In what eſtate ſhall the Sunne, and Moone, the Heavens, and Elements be after the laſt day, when there ſhall bee no creature upon earth?

What thinke you of playes, and repreſenting divine matters, as in pageants?

Whether all things amongſt the faithfull Chriſtians ought to be common? *Acts* 4. 32.

What doe you thinke concerning the Biſhopping of children?

What City is deſcribed of *John* in the ſeventh of his Revelation?

Whether did the Apoſtles know ſufficiently their ſalvation, before Chriſt died and roſe againe?

Anſwered to every point, or yeelded

Henry Smith of Hoſbands Bireſwell, at the commandement of the right worſhipfull his Uncle, Maſter Brian Cave, high Sheriffe of Leiceſter-ſhire.

FINIS.

GODS ARROW AGAINST ATHEISTS

By Henry Smith.



LONDON:
Printed for *John Wright*, at the sign of the Kings-head in the Old-Bayley, and *George Sawbridge*, at the Sign of the Bible on Ludgate-hill. 1656.

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A Table of ſuch Chapters, as are handled in this Book following.

IN the firſt Chapter, is contained the abſurdity of Atheiſme and Irreligion, with the confutation thereof.

In the ſecond and third Chapter, the Chriſtian Religion is approved to be the only true Religion, againſt the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is diſproved to be the true Church of God.

In the ſixth Chapter, the Browniſts and Barrowiſts, with their deteſtable Schiſmes are confuted, and our Church approved to be the only true Church of God.

A Table of the Chapters, as they stand in this Book
followeth.

In the second Chapter, the Christian Religion is opposed to the enmity, Religion against Religion.

In the third Chapter, the Testimony of Antiquity.

In the fourth Chapter, the Church of Rome is disproved to be the true Church of God.

In the fifth Chapter, the Romish Faith and Doctrine is proved to be the only true Church of God.

GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be worshipped.

ATheisme and Irreligion was ever odious even among the Heathen themselves insomuch as that *Protagoras*, for that he doubted whether there were any God or no was by the Athenians banished out of their country. *Diagoras* was such a notorious Infidel, that he held ther was no God; him, and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith, *there was never any Nation so savage, or people so barbarous, but alwayes confessed that there was a God?* whereunto they were led even by the light of nature, and naturall instinct. For the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distresse that commeth upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to dye or fall into great misery, they of all others would

1. *Arg.* *Consent of the Heathen, and confession of all Nations.*

Cicero lib. de natura Deor.

2. *Arg.* *Instinct of Nature.*

Tertul. in Apolog.

Seneca lib. 1. de Ira.

shew themselves most fearful of this God, as *Seneca* himself declareth: insomuch as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to hear an Atheist at his dying day, preach God (*when he asked God and all the world forgiveness*) then to hear all the Philosophers in the world dispute the point: for that at this instant of death and misery, it is like that such do speak in earnest and sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Cajus Caligula* (that wicked and incestuous Emperor) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not unpunished (for by his just judgement he was slain by some of his own officers:) so whilst he lived, he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not only to cover his head, but also to get himselfe under his bed, and there to hide himselfe for feare. Whence I pray you, came this fear upon him; but that his owne conscience did tell him (howsoever in words perchance he would not affirm so much) that there was a God in heaven, able to quaile and cast down his pride and all the Emperours of the world, if he listed, whose thunderbolts were so terrible as that justly by his own example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Deus*, of the Greek word *Theos*, which signifieth fear, because the fear of him is planted and ingrafted in the very natures and conscience of all reasonable creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and do what they list, yet shall they never be able to root out this impression: namely, that there is a God, whose feare is ingraven in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why should men (by natural instinct) put a difference between vertue and vice, good and evill, if there were not a God, who because he loved the one, and hated the other, hath written that difference in every mans heart?

3 *Arg.* Confession and experience of Atheists themselves

Sueton. in Calig. 1. 51 Dion. in Caligula.

4 *Arg.* Difference and conscience of good and evill.

Therefore

Therefore conclude, that every mans knowledge, conscience, and feeling, is instead of a thousand witnesses to convince him whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked wayes, and which in time of trouble and deep distresse is to be sought unto for refuge and releife, as the acts of the very Heathen themselves do plainly demonstrate.

2 Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seen visibly (if I may so speak) in the creation of the world, and of all things therein contained, for that this world had a beginning, all the excellent Philosophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his book *De mundo*, which he wrote to King *Alexander* (which book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd: for how could it make in selfe before it selfe was made, and when it had no being at al? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater & more excellent thing then is the whole world put together; yea, that something which was before heaven and earth were made, was and must needs be the maker and framer of this world: and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he only was without beginning himself, and shal be and remain without ending. For he is eternall, being the *Primus Motor and the only Almighty Creator of all things*. So true it is which *Paul*

5. *Arg.* *The Creation of the world.*

Vide Plutarch. de placit. philos. Aristot lib. 8. Aristot, lib. 8. de mundo, & vide Plot. l. de mundo Iustin in Apolog.

Rom. 1. 20. the Apoſtle doth teſtifie, when he ſaith, *that the invisible things of God* (that is, *his eternal power & divine Eſſence*) *are ſeen perfectly in the creation of the world, being perceived by his works which he hath made.* If therefore men would but caſt up their eyes to heaven, and from thence look down again upon the earth, and ſo behold the excellent beauty and building of this world, they cannot be ſo ſottiſh or dull conceited, but they muſt know there was and is a God which was the maker of them: and be moved in ſome ſort to glorifie ſo incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to ſhew that men have their originall and creation from him: ſo that if we ſhould draw our eyes from the beholding of the great world, and conſider but man (who for his beauty and excellency is called in Greek *microcoſmos*, the little world) ſtill we ſhall be enforced to acknowledge God the Authour of us, *the Father and Creator of us.* So true is that which *Paul* the A-

Act. 17. 29. poſtle noteth out of the Poet *Aratus*, which ſaith, that *Ejus progenies ſumus*; We are the iſſue or off-ſpring of God. And as true it is, which he further ſaith in that place, that in *him we live, move, and have our being.* And therfore we owe all dutifull obedience and ſubjection unto him, which duty and nature commands us to performe in regard of our creation. For the ſon honoreth his father by naturall duty, and all men are naturally carryed to be gratefull to their founders to whom they are ſpecially bound, and whom they ought not to forget, neither will, except they be extreame unthankfull and diſſolute.

6. *Arg.* 3 Not onely the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, only he ſpake the word, and they were created,) but his daily

The mercies and bleſſings of God Heb. 11. 2. Gen. 1. bleſſings and benefits ſent downe upon the earth, do ſhew alſo *there is a God*, which is provident, and hath care of men, and therefore of men to be praiſed, thanked, and glorified for ever.) For true it is which Saint *Paul* ſaith in

this

this behalf, that *God left not himself without witnes, when he bestowed benefits from heaven, giving unto us rain and* Act. 14. 17.
seasonable weather, and filling our hearts with meat and gladnesse. By means of these and all other his blessings, men might, and still may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thanksgiving unto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it be but reasonabl men should much more know God, not onely their first founder and Creator but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a gratefull mind towards him: And hereof is it that he is called *Deus, à dando, Of giving:* And in English we call God *quasi good*, because he is only and perfectly good of himselfe alone, and the giver of all goodnesse, and of all good gifts and blessings unto others; from whom, as from the fountaine, all benefits whatsoever doe come, descend flow, and be derived unto them. Matth. 19. 17. Jam: 1. 17. Rom. 9. 16.

4 I might here show how God is also knowne to the world by his judgements upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them:) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said:) for by them we may easily see and prove, that there is a God which created the world, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could

7. *Arg.* *The judgements of God.*

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say unto himselfe (like the foole in the Psalms) *There is no God*: yet at other times his owne conscience will so provoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him*, it will make him quake, fear and tremble: for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all have some one kind of Religion or other, though all find not the right Religion. All be devoted to the worship of God, howsoever all do not finde out the true God, nor his right manner of worship, but worship him according to the devices of their own braine. Considering then that there is no Nation under the Sunne so barbarous (nor ever was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to bee a most vaine and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politicke device of humane invention: for it is evident, that religious affection to worship God is naturally seated (and ever was) in the hearts of al men: and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his judgement seat, doth abundantly testifie, that a religious devotion of feare towards God is bred and borne with every man, and therefore it cannot be any policy of humaine invention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the fear of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

Psal. 14. 1.

all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the aire, and saw the flashing flames of lightening about him, to run under his bed, and to hide himselfe for fear of this terrible and great God: or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or, what made the Heathens in any dangerous or sudden distresse to lift up their eyes or hands to heaven, mightily to fear and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a naturall instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remaine firm and most undoubted. *That the fear of the great God, and a religious disposition to worship the same God, is not inforced by the laws of men, but naturally sown in the hearts of all men*, though al find not out, nor observe the right religion. Let us therefore now seeke and search out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be observed of men. For all Nations and people have a kind of religion (as I said before) but all have not the true and right religion,

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

IN ancient times all the world was divided and distinguished into Jewes, and Gentiles; and this distinction doth, and may still remaine among us: if therefore I can prove the truth of this our Christian Religion against both Jewes, and Gentiles, I shall then prove it against all the world.

Christian religion proved to be the true religion against the Jewes: because Christ is the Messiah.

world. In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they wil easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we beleeve to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of GOD. And this wee are sure may easily bee proved: and therefore in vaine doe the Jewes looke for any other *Messias, then he that is already come*, namely, *Jesus Christ our Mediator, Saviour and Redeemer, in whom God his Father is well pleased and for whose sake (if we beleeve in him) he wil not be offended with us, but be reconciled to us & save us.* Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other: and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known: and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

Christ the true Messiah.

The generall and main argument.

Psal. 18. 22.
Esay 6.
Deut. 28.
Esay 55.
Esay 53.
Dan 9.

The first proofe that Christ was the Messias.

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the Jewish Nation, to the end he might be put to death amongst them, according to the fore-appointment and determinate councell of God: for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should be refused for the *Messias* of the Jewish Nation, and of the cheifest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the Jewish Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true

Messias

Messias indeed. In vain therefore it is, if any do look for such a *Messias* as should be wholly received of the Jewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was: that so he might be made an offering for sin, according to the pre-ordination of God.

2 It was foretold of the *Messias*, that he should be born of a virgin, *Esay*. 7. 14. That the place of his birth, should be *Bethlem*, *Mich*. 5. 1. That at his birth all the Infants round about *Bethlem* should be slain for his sake, *Ier*. 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal*. 71. 10. That he should be presented in the Temple of *Jerusalem*, for the greater glory of the second Temple, *Mal*. 3. 1. That hee should fly into *Egypt*, and bee recalled thence again, *Hos*. 11. 2. That a starre should appear at his birth, to notify his comming into the world, *Num*. 24. that *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk*. 1. 17. *Mat*. 11. 10. 14.) should bee the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal*. 3. 1. *Mar*. 1. 2. *Esay*. 43. After this, that hee should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay*. 42. 2. That hee should be poor, abject, and of no reputation in this world, *Esay*. 53. *Dan*. 9. *Zach*. 9. *Ier*. 14. That he should do strange miracles, and heal all diseases, *Esay*. 61. 1. That he should dye and be slain for the sinnes of his people, *Dan*. 9. *Esay* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal*. 41. vers. 9. and *Psal*. 55. vers. 13, 14. That he should bee sold for thirty peeces of silver, *Zach*. 11, vers. 12. That with those thirty peices, there should be bought afterwards a field of pot-sheards, *Jer*. 30. That hee should ride into *Jerusalem*, upon an Asse before his Passion, *Zach*. 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon it, *Esay*. 50. 6. That they should whip his body before they put him to death, *Esay*. 53. 5. *Psal* 37. 18. That they should put him to death among theeves and malefactors:

1 Many other
2 particular
3 proofs.
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19,

20 from Esay 53. 12. That they should give him vinegar to
drink, divide his apparell, and cast lots for his upper gar-
21 ment, *Psal.* 68. 22. and *Psal.* 22. 11. That the manner of
his death should be crucifixion, that is, nailing of his hands
22 and his feet upon the Crosse, *Psal.* 22. 16 *Zach.* 12. That his
side should bee peirced, and that they should look upon him
23 when they had so peirced him, *Zach.* 12. That hee should
rise again from death the third day: *Psal.* 16. 10. *Hos.* 6. 3.
24 That he should ascend into heaven, and sit at the right hand
of his Father (in glory and royalty, and like a conquering
potentate over-ruling all) *Psal.* 101. 1, 2. All these things and
whatsoever else belonging to the *Messias*, are found perfectly
fulfilled in Jesus Christ, and in no other. And therefore hee a-
lone and no other is the true *Messias*.

3 Hitherto have I spoken of such circumstances and ac-
cidents, as did belong unto the *Messias*, concerning his incar-
nation, birth, life, death, burial, resurrection, and ascension in-
to heaven, and there sitting at the right hand of his Father:
and also of his rejection, by Jews, and the Jewish Nati-
on: which things albeit they be very wonderful, and sufficient to
establish any mans beleif in Christ Jesus our Lord, in whom
only they are found faithfully fulfilled: yet if we shall consider
withall, *the time of the Messias, his appearing*, and when he
should come into the world, our faith will be so much the
more confirmed towards him.

Dan. 2. 39. 44 Another argument from the time of Christs comming.

Daniel the Prophet of God (who lived in the time of the
first Monarchy) foretold that there should be three Monar-
chies more, and the last of these four Monarchies greatest of
all: And that in the dayes of this fourth and last Monarchy
(which was the Roman Monarchy or Empire) the eternal king
of *Messias* should come, and build up Gods Kingdome
throughout all the world. And this hapned accordingly:
for Jesus came, and was born in the fourth Monarchy (which
was the Romane) namely, in the dayes of *Augustus* the
Romane Emperor. But yet let us go more strictly to the
matter.

The Temple of Jerusalem (as all men know) was build-
ed twice: first by King *Salomon*, which lasted about 440.
years

years, and then was destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about 70 years after, it was builded again by *Zorobabel*, who reduced the Jews from their Captivity. But this second Temple, for pomp and riches of the material building, was nothing like unto the first, (which the old men in the book of *Esdras*, do testify by their weeping, when they saw this second, and remembred the first, and which *Haggeus* the Prophet doth expressly testify.) And yet saith God by his Prophet *Haggeus* in the same place, that after a while, the *Desired of all Nations shall come, and then should that second house or Temple bee filled with glory, and that greater should be the glory of this last house, than of the first*: which Prophecy was fulfilled by the comming of our Saviour Jesus Christ into this second Temple: which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by *Solomon*. It is therefore manifest that the *Desired of all Nations*, that is, *the Messias should come* whilest the second Temple stood. And so doth *Daniel* also shew, that the second Temple (after the building thereof) should not bee destroyed, untill the *Messias* were first come and slain. And *Malachy* the Prophet doth also most plainly testify, that *he should come* during the second Temple. And so indeed he did: for *Christ Jesus* came into the world during that second Temple, and did himself likewise foretell the destruction thereof, ere that generation passed, which came to pass accordingly: for it was destroyed about 40 years after the ascension of our Saviour into heaven, by *Titus* son to *Vespasian* the Roman Emperour. Most vainly therefore do the Jews, or any other expect for a *Messias* to come, after the destruction of that second Temple.

1 Esd. 3. Hagge. 2. 4. Hagg. 2. 5, 6, 7, 8, 9, 10.

Dan. 9. 26

Mal. 3.

Let us yet moreover consider the prophesy of old *Jacob* concerning the particular time of the *Messias* his appearing: *Come hither my children* (saith he) *that I may tell you the things that are to happen in the latter days, etc. The Scepter shall not depart from Judah, until Shilo come, which is the expectation of the Gentiles.* By *Shilo* is meant the *Messi-*

Gen. 49.

Messias (as both Jews and Christians expound it.) This prophecy so long foretold, was performed at the birth of Jesus Christ, in the days of *Herod* King of *Iury*. For from the time that the scepter was given to King *David*, (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained always in it, untill the dayes of King *Herod*; in whose time, and not untill whose time, all government was taken away, and clean departed from the Tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herod*, was the *Messias* to bee born, and neither before nor after his time. That the Scepter or government was not clean taken away, or departed from the house of *Iudah*, (after it was once setled in it, in the person of King *David*) even till the days of *Herod* the King, is evident: for from *David* (who was the first King of that Tribe) unto *Zedechias* that died in the Captivity of *Babylon*, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captivity in *Babylon* (which was seventy years) the Jews were alwayes permitted to chuse unto themselves a governour of the house of *Iudah* (whom they called *Reschgalutha*.) And after their delivery from *Babylon*, *Zorobabel* was their governour of the same tribe, and so others after him untill you come to the *Macchabees*, who were both governours and Priests, for that they were of the mothers side of the tribe of *Iudah*, and by the Fathers side of the tribe of *Levi*, (as *Rabbi Kimbi* affirmeth) and so from these men down to *Hircanus* King of *Iury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Iudah*.

Sambed. cap. Dinei Manmouth. Rab. Moses Egypt in præfat. Maimonim. Esd. lib. 1. cap. 1. 23. Mac. lib. 1. cap. 2. 3. Rab. Kimhi. com. in Agg.

For after *Hircanus*, came the aforenamed *Herod*, a meer stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: hee came into acquaintance and favour with the Romans, partly by his said Fathers means; (who was, as *Iosephus* saith, a well moiled man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualli-

Ioseph. lib. 1. 13 & 14. Antiq.

qualities by which commendations he came at length to marry the daughter of *Hircanus* aforesaid, King of *Jewry*, and by this marriage obtained of his father in law to be chief governor and ruler of the Province and land of *Galile* under him. But *Hircanus* afterward in a battle against the *Parthians*, fell into their hands, and was taken and carryed prisoner into *Parthia*.

Herod then took his journy to *Rome*, and there he obtained to be created King of *Jury*, without any title or interest in the world: for that not only his father in law, *Hircanus*, was then living in *Parthia*, but that also his yonger brother *Aristobulus*, and three of his sons, viz. *Antigonus*, *Alexander*, and *Aristobulus*) with divers others of the blood Royall in *Jewry* were alive also.

Herod then having procured by this means to be King of *Jury*, procured first to have in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three sons likewise. He put to death also his owne wife *Mariamnes*, which was King *Hircanus* daughter as also *Alexandra* her mother, and soon after two of his owne sonnes, which he had by the same *Mariamnes*, for that they were of the blood Royall of *Juda*: and a little after that againe, he put to death his third son, named *Antipater*. He caused also to be slain forty of the cheifest Noble men of the same Tribe of *Judah*. And as *Philo* the Jew (who lived at the same time with him) writeth, *He put to death all the Sanhedrin*; that is, the twenty seven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kild the chief of the sect of the Pharisees. He burned the genealogies of all the Kings and Princes of the house of *Judah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his servant, to draw out a pedegree for him and his Line, as though he had descended from the ancient Kings of *Judah*. He translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed & mangled the house of *Judah*, in such sort, as no one jot *of government or principality remained therein*. Now then in the daies of this

Joseph. lib. 15. Antiq.

Phil. lib. de tem.

King *Herod*, and not till then was the Scepter, that is, the government departed from Judah; and therefore then, and not till then, was the Messias to appear, according to that prophecy of *Jacob*, and so it came to passe accordingly: for Christ Jesus the true and undoubted Messias was then borne, *viz.* in the time of *Herod* King of Jewrie. In vain therefore do the Jewes, or any other, look for any other Messias to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principality and government departed utterly from the house of Judah: and therefore in his time, and neither before nor after, was the Messias to appear and come, according to *Jacobs* prophecy.

Daniel the Prophet yet goeth neerer to work, and foreshewеth even the very day, and time of the day when the Messias should be slain for the sins of the people: for in the first yeer of *Darius*, son of *Ahasuerus*, King of the Medes, about the time of the evening oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their captivity (foretold by *Jeremiah*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angell *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandement came forth for the return of the people, from their captivity, and to build again Jerusalem; and sheweth likewise, that as the people had now been in the captivity of Babylon seventy years, and then were delivered from that their earthly bondage: so it should come to passe, that within seventy weeks of yeares, the Messias should come, who should finish wickednes, seal up sins, blot out iniquity, and bring in everlasting righteousnesse, and be a deliverer not only from the outward, but from the spiritual Babylon, and hellish Egypt.

The words of the Angel be these following: *At the very beginning of thy supplications, the commandement came forth: & I am come to shew thee, for thou art greatly beloved: therfore understand the matter, & consider the vision,*

Seventy

Seventy weeks are determined over thy people, and over thy holy City to finish wickednes, and to seal up sins, & to blot out iniquity, and to bring in everlasting righteousnes, to seal up the vision & prophecy, and to anoint the HOLY OF HOLIES, *or the* MOST HOLY. *Know therefore and understand that from the giving forth of the commandement to bring again the people and to build Ierusalem, unto* MESSIAH THE PRINCE *shall be seven weeks and threescore and two weeks, &c. After these threescore and two weeks shall* MESSIAH *be slain, but not for himself, &c. He shall confirm the covenant with many for one week, & in the midst of the week he shall cause the Sacrifice & the Oblation to cease:* for the beter understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken for a week of daies, that is seven daies; and then it is called *Hebdomada dierum*, a week of dayes; as in this prophecy of *Daniel* he saith of himself *that he did mourn three weeks of daies.* But at other times it signifieth the space of seven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit.* 25. 8. where it is said, *Thou shalt number unto thee seven weeks of years*, that is, *seven times seven years, which make forty and nine years.*

Exposition of Daniels prophecy.

Dan. 10. 2.

Levit. 25. 8. & cap. 22. & alibi passim.

Now it is most certaine that these seventy weekes are to be understood of weeks of years, and not of dayes, for that even by the Jewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Jerusalem were many yeares in building before they were finished. These seventy weekes of years therefore are seven times seventy yeats, which makes in a summe totall, foure hundred and ninety yeares, within which time the Messias should be slaine; for from the going forth of the commandement to bring the people backe againe, and to build Jerusalem (which commandement went forth as the beginning of his supplications; which were the first year of *Darius*, as the Text sheweth), unto the time that Messiah the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when he began

began to be about thirty years of age) there muſt be ſeven weeks, and threeſcore and two weeks, that is, forty and nine weeks which make foure hundred, fourſcore, and three yeers: which number of yeers being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accompliſhed in the fifteenth yeare of *Tiberius Cæſar*, at which time Chriſt Jeſus was baptized and anointed by the ſpirit of God, diſcending down upon him in the form of a Dove, a voyce alſo being heard from heaven, ſaying, *This is my beloved Son in whom I am well pleaſed.*

Yet is there one week more to make up the number of ſeventy, in the midſt of which week the Meſſias ſhould be ſlaine, which came to paſſe accordingly; for in the midſt of that week, that is about three years and a halfe after Chriſts baptiſm, Chriſt Jeſus the true Meſſias was put to death, and dyed for our ſins, which was in the eighteenth year of *Tiberius Cæſar*. In vain therefore do the Jews or any other look for another Meſſias to come, after the days of that *Tiberius Cæſar*, the Roman Emperour.

Pſalm. 88. 2 Kings 7. 1 Chron. 22.

4 The Scriptures do ſhew that the Meſſias ſhould come of the ſeed of *David*, according to the words of God, I *have ſworn unto David my ſervant, I will prepare thy ſeed for ever; and will build up thy ſeate to all generations*, which cannot be applied to King *Solomon* his ſon (as the latter Jewes apply it:) for theſe words, that his Kingdom ſhall ſtand for ever, and for all eternity cannot be verified in *Solomon*, whoſe earthly Kingdome was rent and torn in peeces ſtreight after his death by *Jeroboham*, and not long after as it were extinguiſhed: neither can they be underſtood of any terreſtiall King: but they muſt needs be underſtood of an eternall King, which ſhould come of *Davids* ſeed. The promiſe then made to *David* for Chriſt to come of his ſeed is again repeated after his death by many Prophets, and confirmed by God: as in *Jeremiah*, where God uſeth theſe words; *Behold the dayes come, ſhat I will raiſe up unto David a juſt ſeed, and he ſhal reign a King, and ſhall be wiſe; and ſhall doe judgement and juſtice upon*

Ier. 23. 6. &c. & 33. 16.

earth

ever. h, and in his daies shal Juda *be saved, and* Israel *shall dwel confidently, and this is the name that men shal call him, Our just God.* All this was spoken of *David* above four hundred years after *David* was dead, which proveth manifestly that the promises and speeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporall King of *Davids* line, but for Christ, who was particularly called the Son of *David*: for that *David* was the first King of the Tribe of *Judah*, and not only was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the Messias is called by the name of *David* himselfe: for thus saith God at that time to *Ezekiel*: *I will save my flocke, neither shall they any longer be left to the spoil: I will set over them a shepheard and he shall feed them, even* David *my servant, he shall feed them, and he shall be their shepheard, & I will be their God, and my servant* David *shall be their Prince.* In which words, not only we that are Christians, but the latter *Jewes* also themselves do confesse in the Talmud, that their Messias is called *David*, for that he was to descend of his seed. Ezeck. 34 3. &c.

Now then let us see whether Jesus Christ our Lord did come of the seed of *David*, as was fore-told the Messias should. It is plaine that he did, for never any man doubted or denied but that Jesus was directly of the tribe of *Judah*, and descended lineally, by his mother, of the only house of *David* (as was fore-told he should:) which is confirmed most clearly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whose descent from *David* and *Joseph*, that was of the same tribe and kiudred with her: for according to the Law of the *Jews*, they used to marry in their owne tribe. And therefore the Evangelists shewing the line of *Joseph*, doe thereby also declare the lineage and stock of *Mary*, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more. Luke 3. Matth. 1.

Secondly, it is confirmed by their repairing unto *Bethlehem*

Luk. 2. 1, 2, 3, 4, 5. *lehem* (when commandement was given by *Augustus Cæsar*, that every one should repair to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein.

Thirdly it may appear by this, for that the *Jewes* who sought out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would never have omitted, if they might have done it with any colour: for such a speech (if it could truly have bin spoken) would easily have convinced our Jesus not to be the true Messias. But it appeareth they never doubted of this.

Tal. tract. Sab. cap. Higmar. Yea, I adde further, that it remaineth registred in the *Jews* Talmud it self, that Jesus of Nazareth crucified was of the bloud Royall, from *Zerubbabel* of the house of *David*.

Rom. 1. 3, 4. Wherwith agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Jesus Christ was borne of the seed of* David *according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

5 That the Mother of Jesus was a Virgin, is plentifully testified by the Evangelists: and that so the Messias Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Esa* 7. 14. it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the Hebrew word in that place did signifie only a young woman (as some later Rabines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceive and beare children: Wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* wel noteth.

Rab. Sim. Ben. Jobai in cap. 2. Gen. And *Rabbi Moses Hadarsan* (of singular credit among the *Jewes*) upon these words of the Psalm; *Truth shal bud forth*

forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shal bud forth* to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechius* to be of the same opinion: and finally *Rabbi Hacadosch* proveth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proveth by the same art out of many Texts of Scripture, that the Messias name at his comming shall be Jesus. And that the mother of the Messias should be a Virgin, may further appear in the prophecy of *Jeremiah*, where God saith, *I will worke a new thing upon earth, a woman shall inviron or incloſe a man*: which were no new thing, but usuall and wonted, except he understood of a Virgin that should beare a childe.

Rab. Moſes. Hadarſ. in Psal. 14.

Rab. Moſ. Had. in Gen. 23. *Rab. Hacad. ad quæſt.* 3. *in* Esa: *cap.* 9. *Rab. Hacad. in* Esay 9: 11.

Jer. 31: 22.

6 Now because Christ Jesus by the wonderfull workes and surpassing miracles which he did, being such as no man could doe (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jewes give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall cal his name* Emanuel, *which is by interpretation, God with us*. Again, the same *Esay* testifieth, that they shall call his name *wonderfull, counseller, the mighty God the everlasting Father, the prince of peace*. Again by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Son of God, and the Son of man*. And *Jeremiah* the Prophet doth testifie of him, that he shal be called *the righteous God, or God our righteousnes*. And God himself saith of him, *Thou art my son this day have I begotten thee*. And *David* proveth him plainly to be the Sonne of God: for though he knew he should come of his

Esay 7: 14.

Esay 9: 6.

Esay 4. 4.

Jer. 23: 6: & 33. 16.

Psal. 2. 7.

seed as touching the flesh, yet doth he also call him his Lord,
Psal. 110.1. saying thus: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstoole.* Sith *David* calleth him *his Lord*, it is manifest that he maketh him not onely to be man but God also, even the son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jewes, and there-fore I need no further to amplifie.

7 Yet because the Jewes do look for the Messias to be a terrestriall King which should reign in *Jewrie* and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premises do partly shew, so is it not impertinent here to speake somewhat to convince their so grosse an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such terrestriall King as they dream of, hath been reigning in *Jewry*: and therefore very experience and knowledge of the times might teach them to abandon so foolish a con-
Dan. 2.44. ceit. *Daniel* calls him *the eternall King*. *Micah* saith,
Mich. 4.7. Psal. 2. *he shall reigne for ever*, which cannot be supposed of an earthly Kingdom. Again, *Aske of me* (saith God to his Son *the Messias*) *and I will give unto thee the heathen for thine inheritance, and the uttermost part of the world for thy possession.* Which words do shew, that the Messias should be an universal King to rule not only over the Jewes,
Psal. 72. but over the Gentiles also, even over all the world. Againe, it is said, *that he shall indure with the Sun, and before the Moon from generation to generation, he shall reigne from Sea to Sea unto the end of the world: All Kings shal adore him, and all nations shall serve him, all tribes of the earth*
Gen. 18. *shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed: how then should he overthrow any Nation for the Jewes sake (as they dreame) when all
Esay. 49.6. Nations were to receive their blessing from him? In the prophecy of *Esay*, the commission of God his Father unto him is thus set down: *It is too little that thou be unto me a ser-*

vant

vant to raise up the tribes of Jacob, *& to convert unto me the preserved of* Israel: *Behold I have appointed thee also to be a light unto the* Gentiles, *that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the Messias as the *Jews*, and should be as beneficiall unto them. The Messias therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King (as the Prophets declare him:) for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty terrestriall conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorely, riding upon an Asse? Doth not *Esay* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slaine, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Esay* say of him, that he gave his soule an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lambe dumb before his shearer, so opened he not his mouth? Where then is his pompe, when he was to be poore? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conqueſt, when he was himselfe to be slaine? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to leade him to death as the sheepe to the slaughter, and as a Lamb dumb before his shearer, not opening his mouth to save himself? Yea how should the *Jews* think (if they would throughly consider) that the Messias should be such a one as they deame of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Zachar. 9. Esay 53. Dan. 9. Zach. 12. Esay 53.

These things which have been spoken (though in very brief and plaine sort) are, I trust, sufficient to convince the *Jewes*, that our Lord and Saviour Jesus Christ is that seede

of

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true certaine, and undoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the Messias, doe fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion which we professe, and which we hold derived to us from that Christ the true Messias (the author thereof) is the only true religion which is acceptable to God.

Christ the true Messiah, Ergo, Christian Religion the true Religion.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.

THat there is a God, the Heathen have evermore confessed, that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers have acknowledged: for howsoever they dissembled at sometimes, and applied themselves outwardly to the errour of the vulgar sort, in naming of Gods, yet surely they never spake of moe then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a signe when he spake in jest, and when in earnest: *Hinc discestu scribam ego serio necne: cum serio, ordior Epistolam ab uno Deo: cum secus, à pluribus. Hereby* (saith he) *you shall know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: & when I write not in earnest, I do begin my letter in the name of many Gods.* And three of the most learned that ever professed the Platonick Sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie & prove in divers parts of their works (being themselves but heathens) that both themselves, and their Master *Plato*, never beleeved indeed but one God.

The Heathen confessed one God.

Plato Epist. 13. ad Dionys. Plotin Ennea 1 lib. 8. 1, 2. & En. 6. lib. 4. cap. 12. 3, 4. Porph. lib. 2. de Abst. & lib. de occa. cap. 2. Procl. in Theleg Platon. & lib. de Anima & dæm. 1. 31. 42. 55.

Aristotle

Aristotle that ensued *Plato*, and began the Sect of the Peripateticks, though he were a man so much given to the search of nature, as that sometime he seemed to forget God, the Authour of Nature; yet in his old age, when he wrote the Booke of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God by the multitude of his Ministers. Whereby doth appeare, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending upon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two principall Peripateticks, doe confirme at large.

Arist. lib. de mundo.

Theoph. in Mitaph. Alex. Aphro. lib. de provid.

Zeno, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himself reporteth) that *either one God, or no God*. Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere*: Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who beleeved *one God*. And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo*.

Cicero lib. de natura Deor. Apuleius Aleg. & Lacri. in vita Socrat.

Apollo to be the wisest man in all Greece) the world doth know that he was put to death for jesting at the multitude of Gods, among the Gentiles.

Vide apud Plutarch de placit. Philos. Trismeg. in paman. & in Asclep.

All these four Sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if we will ascend up higher to the dayes before these Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophy to the Ægyptians, we shall finde them so plaine and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turnes to others, or their own rare gifts and qualities above others) with the title of gods, but yet they beleeved not that those men were gods: yea they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when he saith; *Deus non naturæ ratione, sed honoris causa nominamus*: We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (saith he) *and common customs have now received to lift up to heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it commeth, that Hercules, Castor, & Pollux, Æsculapius, and Liber (which were but men) are now reckoned for gods.* *Perseus* likewise *Zenoes* Scholler testifieth the same. And therefore did the *Grecians* truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first then mortall men, & so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, dyed; because the memory of them should not dye with them, but remaine as presidents to follow, or as persons to be admired at: those that were living could not be con-

Trism. in paman cap. 2. 3. 4. 5 &c. in Asclep. c. 26. &c.

Ciceros his opinion concerning the gods of the *Painims*

Perseus, his opinion, *Herod. lib. 1.*

tent

rent to honour them with the title of gods and goddesses, but also would needs have their pictures or Images drawne, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans naturall corrupt inclination is too prone that way) to give honour, and to doe reverence unto them: and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devill hereupon taking occasion and fit opportunity, (purposing alwayes to seduce the world, and to hold them in errour so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himselfe worshipped (instead of the true God.) For true it is which the sacred Psalm witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto devils*, and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, under the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter, But here first I make this argument against them.

The beginning of Idolatry.

Psal. 105.

1 Cor. 10, 20.

They which (howsoever ignorantly) worship devils, are far from the true Religion: this is plain.

But the Gentiles worshipped devils: Ergo, &c.

That the Gentiles worshipped devils (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them: delighting themselves in such infinite murthers and man-slaughters, as were most cruell and unnaturall, signifying themselves to be thereby appeased, wherein God

is

Polyd de. Inven. lib. 5. cap. 8.

is most displeased. For (as *Polidor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island Salamis a man was sacrificed to *Agravala*. To *Diomedes* in the Temple of *Pallas* a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Teucrus* sacrificed humaine sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humain sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the Egyptians, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the Lacedæmonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of Warre and Pestilence, were wont to sacrifice unto *Saturne*, their dearest friends. The people called Curetæ sacrificed children unto *Saturn*. At Laodicea a Virgin was sacrificed to *Pallas*. And amongst the Arabians, every year a child was sacrificed and buryed under the Altar. Also the Thracians, Scythians, the Carthagenians, and almost all the Grecians (especially when they were to goe to Warre) sacrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans; yea, the Romans themselves did the like sacrifice, as namely, to *Saturne* in Italy, a man was sacrificed at the Altar: and not onely so, but he was also to be cast down from a bridge into the river Tyber. *Dionysius Halicarnassens* writeth, that *Jupiter* and *Apollo* were marvelous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sonnes at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devils, considering that such monstrous, unkind, and unna-

Dionys Halicar. 1 Antiq.

unnaturall slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Again, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also wel liked and allowed of fornication, adulteries, and all uncleanesse: for at Alexandria the Image of *Saturn* was most devoutly worshipped, whose Priest *Tyrannus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custom that the Bride the first night after her marriage should lye with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthinesse and uncleanesse, must needs be devills: for the kind and righteous God can abide none of these things: as any mans own reason, sense and understanding may teach them.

Polyd: de invent. lib: 5 cap 8.

2 Another Argument to prove that gods of the Gentiles were Devils, is this; because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain, as that they were deceitfull, and therefore could not come from God, but from the devill. This falshood and deceitfullnesse of their Oracles, *Porphyry* himself, the great Patron of Paganisme, testifieth in a speciall book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracle that were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his owne judgement of their power in prediction after this manner: *The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes: but in things which are contingent, or do depend upon mans will, they have but conjecture: only in that by their subtilty & celerity they prevent us: but yet they oftentimes lie, & deceive*

Porphy lib. de respons & oracul.

ceive us in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus far *Porphyrie*, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*, who for that he had been much delighted with Oracles, and more deceived, wrote also a special book in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived, it was not easie to convince them of open falshood, for that (cunningly) they would involve their answers (of purpose) with such obscurities, equivocations, amphibologies, and doubtfulnesse, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Crœsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make war against the Persians, and thereby obtain their Empire; the Oracle gave answer thus: *If Crœsus without fear shall passe over Halys*, (which was a river that lay between him and Persia) *he shall bring to confusion a great and rich Kingdome.* Upon which words *Crœsus* passed over his Army, in hope to get Persia: but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

Oenomaus de falsitate oraculorum, & de artificibus malefic.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the war against the Romans: for it was delivered in these words; *Aio te Æacida Romanos vincere posse*: I say that the son of *Æacus* the Romans may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them: but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two waies: and therefore their worshippers (if they had been wise to have noted their cunning and deceitfull answers, containing no certainty at all) they had been as good never to come at them to enquire of any mat-

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools then when they went. But what might be the reason why these Devils or devillish spirits, gave no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come: for herein God provoketh all the gods of the Gentiles to make triall and experience of their power, in these words: *Declare unto us* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Esay 4. 23. Which sheweth, that the certaine fore-telling of things future, doth manifest a Divine power, whereof these devillish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certaine, plaine, and undoubted Oracles and answers in this behalfe, as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulnesse of them, have got them justly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as even the Heathen themselves have testified.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*, as being a cruel, wicked, false, lying, and deceitfull religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion; which we professe. Where the first argument, to shew the powerfull and undoubted truth thereof, shall be this: namely, the confession of the gods of the *Gentiles*, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even so

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the *Gentiles*) drew neare and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true religion, and of *God*; to whom he answered thus in Greek: *O thou unhappy Priest, why dost thou aske me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, even about the very time that Christ was ready to appeare in the flesh: For the said Emperor now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) uttered these strange words unto him: *An Hebrew childe that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hel. But yet doe thou depart in silence from our Altars.* Thus it appeareth: that this *Hebrew* childe (which is our Christ Jesus) hath power over the gods of the *Gentiles*, to command them unto hell, from whence they came, to enjoyne them silence, and to remove them from their habitations: and therefore the Religion of this powerfull Jesus (whereof he is the author) must needs, even by the acknowledgement of the Devils themselves (whom he doth command) be the true religion.

Suidas in Thulis & Porphyr. & Plut. de oraculis.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3 Another argument of the Divinity and truth thereof is this: namely, that it hath removed by the puissant force thereof, all the gods of the *Gentiles*, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attenuabit

Attenuabit omnes Deos terræ, shal weare out all the gods of the earth. The truth whereof all the world doth now see clearly to be certaine and undoubted by the event. Soph. 2.

The Oracles and answers of these gods, even in *Ciceroes* time (as *Cicero* himselfe witnesseth, who lived some-what before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in *Egypt* (when Christ was there with *Joseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumb. Wherefore *Juvenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at *Delphos*. And another Poet saith: Cicero lib. de divin. 2. Polyd. lib. 5. cap. 8. Juvenal. Lucan.

Excessere omnes adytis arisq; relictis,

Dij quibus imperium hoc steterat, &c. that is, all the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But *Porphyrie* (even that great patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the comming of Jesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words be these: *Nunc vero miranter (inquit) si tam multos annos vivit ai pestis vexetur, cum Æsculapius & alij dij longe abstinuerint ab ea peste. Ex quo enim quam Jesus colitur, nihil utilitatis a dijs consequi possumus.* Now (saith he) they marvel why this City is so many years vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gone and departed from it: for since the time that *Jesus* is worshipped, all our gods have been unprofitable to us. Considering then that Jesus (the author of the Christian Religion) hath silenced & utterly destroyed Plutarch. de defectu oraculorum. Porphyr. ad vers. reb. Christ.

ſtroyed the gods of the *Gentiles* (as hiſtories & the viſible event ſhew) his religion muſt needs be the only true religion.

4 What ſhould I ſay more? even the *Gentiles* themſelves, the moſt ancient, and the beſt, have teſtified of Jeſus Chriſt, and of the truth of his religion: for, in as much as Chriſt was appointed before the creation of the world, to worke the redemption both of the *Jew* and *Gentile*, and to make them both one People in the ſervice of his Father; here-hence it is that he was fore-told, and not altogether unknowne or unheard-of to both theſe Nations, and therefore divers fore-warnings and ſignifications of him were left, as well among the *Gentiles* as the *Jewes*, to ſtir them up to expect his comming. For, firſt by the conſent of writers it is agreed, that in thoſe ancient times there were three famous men that lived together: namely *Abraham*, (who deſcending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jewes*) and with him *Job*, and *Zoroaſtres*, that were not of that linage of *Heber*, but (as we call them for diſtinction ſake) *Heathens* or *Gentiles*. *Job* (we know) teſtifieth of Chriſt, calling him the *Redeemer*, and was moſt aſſured to ſee him one day with his owne eyes, and none other for him, although wormes ſhould deſtroy that body of his (as he himſelfe teſtifieth.) *Zoroaſtres* living thus in *Abrahams* time alſo, might (by account of Scriptures) ſee or ſpeake with *Noe*: for *Abraham* was borne threeſcore yeares before *Noe* deceaſed: and hereof it is, that in the writings of *Zoroaſtres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine ſpeeches of the Son of God, whom he calleth *Secundam mentem*, the ſecond mind: but much more is to be ſeene in the writings of *Hermes Triſmegiſtus*, (who received his learning from this *Zoroaſtres*) by whom appeareth, that theſe firſt Heathen Philoſophers had manifeſt underſtanding of this ſecond perſon in Trinity: whom *Hermes* calleth, *The firſt begotten Son of God: his only Son, his deare, eternall, immutable, and incorruptible Son, whoſe ſacred name is ineffable*: ſo are his words, and after him again amongſt the *Grecians* were

Euſeb. in Chron.

Job 19. 25. 26. 27.

Clem. Alex. lib. 1 Strom & Oriz. lib. 6. contra Celſum & Procl. lib. 2 & 3. Parm. Plato. Herm. in Pæman cap. 1. & de ſecret.

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the son of God, as also did the *Platonists*, whose words and sentences were too long to repeat.

Moreover the Gentiles must remember, that they had also some Prophets among them, for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Star, that should appear at his birth: by means of whose prophecy (it should seem) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long journy to *Judea* to see him; as one Gospel sheweth: The same Star is mentioned by divers Heathen writers, as by *Plinie* under the name of a Comet (for so they tearm all extraordinary Stars) which appeared in the latter daies of *Augustus Cæsar*, and was far different from all other that ever appeared. And *Pliny* saith of it: *Is comita unus toto orbe colitur*: That only Comet is worshiped throughout all the world: *Calcidius* a Platonick doth say, that the *Caldean* Astronomers did gather by contemplation of this Starre, that some God descended from heaven to the benefit of mankinde.

Numb. 24.

Plin. lib. 2 cap. 25.

Calcid. apud Marsit. Picin. in lib. de Stella Mag.

The Gentiles also had certaine women called *Sybilla*, which were Propheteses, who being indued with a certaine spirit of prophecie, uttered most wonderfull particularities of Christ to come: one of them beginning her Greek metre in these very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole discourse in Greeke verse called *Acrostichi*, expressly affirming therein, that Christ Jesus (by name) should be the Saviour, and that hee was the Sonne of God, and expressly saying, that he should be incarnate of a Virgine, that he should suffer death for our sinnes, and that hee should be crucified, that he should rise again and be exalted into the glorious heavens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come again to the last judgement. Of these *Sybils* there were ten in number; and talking of his first comming into the world, they also say, that *Rutilans cum sidus monstrabit*: a blazing

Lact. contra Gent.

Sybil Samia apud Beruf.

Starre shall declare him. These *Sybils* speak so plainly of Christ Jesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleeve their own Prophets, they must likewise beleive the Christian religion (whereof Jesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his comming was notified over the world by means of those verses of the *Sybils*: it must be remembred, that *Marcus Varro* a learned *Romane* (who lived almost a hundred yeares before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Feneſtella* (another Heathen) do affirme, that the writings of the *Sybils* were gathered by the *Romans*, from all parts of the world, where they might be heard of, and laid up with great diligence and reverence in the Capitall. *Sybilla Eritbræa*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she lived about six hundred years after the flood of *Noah*: and her country-man *Apollodorus Eritbræus* and *Varro* do report that she lived before the war of *Troy*, and prophecied to the *Grecians* that went to that war, that *Troy* should be destroyed, (as it came to passe) which was more then a thousand years before Christ was borne. *Cicero* also (that died more then forty years before Christ was born) transflated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seen in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla. li. 2. de Divinatione.* And finally *Suetonius* an Heathen recordeth, that *Augustus Cæsar* (before our Saviour Christ was born) had such speciall regard of the sayings of the *Sybils*, that he laid them up in more straiter order then before, under the Aleat of *Apollo*, in the hill Pa-

Varro lib. de rebus divin. ad Cæsarem Pont. Max.

Feneſt. cap. de 15 viris.

See the Oration of Const. in Euseb. lib. 4. cap. 23. de vita Const.

Cic. lib. 2. de divinat. Sueton. Transl. cap. 3 de vita.

Palatine, where no man might have the sight of them, but by special licence. And so much for the credit of the *Sybills*, who gave full testimony of our Saviour Jesus Christ (by name:) and therefore if the Gentiles will beleeve them, (who were their own Prophets, and highly reverenced of all the world) they must also beleeve our Gospell, and the Christian religion to be the only true religion. Lastly, the Gentiles might have the understanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language divers ages before Christ was borne. For *Ptolomy* King of *Egypt* which had the famous Library, was studiously inquisitive to search out the originall of all Nations and Religions, and he found that the people of the Jews was the most ancient, and that they only had the most certain and undoubted history of the creation of the world: and therefore he sent unto them, to send to him from *Jerusalem* seventy men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might have knowledge of this Messias, either by accesse into the Jewish country, or by the accesse of the Jewes into their country: as namely by their long bondage in *Egypt*, as also their long captivity in *Babylon*, &c. But I conclude this matter thus: Sith the Prophets of both Jewes and Gentiles (that is to say, the Prophets of all the world) have given full, plain, and evident testimony of Jesus Christ, the Son of God, that therefore his religion is the only true religion, and all other to be rejected and detested.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth:) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Son of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) *ergo*, the Christian religion is that which must needs be the only true Religion in the world. For it is a true saying of *Tertullian*. *Verum quod pri-*

mum, quod posterius adulterium est: That is true, whatsoever is first; and that is adulterate which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the woman, that should break the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

Tertul. contra Prax.

Jacob foretold of him, calling him *Shilo*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foreshewth to him, that he should be the Prophet, whose voyce all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient Records in the world, I conclude, that his religion (whereof he is the author) is the only true religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it: only this I say, that *Eupolemus* and *Eusebius* also do say, that letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the Jewes, and that the Jewes taught them to the *Phenicians*; and that lastly, the *Grecians* received them of the *Phenicians*; and therefore the Hebrewes must needs be they, amongst whom the first & most ancient, records of the world were to be found as *Ptolomy* also King of *Ægypt* did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient (why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little belefe

Euseb. lib. 10 de præpar. Evang.

(al-

(although the history do sufficiently give credit to it self) yet for better setling of their minds in this behalfe, I will briefly shew, that even the heathen Hystoriographers and writers do confirm the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that barke against him may be stopped. The very Heathen and prophane writers themselves, that spake of *Moses*, spake of him most reverently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocat*: Doth call him the only man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the religion of the Jewes, yet cannot discredit *Moses* history, but is inforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores sent into the land of *Ægypt*, which were noysome both to men and beasts, the King of *Ægypt* then took order, that the people of the *Hebrews* should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Josua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of *Phœnicia*, for fear of *Josua* and the *Israelies*, left their owne Country, and departed into *Africke*: he mentioneth likewise the *Jebusites*, *Gergasites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreover, all such as be studious of vertue, to learn out of his verses divine knowledge: *Whereby* (saith he) *they shall understand and know the saviour of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, insomuch as hee is the causer and procurer of all good things.* Furthermore he addeth, *that no naturall man hath seen God at any time, except onely a certaine most godly old man* (this came of the Caldeans (viz. Moses.) At last hee concluded with this saying: *That he had learned these things out of the monuments which God in times past had delivered in two Tables of stone.*

Treb. Pol. in Claud.

Tacit. Annal. lib. 11.

ſtrus. *Linus* alſo ſaith, that God created all things, and in the ſeventh day had finiſhed all things. *Homer* alſo and *Heſiodus* teſtifie the ſame, the one ſaying that the ſeventh day did perfect and finiſh all things; the other, *Septimam lucem fuiſſe ſanctam & præfulgidam*: That the ſeventh day was moſt holy and bright. How the earth was without form before it was faſhioned by God. *Ovid* teſtifieth, calling it a *Chaos*, which is *rudis indigeſtaque moles*, a rude and unfaſhioned heape: which *Homer*, and *Heſiodus* alſo teſtifie, calling it *Hyle*, a certaine unſhapen and rude matter, which God afterwards brought into good forme and faſhion. Theſe have teſtified, we ſee, of the creation of the world, (which is the great marvel of marvels) affirming in manner the very words of *Moſes* which he writeth in *Geneſis*, ſhewing that the world had a beginning, and that God created heaven and earth, and all therein in ſeven dayes, and that the ſeventh day was holy unto the Lord. And this truth of *Moſes* hiſtory concerning the Creation of the world, all the cheife and beſt learned Philoſophers amongſt the Heathens did alſo firmely beleeve. The flood that drowned the world, which we call the flood of *Noah* not only *Ovid* teſtifieth in his Metamorphoſis, but alſo divers ancient Heathen Writers, namely *Beroſus Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damaſcenus*, *Abydenus*, and others (according as both *Joſephus*, and *Euſebius* doe prove.)

Vide Plut. de placit. Philoſ.

Joſ. lib. de antiq. Iud. Euſeb. lib. 9. de prap. Euang.

Concerning the Tower of *Babylon*, and confuſion of tongues there, which *Moſes* recordeth *Gen.* 11.) teſtimony is given by *Abydenus*, that lived about King *Alexanders* time, and by *Sybilla*, and by the words of *Heſiæus*, concerning the land of *Senaar*, where it was builded: and theſe Gentiles do ſhew by reaſon, that if there had not bin ſome ſuch miracle in the diviſion of tongues, no doubt but that all tongues being derived from one, (as all men are of one father) would ſtill have retained the ſame language, which we ſee was ſeen long not to be in the world: the difference of languages in the world, is a proofe of that confuſion of tongues.

Euſeb. lib. 9. de prap. cap. 4.

Of

Of the long life of the first Patriarchs, not only the forenamed *Berosus Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, but also *Menethus*, that gathered the history of the *Ægyptians*, *Molus Hestiæus*, that wrote the Acts of the *Phœnicians*, *Hesiodus*, *Hecateus*, *Abderita Helanicus*, *Æusilaus*, and *Epborus* doe testifie, that these first inhabitants of the world did live so long. And they alledge the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially *Astronomy* and *Astrology*, which (as they write) could not bee brought to any sufficient perfection by any one man that had lived lesse then six hundred yeares, in which space the great yeare (as they call it) returneth about.

Of *Abraham* and his affaires, I have alledged some Heathen writers before, as *Berosus*, *Hecateus*, and *Nicholaus Damascenus*, but of all others, *Polybister* alledgeth *Eupolemus* most at large of *Abrahams* being in *Ægypt*, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his son *Isaac*. To whom agreeth *Meio* in his books written against the *Jews* and *Artabanus*, of the strange lake wherein *Sodome* and *Gomorah* were turned, by their destruction, called *Mare mortuum* the dead sea, where nothing can live, both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

Alex. polybist. lib. de Iudaica historia.

Galen de simpl. Paus. in Elia. Solin in Polybist. Tacit in lib. vlt.

From *Abraham* downe to *Moses* writeth very particularly the said *Alexander Polybister*, albeit hee mingleth sometimes certaine fables: whereby it appeareth that he took not his story wholly out of the Bible. And he alleageth one *Leodemus*, who (as he saith) lived with *Moses*, and wrote the selfe-same things as *Moses* did: and with these also do concurre *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentiles. And therefore it is manifest that *Moses* history (as also all the rest of the sacred & cannonical Scriptures) is no fable or fained matter (as the devil would make us beleeve) but a true, certaine, and most undoubted

history

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathen writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be don not by his own power, but by the power of God, doe sufficiently give credit unto him; of whom and of whose acts doe bear witnesse, not only the forenamed (especially *Artabanus* in his book of the Jewes) but many other also (especially *Eupolemus*) out of whom *Polybistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in *Ægypt*. Yea, the miracles done by him, the greatest enemies that ever he had in the world, that is *Appion* in his fourth book against the Jewes, and *Porphyrie* in his fourth book against the Christians do confesse. And *Porphyrie* adjoyneth more for proofe thereof, namely, that he found the same things confirmed by the story of one *Sacontathon* a Gentile, who lived (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were don by art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learn so much Magick? Or why could not then the great Magicians of *Ægypt* either doe the like, or at leastwise deliver themselves from those plagues that were in *Ægypt*, (especially since their study was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Ægypt* did speak to *Moses* and *Aaron*, saying: *Pray ye unto the Lord that he may take away the frogs from me, and from my people.* His great Magicians belike could not do it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise then by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know, that there was not any like unto the God of *Israel*.

Appion lib. 4. contra Iudeos Porph. lib. 4. adversus Christian.

Exod. 8.18. Exo. 9.10,11 &c.

Where did you ever heare of such workes done by Art Magick

Magicke as *Moses* did? when he divided the great and mighty red Sea? that the people of *Israel* might go through the dry land? when the waters came together againe upon *Pharoah*, and all his hoſt and drowned them, and all their glory in the Sea? when he cauſed ſo many Quailes upon the ſudden into the Campe, as ſufficed to feed ſix hundred thouſand men, beſides women and children? When he made a very Rocke by ſmiting it, to yeeld forth abundance of water, ſufficient for the whole company of *Israel*? When hee cauſed the ground to open and ſwallow down alive, three of the greateſt of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bags and baggages?

Exod 14. Exod. 16. Exod: 17. Numb. 16.

Beſide, what wondrous workes or miracles ſoever *Moſes* did, he alwayes acknowledged to come from God, rejecting utterly all glory from himſelfe, and attributing and yeelding all the glory unto God. Againe, in his writings hee doth not excuſe nor conceale his owne ſinne, nor the ſinne of his people, no nor the ſinne of *Aaron* his owne brother, nor of *Mary* his ſiſter, nor of *Levi* his Grandfather, nor of any other of his linage and kindred. Neither did he once ſeeke or goe about (although he were in place of power and authority to doe it) to bring in any of his own Sonnes into the Rule and Government after his deceaſe, (although he had many) but left the onely Rule and Government unto a ſtranger, named *Joſhuah*, as God commanded.

Deut 32. Gen 49. Numb. 12. Deut. 14. Deut. 3. Numb. 27.

All which things doe ſhew (and many more too tedious to rehearſe) that *Moſes*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly ſpirit, but a meek, humble, dutifull, obedient, and faithfull ſervant of God in all matters.

The hiſtory of *Moſes* therefore being the moſt ancient, and the ſame being moſt undoubted and certaine true, in ſo much as hee and his Hiſtory doe plentifully teſtifie of Chriſt which was to come; and ſhould be heard in all that hee ſhould ſay and teach; it remaineth that his religion which he hath taught unto the world, is the only true Religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

6 None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the *Jewes*, but they must withall discredit Christ: for Christ sayth thus of himself, that *All must be fulfilled which were written of him in* Moses, *the Prophets and the Psalms*. Again, he sendeth such as would know of him whether he were the true Messias, to the Scriptures of the *Jews*, saying thus: *Search the Scriptures, for they are they that testifie of me*. So that Christ, *Moses*, the Psalmes, and the Prophets, in a word, the whole Canonicall Scriptures of the *Jewes* doe go arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a proof for the other; as likewise a disproofe of the truth of the one, is a disproof of the other: and therefore is it, that though the incredulous *Jewes* be so false in friendship, as that they will not (through unbeleefe) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the *Jewes* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as never any did before, nor could doe but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not only in *Judea*, but in all the *Romane* Empire, and so over all the world) are and were such as none of the Heathen dare doe, or can deny, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so divine a power, and from one whose works and wonders are above all the world, is the most undoubted true Religion.

Luk 24. 44.

Joh. 5. 35.

7 Christ did never any hurt on earth, but he did marvellous much good; he healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blinde to see, and the deaf to hear: he stilled the raging of the winds and seas, gave sight to him that was born blinde, raised the dead to life againe, cast out Devils, knew mens thoughts,

and

and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Moreover, his life was such, as none was able to accuse him of any sinne, so pure and unreproveable was he. Againe, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most Divine, for never any man spake as he spake, nor with such authority. Againe he alwayes pronounced that he sought not his owne glory, (which deceivers are wont to doe) but the glory of his Father; and as he spake, so it was indeed. The whole course of his Life and Death, Resurrection and Ascention doth shew the same: For when the *Jewes* would have made him an earthly King, he would none of it, but conveyed himselfe away, *John* 6. 15. teaching his Ministers to doe the like: *Luk.* 22. 25, 26. For he proclaimed that his kingdome was not of this world, *Joh.* 18. 36. But that he came to doe the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and fore-told divers things (as namely, that he should be crucified of the *Jewes*, and the third day rise again: that *Jerusalem* and the Temple should be destroyed ere that Generation passed: that after his Ascension, the holy Ghost should come upon his Disciples assembled at *Jerusalem*, and divers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken, but it shal be performed: for there was never any fraud within his lips, or falshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his Prophecies, most heavenly in his Doctrine, not savouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the only true Religion.

8 Another argument I frame thus; That religion which proceedeth undoubtedly from God, is the true religion: But the Christian religion proceedeth undoubtedly from God,

God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus: Either it must proceed from God, or from the Devill, or from men: but it is too holy to proceed either from men or Devils; for it over-throweth the workes and kingdome of the one, and forbiddeth the revenging spirit of the other: (commanding men to love their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humour, admitting no uncleanneſſe or impurity, and forbidding all iniquity and wickedneſſe, be it never ſo ſecret or cloſe. Sith therefore it is ſo oppoſite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifeſt, that it can neither be of mans deviſing, nor of the Devils invention: it remaineth therefore that it muſt needs be of God, and conſequently the only true Religion.

9 Another argument is this: that Religion which reſpecteth only the glory of God, is, and muſt needs be the only true Religion. But ſuch is the Chriſtian Religion: for it alloweth not any man to glory in himſelfe, but ſheweth that whoſoever glorieth, ſhould glory in the Lord, 1 *Cor.* 1. 30, 31. *Rom.* 4. 2. Therefore the Chriſtian religion is the only true religion.

10 Laſtly, the ſpreading and prevailing of the Goſpel of Chriſt over the univerſall world, when as all the world (both *Jewes* and *Gentiles*) were ſet and oppoſed againſt it, doth demonſtrate plentifully and effectually, that the Chriſtian Religion proceedeth from God, and that God is the Author thereof: for if it had not had a God to protect and patronage it, and to make it paſſe currantly through the world, it muſt needs have been utterly ſuppreſſed and choaked, even in the ſpringing and firſt riſing thereof. For after the aſcenſion of Chriſt Jeſus into Heaven, what were his few Apoſtles (in the judgement of reaſonable men) able to doe, for the ſpreading and prevailing thereof, againſt the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance,

and

and with al their devices which they could invent to suppresse it? or what eloquence had his few Apostles to perswade the world, or any therein, to the receiving and imbracing of that Christian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and instructed by the spirit of God, which according to the promise of Christ their Master) at the time appointed, descended down upon them, being assembled at *Jerusalem*; by which spirit they were inabled to speak all languages, and imboldened to preach his Gospel and Religion in such sort, and with such puissant and divine wisedom, as none should be able to resist that spirit they spake by, howsoever their persons might be hindred, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the divine vertue of the Christian Religion, that it having so few to publish it, and such as they were, and being incountred by all the Princes and Potentates of the world, it should notwithstanding so strangely prevaile, as within a short time to be universally spread over the face of the whole earth. Who can now say but that it was protected, and prevailed by the power of God? for the power of all the world was against it: and if the Christian Religion had been no better protected by God, then by men, alas, it had perished long ago, yea, it had never lived until this day, but it had bin choaked even at the first uprising, and as it were in the cradle or infancy thereof. Let all wits therefore throw down themselves, and let all tongues freely confesse the divine vertue of the Christian Religion, which could not be stopped nor suppressed: but was so mighty, as that the power of all the world, and all the devills in hell joyning with them, was not able to stay the course and passage thereof, but that it did prevaile, & that within short space, over all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came down from heaven, being brought by Jesus Christ the true Messias, from the bosome of God the Father. Of which

(having so many and so infallible arguments to prove to every mans sence the truth therof) none can doubt, except he will also doubt whether the eie doth see, the eare doth hear, and the heart doth understand: the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already professe, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the world, and that salvation is no where else to be sought. For run over all the religions of the world, and where shal you find any so pure, so divine, so powerful, so miraculous? it hath all the signes, tokens, arguments and proofs that may be, for the splendent truth thereof, & to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the Religion of Mahomet, *to be a false and wicked Religion.*

IF I shal speak something of the Mahometish Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of *miracles: And that the same Jesus Christ was borne of the Virgine* Mary, *that he lived without sin among men, that he Was a Prophet, and more then a Prophet, and that he ascended into the heavens*: and therefore he reproveth the Jews, for that they would not beleeve him to be born of a Virgin. But on the other side, because he would not have Christ, to bear credit above him, he disliked that he should be called or reputed *the Son of God*. But beside the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is afore-shewed) doe all teach, that he should bee the Sonne of God: *Suidas* doth moreover confute this false Prophet, who reporteth in his history that

Matth. Paris hist. Aug. in Her. 3.

Suidas.

that the Pharisees at *Jerusalem*, called a Councel to find out the father of Jesus: they injoyned certain women to search his mother: the women affirmed they found her a Virgin, then was it recorded in the famous Register book of the Temple, *Jesus the Son of God, and of Mary the Virgin.* This proveth, not only that the mother of Jesus was a Virgin, (which *Mahomet* truely held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomets* religion is a patched religion, mixt partly with *Judaisme*, partly with *Gentilisme*, partly with *Papisme*, partly with *Christianisme*, being subtlely contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomets* usurping, and of his sect, was thus: many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperor, when as *Gregorius Magnus* was Bishop of *Rome*, this *Mahomet* was borne (being of the line of *Ishmael* the Sonne of *Abraham*, by *Agar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base parents) in *Mecha* a City of *Arabia*: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good wil, for his favor and forwardnesse of wit, paid his ransome, and made him Servant and Factor in all his merchandize.

Matthew Palm. Massæus Chron. lib. 13 Drenchfleer, Chron. de Saracen. & Turc. Orig.

Volat. Georg. lib. 12.

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistresse, a widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own kinswoman: so that his Master being of credit and substance, and his Mistris (afterwards his Wife) of no less account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten yeares gave himselfe secretly by perswasion

Paul Diac. rer. Rom. lib. 18.

to bewitch the people, and other ten yeares after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabia*.

Sabel. Anead. 8. lib. 8.

Sabellicus writeth, that *Mahomets* father was an Heathen and his mother an *Ishmaelite*, whereby it came to passe, that whilst his mother taught somewhat of the religion of the *Hebrewes*, and his father on the other side, the religion of the *Gentiles*. *Mahomet* (like a dutifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sickness, which took him so extreamly, that he grovelled along the ground, and fomed pitteously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascal, and a diseased creature: but he (with his wily companions) having taught a Dove to feed at his eare, wherein he had put grains of corne, perswaded his wife to be content, and that he was another manner of man then she took him to be: namely that he was a Prophet, that the spirit of God fell upon him, and that the Angell *Gabriel* in the forme of a Dove came to his eare, and revealed to him secrets from God whose presence he was not able to abide: and therefore was it that he so prostrated himself, & lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her gossips, saying, *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

Aventine. Annal. lib. 3.

This being once noysed, they flocked unto him from all parts of *Arabia*. He being throughly instructed in Satans schoole, and well seen in Magick, observed the present opportunity. The *Romans* and *Persians* then warring together, *Mahomet* with his *Arabians* went, and first took part with the *Romans*, but afterwards served them a

a flie touch, and forsook them, and thereby weakned that side. In a while after he espied the Persians go to wrack; and having despised the *Romans*, he setteth lesse by the *Persians*; and then setteth forth himselfe with might and maine, with his Captaines and Lieutenants (called *Amirel*) to subdue Nations, and to destroy the Christians, to the end thathe might establish that false religion, devised by himselfe, and his wicked confederates; he prevailed wonderfully, and in short time after his decease (in the time of *Ebubezer* and *Haumer*, that successively reigned after him in *Arabia*) there were got and subdued to the *Arabians*, the region of *Gaza*, the City of *Bostra* in *Arabia*, *Damascus*, *Phœnicia*, *Egypt*, *Palestina*, the City *Jerusalem*, all *Syria*, *Antioch*, *Edessa*, *Mesopotamia*, all *Persia*, yea and in a manner all *Asia*. But I may not forget the end of *Mahomet*, who in an evening sitting up late in his Pallace, and having taken his fill of wine, wherein one of his companions had poured some poyson, felt his wonted sickness approaching, and made haste forth, saying, he must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious presence should be an occasion of their deaths; forth he went, and remembring that a soft place was best for his falling sickenesse, down he fell upon a dunghill, groveling along with great pain, foming at the mouth, and gnashing his teeth; the Swine came about the dunghil, fell upon him, wounded him sore, and had eaten him up, had not his wife, and others of his house heard the noise of the Hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate diet brought to him; namely, the Plutisie, and a kinde of Lethargy; for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteen dayes; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards: In the time of his sickness he commanded them that were about him, that when breath departed his body, they should not straight-way bury him; for he said, that within three dayes he would ascend into heaven; but hereby

Zonaras Annal. Tom. 3.

Ant. Chron. part. 2. tit. 13. Cap. 5.

appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty dayes, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longè à domibus projecerunt*, they cast him far from houses. But his companions (such as consulted with him, and concealed his falsehood and treachery) remembring themselves, and judging that the disdaine of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him again, they cheft him in an iron coffin (saith *Sabellicus* and *Nauclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great solemnity, as if hee had never been seated upon the dunghill with Swine, they convey to the roof of the Temple mighty Loadstones, they lift up the iron Coffin, where the Load-stones according to their nature, draw to them the iron, and hold it up, and there hangs *Mahomet* on high.

Sabel. Aenead. 8. lib. 6.

This was the report of old, *Anton. Chro. part. 2. cap. 5. Wolfang. Drenster. Chron. Nauel. Gen. 22. Sabel. Aenead. 8. lib. 6.*

Those that imbrace the Religion of *Mahomet*, are called *Saracens*; for it was the pride of *Mahomet* to have them so called, to advance his owne doctrine and profession, because he knew himselfe lineally descended of *Ismael* the son of *Agar* the bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellicus* writeth, that the *Grecians* of spight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sara*, but of *Agar*.

Sabel. Aenead. 8. lib. 6. Valsicul. Temp.

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might be the more favoured, hee borrowed something of every Sect. Satan furnished him with three instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great Astronomer, and a Magician, who opened to him at large the *Jewish* follies; The second, one *John* of *Antioch*; The third, one *Sergius* a Monk, both

both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these hereticks, he learned with the *Sabellians* to deny the Trinity, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Son, with *Macedonius* to call the Holy Ghost a creature, and with the *Nicolaits* to allow many wives, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his *Alcoran* (so is the book of the law termed) to commend the humility of Christian Monkes and Priests; he made him also deliver the *Saracens* a Monks coul, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monkes. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the governor of all things, and that Iesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier then man: they allow the Miracles that Christ did, and the Gospel (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certaine errours. Hee called himself a Prophet, and that he was sent of God to supply the Imperfections of all lawes: he forbad his followers all Pictures and Images in their Temples, he forbad the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Iudæorum*, after the manner of the *Iewes*. The Christians have Sunday for their Sabbath, the *Jews* Saturday, and *Mahomet* Friday, to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the goddesse of *Arabia*, thereby the rather to win that Country people; and thus it pleased him to devise a Religion mixt of all these, to the end hee might have of all Religions, some to build up his Kingdome: And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians

Sabel. Aeneid. 8. lib. 6.

Ant. Chro. par. 2. tit. 15. cap. 2.

Matthias a Michov. de Sarmat.

Asian. lib. 1. l. 7. Lunic. de Turc.

Sabel. Aeneid. 8. lib. 6.

stians. *Heraclius* the Emperour, and *Chosdroes* King of *Persia* were at deadly enmity, one warring against another. The *Scythian* Nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and heresies, as with Nestorians, Jacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeased with this wickedness, and suffered Nations to rise as a rod or scourge to whip his people; for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyl. Now the vanity and falsehood of this religion may be proved thus:

The vanity of the Turks Religion.

First, by the newness of it; for it is but of late years begun, and there was never any Prophesie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his own name, and so consequently not to be received.

Secondly, he did no miracle at his coming, and therefore no reason that any should beleeve in him. He spake unto the *Saracens* of himselfe; *Non sum miraculis, aut indiciis ad vos missus:* I am not sent unto you with miracles and signes. There was no divine power shewed in all his practise.

Matth. Paris hist. Ang. in Hen. 3.

Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three dayes after his death he should ascend into heaven, which was notoriously false, as before appeareth.

Elor. hist.

Fourthly, The religion of *Mahomet* is fleshly, consisting in naturall delights, and corporall pleasures, which shew that man, and not the divine Spirit of God, is the author thereof, for it is permitted the *Saracens* by that his law to have foure wives (though these be of nigh kin) yea five, marrying them Virgins, and to take besides as many of them which they have bought and taken captives, as their ability will serve to maintain. The Paradise likewise promised to his followers is this; namely, they shall have garments of silke, with all sorts of colours, bracelets of gold and

Jacob de Voyag. legend. 157. Laonic. de reb. Turc. lib. 3.

Aut. Chro.

and Amber, parlours and banqueting houses upon floods and rivers, vessels of gold and silver, Angels serving them, bringing in gold, milke, silver, wine lodgings furnished, cushions, pillows, and down-beds, most beautiful women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant fruit, rivers of Milke, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant scents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himselfe was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthinesse of this Prophet may not be concealed, I must utter it. He committed buggery with an Asse; *Bonfinius* writeth it: Again, he committed adultery with another mans wife, that upon displeasure was from her husband; and when he perceived the murmure of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to doe, to the end hee might beget Prophets, and worthy men. Againe, *Mahomet* (as *Cælius* reporteth) had forty wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomets* own sect, is himselfe brought in disliking of this Religion, for this reason; *Because (Mahomet* (saith hee) *hath given us a law, which sheweth the perfection of felicity to consist in those things which concern the body; whereas the wise and Sages of old had a greater desire to expresse the felicity of the soul then of the body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requireth*; His Paradise and Doctrine is such, as there seemeth small difference between Epicurisme, Atheisme, and Mahometisme.

Bonfin. lib. 8. Decad.
Bernard. in Resar. part. 1. Serm. 14.
Ant. Chro. part. 3 tit. 15. cap. 2.
Cælius Nichol. Cleon. 1. Epist.
Antonin. Chro. part. 2. cap. 5.
Avicenna Metaphys.

5 *Mahomets* law is a tyrannical law; for he made it death to dispute of it, and if any man speak against it (saith he)

Anton. Chro. part. 2. tit. 13. cap. 4.

he) *Proditorie occidatur*: Let him be traiterously put to death. And again, *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil syncere in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that law, &c. Moreover, he wrote in the *Arabian* tongue, and taught his followers, that his Religion, *A gladio cœpit, per gladium tenetur, & in gladio terminatur*: Began by the sword, and is holden by the sword, and is finished or ended in the sword; which sheweth that the sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this law amongst them saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possesse Paradise.* He spake like a man, with a carnall spirit; teaching revenge to the uttermost, and promising paradise to such; but no proofe of a divine Spirit appeareth in him.

Sabel. Aenead. 8. lib. 6.

Matth. Paris hist. Ang. in Hen. 3.

Paul Diac. rer. Rom. lib. 18.

6 As *Mahomets* Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the falling sickness, perswaded his wife, and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Sergius* the heretical Monk was at hand, and bare false witnesse to the same (saith *Zonaras.*) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to heaven, and there to have learned his Law.

Zonaras Annal. Tom. 3.

He made the *Saracens* beleeve, that before God made the world, there was written in the Throne of God; *There is no God, but the God of Mahomet.* When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wilde Asse to bee taken, and the book to bee bound about his neck,

Ant. Chro. part. 8. tit. 13. cap. 5.

neck, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy were revealed to him from above, and brake out, and told the people; *Behold, God hath sent you a law from Heaven; go to such a Desart, there you shall finde an Asse, and a booke tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Asse, they bring the book, they honour the Prophet. Touching divorced, and separated wives, he told the *Saracens* he had received a paper from heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia*. Hee perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of wool; and that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that he would jump into heaven, and so convey them all thither. These, and such like deceitful sleights, to beguil a foolish, rude, and barbarous Country people; the foolery, pride, and vanity of whose Religion, I trust, every one doth sufficiently perceive.

Aventus lib. 2. cap. 12. Joh. Leo lib. 3. cap. 23 Aphric.

Bern. in Rosar. part. 1. Serm. 10.

7 *Mahomets* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alchoran* of the doctrine of Heathens, Indians, and Arabians, of superstitious *Jews*, of *Rechabites*, of false Christians and hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaits*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not* (saith God) *do every man what seemeth him good in his own eyes; What soever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought therefrom.* Satan being conjured to deliver the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that

Deut. 12.

Fascicul. temp.

there

there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnal, absurd, and false religion, proceeding from a proud spirit, and humane, subtile, and corrupt invention, and even from the devill, the crafty father of lyes, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed that the Church of Rome *is not the true Church of God, nor observeth the true Religion.*

I Am now entring into that great controversie between the *Protestants* and the *Papists*, whether of them should bee the true Church, and true worshippers of God in Christ; for they both acknowledge God, and Christ his Son; and all the sacred and Canonical books of the Scriptures, they confesse to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confesse this Book, it is good reason that they should both stand to the arbitrement and judgement of these Books, for the triall of the true Church; which if they doe, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of; for by the sacred and Canonical writings it shall by and by be manifest, that the Church of *Rome* cannot be the true Church possibly. But first let us hear what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort,

reſort as to the congregation of Gods people ther to joyn himſelf unto them, and to praiſe and pray unto God with them, and to doe thoſe things that he requireth at their hands. But all this cannot profit them, nor hurt us: for as in the primitive Churches perſecuted by thoſe tyrannical & heathen Emperors, there was a Church of God (though not ſeen of them) who had their meetings and Aſſemblies amongſt themſelves (though ſecretly becauſe of their enemies:) ſo likewiſe in the daies of Queen *Mary*, as alſo in all other times of the perſecution of our Church by the *Romiſh* Biſhops and their partakers, our Church no doubt was, and might be; and they likewiſe had their meetings and aſſemblies, though both they, and the place of their reſort were unknown to thoſe their perſecutors.

Viſibility or ſplendency of the Church in outward ſhew is no certaine or inſeparable marke of the true Church. A Simily.

In the time of *Dioclesian* the Emperor (eſpecially) Chriſtians were ſo waſted, as to the judgement of men none were remaining, their books were burned, the Churches deſtroyed, and themſelves put to death: In the end when this great havock was made, and cruelty had waſted and deſtroyed all that could be found, there was then the viſible Church? It muſt needs be then inforced to hide it ſelfe, and ſo it was, and the glory thereof ſo eclipſed, that for a while it ſhined no where. And therefore the Church is not alwaies viſible and ſeen to the outward eye, nor ſplendent in the faces and ſight of men, and yet a true Church notwithſtanding, as then it was: for it is the Sun, though it be ſometimes overwhelmed with a cloud; and it is fire ſtil, though it be ſometimes raked up in embers: and ſo the true Church is and may be, although not ſeen or known to the world, yea though it ſeem overwhelmed with tyrannical malice, and hide it ſelf as though it were clean extinct.

The Church not alwayes viſible.

2. Let them tell me where the Church was viſible, when being aſſembled at *Jeruſalem*, there aroſe a great perſecution againſt it, in ſo much as they were all diſperſed & ſcattered, as the text ſheweth? Or let them tell me, where or how the Church was viſible when Chriſt was ſmitten, and all the reſt were ſcattered and hid, and concealed themſelves

Act. 8. 1.

Mark. 14. 27.

ſelves the face of the viſible Church was then not in Chriſt and his Apoſtles, but in the *Jews* among the Scribes & Phariſees? and therfore if viſibility be ſuch a mark of the true Church, then theſe who crucified Chriſt) were the true Church, and not Jeſus Chriſt and his Apoſtles: which who dare affirme? Yea, who will not deny? Yea, when the ſhepheard was ſmitten, and the ſheep ſcattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently viſible, and ſeen to the world? What ſhall I ſay more? Doth not St. *John* in his Revelation teſtifie expreſly, *that the Church of Chriſt* (ſignified there by a woman) *fugit in ſolitudinem, fled into a deſart, or wilderneſſe*, where ſhee had a place prepared for her of God, & where ſhe could not for a certain ſeaſon be found of her perſecutors? Let them further ſhew me how the Church was viſible in the time of *Elias* the Prophet, when he complained that he himſelf was left alone: *O Lord* (ſaid he) *they have forſaken thy covenant, they have deſtroyed thine Altars, and ſlain thy Prophets with the ſword, and I am left alone. Elias* did not think himſelfe to be *ſolus propheta relictus* (as *Campian* anſwered in the Tower) I ſay he ſpake not of himſelf onely in that reſpect: but in this reſpect, that he took himſelfe to be the only true worſhipper that was left in *Iſrael*: which is manifeſt by the anſwer which God gave him; namely, that beſides him he had ſeven thouſand true worſhippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papiſts, when *Elias* knew no other true worſhippers of God but himſelfe, how the Church was viſible? for whether he ſhould go to find a true worſhipper, he knew not. Again, it is written in 2 *Kin.* 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damaſcus*, and that *Urias*, the high Prieſt removed the Altar of the Lord: whereby it appeareth, that the Prieſthood was corrupted, the Altar removed, and conſequently the ſacrifices ceaſed, &c. What viſibility of the true Church could there be in thoſe daies, either of *Achas*, *Menaſſes*, and other Kings being Idolaters, when the Temple it ſelfe (where only by the Law of God,

Revel. 12. 6, 7.

1 King. 19. 11. &c.

God, the Jewes were to offer the ſacrifices) was polluted and defiled with heatheniſh Idolatry? What Church or Congregation could any man (in this caſe) have reſorted unto, to have performed a true and acceptable ſacrifice unto God in thoſe times, when the Temple of *Jeruſalem* (which was the place to worſhip at) would admit no true worſhippers, but only Idolaters? It is therefore manifeſt, that a true Church may be, though they know not a congregation of God to reſort to; yea, though it be cloſe and not ſeen or known one to the other, nor yet to the world. And conſequently viſibility (which the Papiſts make a mark of the Church) is no perpetuall mark thereof. Yea, if ſuch viſibility ſhould be a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Menaſſes*, and many other Kings of *Iſrael* that were Idolaters, the true Church, who indeed were the falſe Church: and then were *Elias* and all other the true worſhippers of God, who had in thoſe times no places left to ſacrifice in, the falſe Church, which is abſurd. *Chryſoſtome* ſaith, that in the time of *the abomination of deſolation* (ſpoken of by Chriſt Jeſus, in *Matth.* 24.) that is, in the time of wicked hereſie, which is the Army of Antichriſt (as he expounds it:) *Nulla probatio poteſt eſſe Chriſtianitatis, neque effugium poteſt eſſe Chriſtianorum aliud volentium cognoſcere fidei veritatem, niſi ſcripture divinæ: No proofe can be made of Chriſtianity, neither can there bee any other refuge for Chriſtians, which are deſirous to know the true faith, but onely the divine Scriptures.* And therefore I conclude (which is apparent) that the true Church ſometime is in ſuch a ſtate, as that viſibleneſſe cannot diſcerne or prove it, but only the divine Scriptures muſt demonſtrate and declare it: and conſequently it is demonſtratively manifeſt, that it is no true poſition of the Papiſts, *That the Church of God is alwayes and evermore viſible, ſeene, and ſplendent; to the outward eye and view of the world.* Wherefore the Papiſts doe us great injurie, and bewray their owne ignorance, when they would have us to ſhew our Church in all times and ages (which notwithſtanding

Chryſ. in Mat. 24.

per-

perhaps may be done) for our Church was alwaies, though it were not seen or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitive Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hide themselves but the whole Church generally was vexed, and oppressed. And therfore when our Church was thus persecuted, it is a good argument (I thinke) to say; We had our Church then and alwaies, though a persecuted Church; though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it selfe it were inlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

Secondly, another erronious position whereby they are miserably deceived, is this; *They hold the Church cannot erre:* and therefore suppose, because the Church of *Rome* was once the true Church of God, therefore it is so now and evermore. As though there might not be an apostasie in the Church, which S. *Paul* affirmeth there should. Or as though a particular Church (for the Church of *Rome* is but a particular Church) could not erre? Yea, as though generall Councels (which represent the whole Church) could not erre: for so they affirm, but how truely let the world judge. And if it may be shewed that general counsels have erred or may erre, then they yeeld their cause in this behalf. I wish they would for their own sakes: for false *Jesuites* and *Seminaries* do but deceive themselves and others, to their own confusion in this world, and except they repent, in the world to come.

2 Thes. 2. 3, 4. The Church may erre.

That generall Councels may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Provinciall Councels may erre: Lastly, he saith; *Concilia quæ fiunt ex universo orbe Chri-*

Christiano priora posterioribus sæpe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat; That generall Councels which are gathered of all the Christian world, are often corrected the former by the later, when by any trial of things, that is opened which was shut, & that is known which was hidden. A generall Councel may be corrected (saith *August.*) *Ergo* it may erre: And therefore *Augustine*, speaketh plainly to *Maximinian* the Bishop of the Arrians; *neither ought I to alleadge the Councel of* Nice, *nor thou the Councel of* Arrimine, *to take advantage thereby: for neither am I bound nor held by the authority of this, nor thou of that: set matter with matter, cause with cause, or reason with reason; try the matter by the authority of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to us both.* *August. Tom. 6 lib. 2 contra Donatist.* *Aug. cont. Maximin. lib. 3 cap. 4*

In the time of *Constantine* that Christian Emperour, was the first, and last Councel of *Nice*, wherein according to our Creed was decreed, that Christ was God, as well as man. In the time of *Constantius* (*Constantinus* Sonne) favouring the errour of the Arrians, it was decreed in the Councel of *Arrimine*, that Christ was not God, but onely man. This Councel of *Arrimine* did erre (and that grossely) in a matter of faith. *Ergo*, it is palpable that a general Councel may erre, even in matters of faith. *Theodor. lib. 2. cap. 18.*

Againe, generall Councels have been contrary one to the other, and that in matters of faith; as the Councell of *Constantinople* condemned the setting up of Images in the Church, and the Councel of *Nice* afterward allowed Images. One of them (being contrary) must needs be erronious: *Ergo*, a general Councel may erre.

The generall Councel confesseth it selfe that it may erre: For the whole Councel prayeth in the end of a generall Councel (in a set forme of Prayer, that is appointed to bee said after every Councel) namely, that God would *Ignorantiæ ipsorum parcere, & errori indulgere; Spare their ignorance, and pardon their error*; *Ergo*, a generall Councell may erre. *Concil. Tom. 1. de ord. celeb. concil.*

The Pope of *Rome* (whom the Papists hold for head

of their Church) may erre, *Ergo*, their whole Church may erre. *Augustine* proveth it erres, *Beatæ memoriæ Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet*: *Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the Baptisme of Christ, and also the communion of the body and blood of Christ.*

lib. 2. ad Bonif. contra Epist. Pelag. cap. 4.

But this is taxed for an errour; *Ergo*, the Pope of *Rome* may erre, and consequently the whole Church under him, except perchance members have a priviledge above the head. But what shall I need to stand hereupon? their own Canon Law (as it is evident in the decrees) doth say expressly, that if the Pope be found negligent of his owne and his brethrens salvation; yea, though he lead innumerable people by heaps to the Devill of hell, no mortal man may presume to reprove him, because he himselfe being to judge all, is to be judged of none, *nisi deprehendatur a fide devius*; *except he be found erring from the faith*: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and *humanum est errare*, *all men are subject to error*. Let every man take heed how he trusteth the Pope or any man mortall; for it is written, Jer. 17. *Maledictus homo qui in homine confidit, Cursed is the man that putteth his trust in man.* And why? Because (as the Prophet *David* saith, *Psal.* 116.) *All men are liars in their words and sinners in their works.* But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the expresse Word of God, who can deny, but it is an apparent erring Church?

Part. 1. distinct. 40 cap. Si Papa.

Popish errors.

As when it established ignorance to bee the mother of devotion, which Christ calleth the mother of error, saying, *Ye erre, not knowing the Scripture*, Mat. 22. 29. who can chuse but think that it hath no good meaning in it, but purposed onely to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Eccle-

Ignorance and strangeness in the Scripture.

siasticall

ſtaticall men? Chriſt biddeth the people to *ſearch the Scriptures*, Joh. 5.39. this Antichriſt forbiddeth them, ſaying, it is perilous, it cauſeth Schiſmes, Sects, and Hereſies, as though they were wiſer then Chriſt. Againe, the Apoſtle *Paul* commandeth, *that the word of God ſhould dwell plentiful in the people, whereby they might teach themſelves*, Col. 3.19. But the Pope of *Rome*, and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would deſire them to have. Who would not juſtly ſuſpect ſuch a Church, and ſuch a Religion, yea, condemne it; when to maintaine and continue their Church in errors, they would have none of the people to ſeatch any Scriptures, whereby they might be diſcovered? Thus the ſilly Papiſts (whom I pity) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleeve, for their part they know not what) are lamentably ſeduced. It is good themſelves ſhould ſee and know what they beleeve, and that their faith and beliefe be right, leſt at laſt they be (through overmuch truſt of their teachers) extreamly deceived. The people of *Berea* were highly commended, and it is noted to their praiſe, that they ſearched the Scriptures, to ſee whether thoſe things were true or no which *Paul* himſelfe teached, *Act.* 17. For whoſoever he be, yea though he were an Angel from heaven, if he teach matters contrary to the Doctrine of the holy and canonical Scriptures, we are to hold him accurſed, yea and accurſed again, as the Apoſtle of Chriſt Jeſus S. *Paul* commandeth, *Gal.* 1.8,9.

Again, the Chutch of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or congregation in an unknowne tongue, what were the people the wiſer? S. *Paul* would have all things done to edifying in the Church. For, ſaith S. *Paul*; *Si qui ſupplet locum indocti, quomodo dicturus eſt Amen ad tuam gratiarum actionem quando quidem quid dicas neſcit? How ſhal he that ſupplieth the place of an unlearned man, ſay Amen to thy thankſgiving, when he underſtandeth not what thou ſayeſt?* 1 Cor. 14. And in that whole Chapter he utterly diſ-

liketh service in an unknown tongue. And therefore if the Church of *Rome* will not confesse their error herein, she is past all shame, and hath the impudent and shameless face of an harlot.

Against Purgatory. They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) untill they helpe to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current coin for the same.

And therefore it may be well and justly called Purgatory Pick-purse; and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall books of the Scriptures; yea, the Canonicall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospel, *Luke* 16. sheweth only but two places, namely, Heaven and Hell; saying, that the rich mans soule (which was unmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of joy and comfort. To the Theefe which was executed at the Passion and suffering of Christ, and beleeved in him, Christ answered, *Hodie eris mecum in Paradiso; This day shalt thou be with me in Paradise*, Luk. 23. 43. Which sheweth that the souls of the faithfull never come in Purgatory fire to be boyled and punished; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their souls passe from death to life, and into Paradise, a place of comfort, delectableness, & all sweetnesse, namely, heaven, where Christ is; *Verily, Verily, I say unto you* (saith Christ) *he that heareth my word, and beleeves in him that sent mee, hath eternal life, and cometh not into condemnation, but passeth from death to life*, Joh. 5. 25. What is become then of this Purgatory? S. *Paul* saith, *I covet to be dissolved, & to be with Christ*, Phil. 1. 23. shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when*

this earthly tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens, 2 Cor. 5. 1. Saint *John* in his Revelation saith, *Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them,* Rev. 4. 13. If from the time of their death they have blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to bee scorched and molested. Saint *Peter* telleth the Saints and children of God, and assureth them of it, *That the end of their faith is the salvation of their souls,* 1 Pet. 1. 9. If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they beleeve and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit is in cœlo: quia remissio peccatorum vita æterna est. He that here in this life receiveth not remission of sins, shall never come into the Kingdome of heaven: for life eternal is remission of sinnes.* *Ambr. lib. 2. de bono mortis.* *Cyprian* saith, *Quando ist inc excessum fuerit nullus jam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti æternæ cultu Dei & fructu providetur.* *Cyprian. contra Demet. tract. 1.* And again by and by, he saith, *Tu sub ipso licet exitu & vita temporalis occasu pro delictis Deum roges, qui verus & unus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for eternal salvation by the worship of God, & fruits.* And therfore saith he, *do thou call upon God, though it be at thy last gasp, & departure of this thy temporal life, but call upon that God which is one & true, pardon is given thee if thou confess thy sins, & saving forgivenesse if thou beleeve; & from death presently thou shalt pass to immortality.* *Hierom* saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. *Hier. in Gal. c. 6* *Augustine* saith, *Primum fides catholicorum divina authoritate regnum esse*

credit colonum secundum gehennam, ubi omnis Apostata à Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (saith hee) the faith of Catholikes doth (by divine authority) beleeve to be the kingdome of heaven: the second, hell: a third place we are utterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place, *That they which beleeve a Purgatory fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholicks; which beleeve not the faith of the Catholicks, which *Augustine* doth affirm?

Aug. Enchir. ad Laurent. cap. 67.

Against free will.

They also hold, that a man, since the fall of *Adam*, hath free will of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are onely evil every day*, Gen. 6. If they be *only evil*, then have they of themselves no affection to goodnesse acceptable to him; And Christ saith, *No man can come unto mee, except my Father draw him*, John. 6. 44. If hee must be drawn before he can come, he hath no prochivitie or willingnesse of himself to come. And therefore is it that the Prophet saith, *Convert thou me and I shall be converted*, Jeremy 17. shewing that he hath no power in himself to be converted. And S. *Paul* sheweth, that till God give grace, *there is none that doth Good, no not one*, Rom. 3. 10 &c. For all the Philosophical vertues and good deeds which men do before they have Faith (which is *the gift of God*) are sin, and not acceptable to God, *John* 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoever is not of Faith is sinne*, Rom. 14. 23. Christ himself again saith, that *except men be ingrafted into him, they can bring forth no fruit*, John 15. 1, 2. &c. *Paul* often teacheth that we must be new men, and *cast off the old man*, Ephes. 4. 22. And again, hee bids us to bee *renewed in the spirit of our minds*, Eph. 4. 23. And moreover he saith, that *the naturall man perceiveth not the things that are of God, neither can he: for*

Ephes. 4. 8.

they

they are spiritually discerned, 1 *Cor.* 2. 14. And again, that *it is God that worketh the will and the deed*, *Phil.* 2. 13. And he plainly confesseth of himself & of all others, that *we are not able of our selves so much as to think a good thought*, and that *all our sufficiency is of God*, 2 *Cor.* 3. 5. Which premisses do shew, that our understanding is blind, and our will perverse in any divine matter, or acceptable service unto God, till God do inlighten the one, and draw and move the other unto himself. Thus hath God ordered matters, to the end himself might have all the glory ascribed to him, as good reason hee should. For what is man since his fall in *Adam*, but an abject and runne-away from God, of himself seeking by-paths, and crooked out-ways, leading from God, and from his worship, except he be assisted from above? (which is signified by *Adams* hiding himself from the presence of God after his fall.) And therefore *Augustin* saith well and truly; *Hominem libero arbitrio male usum, & se & illud perdidisse: That man having ill used his free will that he had, hath now both lost himself, and that.* And again, *Liberum arbitrium captivatum, ne quid possit ad justitiam: That free will is taken captive, that it can do nothing towards righteousnesse.* And again, *Hominis non libera sed à Deo liberata voluntas obsequitur: Not the free will, but the freed will of man (which is set free by God) doth obey and yield obeysance.* And again, *Liberum non sore, quod Dei gratia non liberavit; That the will is bound and not free, till God deliver it and set it at liberty. Cyprian* (which Saint *Austen* so often citeth) saith, *De nullo gloriandum, &c. Man must glory of nothing, because nothing is ours: therefore every man annihilating his own power, must learn wholly to depend upon God.* And *Chrysostom* saith, that *omnis homo non modò naturaliter peccator, sed totus peccatum est: Every man is not only sinful naturally, but is altogether sin.* And therefore S. *Paul* sheweth, that till a man be regenerate or born anew, and untill he be renewed in the spirit of his mind, he hath in him nothing else, but *concupiscentias erroris; lusts and affections after error*, Eph. 4. 23, 24. saying likewise, that *by nature we are the sons of wrath*, *Eph.* 2. 3. Which also Christ

Aug. ad Arist. Epist. 44 & Enchir. ad Lau. cap. 30. & lib. 3. cap. 7. et al Bonif. cap. 8. et 3. et alib. passim

Lib. de gratest. sanctitem ad Bonif. lib. 4. in Gen. Hom. 1.

himself testifieth to *Nicodeme*, saying, *That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit*, and that *except a man be born anew by that spirit, he can never so much as see the Kingdome of God*, Joh. 3. 3. &c. And therefore S. *Paul* telleth, that there must be *a new creature*, whosoever will be in Christ Jesus, and a renewing and Metamorphosis of the minde (hee useth the very word) before men can finde out the good, and acceptable will of God, and what pleaseth him, *Rom.* 12. 2. I therefore conclude, that the Papists are farre wide, and know not the misery and thraldome of men, whereinto they are faln by that great sinne and disobedience of *Adam*, whilest they stand to defend free-will in natural men. Indeed it appeareth to bee free and too free unto evil, but it is so bound and fast tyed from desire of any divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grosly in many points.

2 Cor. 15. 17

Against communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the cup: and so they use: which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink yee all of this*, *Mat.* 26. 27. And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrin of S. *Paul*, 1 *Cor.* 11. 23, 28. (who, as himself testifieth, delivered the institution of Christ) for he saith, *Let a man examine himself, et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should bee partakers, and receive in both kindes, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kinde. But *Rome* that now is, is not *Rome* that then was: but with her Councill of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

C. Comperimus de consecra. dist. 2.

But

But they hold (which is a marvellous grosse errour also) Transubstantion in the Sacrament, namely, that after the words of Consecration, the bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seem to ground upon these words, *Hoc est corpus meum, This is my body, Mat.* 26. 26. which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the text saith, in the 27. and 28 verses, *That hee took the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words bee) but they will grant a figure in those words: namely, *Continens pro contento*, that *by the cup is meant the wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; That these words, *This is my body*, shou'd bee understood thus, *The bread is a sign of my body* (which was broken for you.) If wee look into the old Sacraments of the Jews, namely, Circumcision, and the Paschal Lamb, wee shall finde the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to *Abraham*: *Ego Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seed, &c.* Gen. 17. Rom. 4. 21. So likewise the Paschal Lamb is called the Passoever, when indeed it was but a sign of the Passeover, or passing over or thorow the red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Hoste being drownd in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the Jews, did likewise call the bread his body, in such sort as the Paschal Lamb was the Passeover: that is to say, figuratively; that as the Paschall Lamb was called the Passeover, and yet was but a sign and remem-

Against Transubstantiation.

remembrance of their Passeover: so the bread was called his body, and yet it was but a sign and remembrance of his body.

And that this is the right exposition, may appear by the words of Christ, where he saith, *Do this in remembrance of me*, Luk. 22. 19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *hoc est corpus meum, id est, figura corporis mei; This is my body, that is, a figure of my body. Augustine* likewise saith, *Christi miranda patientia admisit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood.* And again he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when he gave but the sign of his body.* And this exposition must needs be true: for S. *Paul* saith plainly and expressly, 1 *Cor.* 11. 26, 28. *That the communicant doth eat bread: Ergo*, it remaineth bread, after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ: for if every communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous; and beside, then every communicant should be saved, yea, even *Judas* himself (which is known to bee the child of perdition) for Christ saith, *Hee that eateth my flesh, and drinketh my blood, hath eternal life:* *Joh.* 6. 54. Indeed the elect and godly do eat Christ and drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their souls, as the bread and wine is applyed to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Crosse on the morrow? Moreover, S. *Peter* saith, *Act.* 3. 21. that as touching the body of Christ, the heavens must contain him unto the end of the world. If his body be in heaven, and that

Tertul. cont. Marcion. lib. 4. Aug. in Psal. 8.

August. in Tom. 6. cont. Adamant.

hee

he hath a true body (as all men know he hath) how can it bee that he should be both in heaven and in earth, as touching his body at one time? For though hee have a glorified body, yet hee retaineth the nature and property of a true body still; which can be but in one place at once. And so saith *Augustine* saying, *Corpus Domini in qua resurrexit, unum tantùm loco esse potest: The body of the Lord wherein he rose again, can be but in one place only.* But the Papists, to help themselves, are driven to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread bee turned into the very body of Christ by a miracle, then should it appear visibly so; for the nature of every miracle is to bee visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine; when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Augustine* answereth, there is no miracle in the Sacrament, saying thus; *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt: The Sacraments may have honour as things religious, but they are not to be admired at as miracles.* *Aug in Joh. tract. 3.*

Aug. Tom 3. de Trinit. l. 3. c. 10.

Theodoret, also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt à naturâ suâ: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut priùs.* That is, *the mystical signs after consecration, do not depart from their nature; for they abide still in their former substance, figure, & form, & may be both seen & felt as before.* *Theod. dialog 2.*

Gelasius a Pope himself, doth say most plainly, that there is no Transubstantiation in the Sacrament; his words be these, *Non desinit substantia vel natura panis & vini; & certè imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ.* And therefore I conclude, that the Church of *Gelas. contra Eutich.*

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and revoked from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the Popes supremacy

The Church of *Rome* doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, hee is both a notable traytor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom hee should bee subject. For, the raising and pulling down of Princes, God hath reserved to himself alone, in his power: *For it is he,* (not the Pope) *that deposeth the mighty from their seates, and exalteth them that are of low degree,* Luk. 1. *It is he* (not the Pope) *that putteth down Kings, & giveth kingdomes to whomsoever he will.* And it is he that testifieth of himself, saying *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion,* Dan. 2. 20. and Chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keyes, and in his Apostolical right? That hee cannot do; For hee must remember that the Keys given, *were the keys of the Kingdome of heaven, Mat.* 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestrial kingdomes, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint *Paul* the Apostle doth say expressly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffe-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is onely by the sword of the Spirit, which is the word of God, and by the power of the keyes committed to them. In all which their authority, given unto them from Christ, hee confesseth plainly,

2 Cor.

2 Cor 10.4. that the weapons of their warfare are not *carnall*, but mighty through God, that is *spiritual*. Which words doe demonstrate, that by their Ecclesiasticall Ministery, they have clearly no civill authority committed to them.

And moreover it is manifest, by the practise of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, *Rom.*13.1,2,3,4. 1 *Pet.*2.13. *Tit.*3.1. And therefore it is undoubtedly true, that the Pope of *Rome* cannot claime it by any such authority. Againe, the Bishop of *Rome* can claime no more authority by the power of the Keyes, or of binding and loosing, then any other Bishop elsewhere may do; for the Keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Joh.*20.22,23. were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospel, thereby to claime authority above another, is absurd; for they bee all indifferently joyned in one commission, and therefore have all equall authority; and therefore the Bishop of *Rome* by vertue of the Keyes, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world* *Joh.*18.36. himself likewise refused to be made a King, *Joh.*6.15. Himself paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar*, Mat.22.21. If he were subject to *Cæsar*; it is a shame for the Bishop of *Rome* to exalt himselfe above *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his soveraigne authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that some Chri-

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stian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull, nor tolerable for him to take it, if he will bee a Minister of the Gospel, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them, all the Ministers of the Gospel, all such dominion, and civill jurisdiction, saying thus unto them. *The Kings of Nations reigne over them, and they that be great amongst them, bear rule or dominion: but it shall not be so with you*, Mat. 20.25.26. Mark. 10 42.43. Luke 22.25.26.

Which words be most prohibitory, and shew that they may not reigne like Kings of Nations, nor beare rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of *Rome* hath no title, but is hereby an usurper, and an intruder, and a notorious and odious traitor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and people. And therefore saith *Tertullian*, *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem*: *We honour the Emperour as the next man to God, and inferiour to God only.* And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes*: *The second to God, the first next after God, and before and over all men.*

Tertullian ad Scapulam.

Tertul. in Apologet.

Optatus in like sort saith, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem*: *There is none above the Emperour, but God onely which made the Emperor.* And *Chrysostome* saith, *Parem, ullum super terram non habet*: *He hath no equal on earth.* And *Gregory* Bishop of *Rome*, himselfe affirmeth, *That the power is given to Princes from heaven, not only over Souldiers, but Priests.* And therefore I conclude, that the Church of *Rome* which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and grown into pride, both against God, and his anointed Prince; and consequently not onely may

Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. Epist. l. 3. cap. 100. & cap. 103.

erre

ers, but doth erre, and that most detestably, and abominably in the highest degree.

The Bishop of *Rome* doth further hold, that hee hath authority from God to forgive sinnes; and thereupon hee sendeth from his Charters of Pardon, his Buls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospel could say, *None can forgive sinnes but God, Mark.* 2.7. *Joh.* 1.44. *Isa* 44.25. If therefore the Pope of *Rome* will take upon him to forgive sinnes (in that sort he doth) he must prove himselfe to be God, otherwise his actions will not be warranted. How often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions? ascribing that authority onely to God, and to no other. Against Indulgences and Pardons.

I need not recite any particular places, the whole book of God is plentifull herein. I doe not deny, but Ministers of the Gospel have power to binde and to loose sinners; (as Christ himself sheweth, *Matth.* 16.) but how, and whom? They can neither justifie the unrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, *Rom.* 8.33.34. it is manifest that all their power of binding and loosing sinners, is limited & bounded within the compasse of Gods word, which they may not passe, for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent: and to the assuredly faithfull, repentant and godly persons, whose continuall care is to please God, and walke in his wayes, they may pronounce the sentence of undoubted and certain salvation; because the word of God doth affirme as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgivenesse of sinnes, they must be sure they speak not in their own names, nor their own wils and pleasures, but they must do it in the name of God, being first assured How Ministers binde and loose

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that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of Gods word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and Rebels against God, and their lawfull Princes, he will not only pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the smart of it in hell torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sinnes; and then what sinne need rich men feare to commit, when a Popes pardon will salve all? or how can it bee otherwise then a Religion of licentiousnesse, when for money a man may have a licence or dispensation against any sinne whatsoever. These things be such open blots to the Romish Religion, as that worthily every good and godly minde hath it in detestation, and doth justly condemne it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

Against Traditions.

2 The Church of *Rome* doth hold, that the divine and sacred Scriptures doe not containe all things necessary to salvation: but their unwritten traditions must (forsooth) all be received with equall and like authority; for so hath their Counsel of *Trent* determined. And *Pope Leo* the fourth *Concil. Trident. 1. decret 4 sess. Distinct. 20. cap. in libellis. Distinct. 15. cap. in canonicis. Distinct. 15 cap. sic omnes.* scareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as wel as the four Gospels, beleeveth not aright, nor holdeth the Catholick faith effectually.* The Decretall Epistles also they number with the Canonicall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their Romish See are to be taken as established by the divine voice. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde unto those Scriptures.

Wherein they commit two notable sinnes; first, accusing

sing the sacred and Canonical Scriptures, that they contain not all matters necessary to salvation: which is directly contrary to the testimony of Saint *John*, who saith, *That these things are written that ye may believe, and that in believing you may have life eternal*: and clean contrary to the testimony of St. *Paul*, who saith, *That the Scriptures* (given by divine inspiration) *are profitable to reprove, to teach to correct, to instruct, and perfect the man of God*, 2 Tim. 3. 15. *Ergo*, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrin, containing in it self fully all things needfull for our salvation. Yea, S. *Paul* saith expresly to *Timothy*, *That the Scriptures are able to make him wise unto salvation*, 2 Tim. 3. 15. And therefore the Church of *Rome* being clean contradictory, doth marvellously erre: and therefore also we need none of their unwritten traditions.

And again, how should we bee assured that those Traditions which they call Apostolicall, bee Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si qua retinet Jesu Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is? *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say it is this, how will he prove it?* For all the errors of the Church of *Rome*, shroud themselves under the harbour of Traditions. And *Chrysostome* saith flatly, *What soever is requisite for our salvation, is contained in the Scriptures.* And again he saith, *All things be clear and manifest in the Scriptures, and what soever things be needfull be manifest there.* And *Hierom* in the prologue of the Bible to *Pauline*, after hee had recited the Books of the New Testament and the Old, saith thus: *I pray thee* (dear Brother) *among these lyve, muse upon these, know nothing else seek for none other thing.* And again, upon the Books of the Old and New Testament: *Those writings be holy, these Books be sound, there is none other to be compared to these: what soever is beside these, may in no wise be received amongst these holy things.* And again he saith, *All other things which they seek out or invent*

August. in epist. ad Ianuar.

Chrysost in Mat. 24. hom. 4. Chrysost in 2. Thessa. 2.

Hierome in his prologue of the Bible.

Hierome upon Hagg. 1.

at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God casteth off. Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without testimony of Scriptures, let us contemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine word of God, it is blasphemy intollerable, and who can indure it? For doth not God say thus, *Yee shall put nothing to the word which I command you, neither take ought therefrom?* Deut. 4. And again hee saith; *Whatsoever I command you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not S. *John* in his Revelation say, *That if any man adde to this Book, God shall adde unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth* her self to bear the mark of a strumpet. But when shee proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the word written; and maketh them to bee of as good and equal authority as the Canonical and sacred Scriptures themselves, what greater pride could have been shewed; or what higher Blasphemy? But these are the right notes of an adulteresse, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredome of their Church.

Athanas. cont. Gentiles.

Deut. 4.

Deut. 12.

Rev. 22.

Against Images. 2. The Church of *Rome* is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images, as the Heathen did, and therefore commit Idolatry as the Heathen did. I speak of the manner of their worship,

worship; for the Heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idol, as the Papists likewise do mean; for they say they be not such fools as to think, or believe, that an Image or Idol (made of wood or stone) could be God: neither were the Heathen so foolish as to think, or believe, that their Idols or Images were God, (for they knew they were made of wood, or stone, or such like;) but (as they took it) they worshipped God in the Image, as the Papists say they do: And therefore the case for the manner of Worship is all one. Again, if the Papists do not worship the Idol, or Image, why do they bow down unto it? God commandeth, saying, *Thou shalt not make to thy self any graven Image*; so that the very making of Images to represent God withall (who is a Spirit eternal and invisible) is Idolatry. Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down unto them (though they be supposed to represent God) is Idolatry: for God must bee worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatry to Worship God in any Image, is expressed and manifest by the children of *Israel*, when they made the golden Calf to bee a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished, and yet their meaning was to worship the true God in the Calf: for they were not so simple as to think, or believe, that that dead Idol or Image was God: and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was. Neither can the Papists help themselves in their wonted distinction of λατρεία, & δουλεία, affirming that they give to Images but *Dulia*, that is, *service*; and to God *Latria*, that is, *worship*: shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himself saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serve*,

Exod. 20

Exod. 32

2 Cor. 6. 15, 16

Mat. 4. 10
Deut. 9. 13
& 10. 20

1 Thes. 1. And *Paul* the Apostle doth likewise perswade expressly, that men should *turn from Idols or Images, to serve the living God* (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that hee that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they Habak. 2. *are so farre from being Lay-mens books* (as the Papists term them) that they are no better than teachers of lyes. And 1 Joh. 5. 21. Saint *John* himself commandeth all Christians to keep themselves from Idols: besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but Mat. 6. upon God only. *When yee pray* (saith he) *say thus: Our Father which art in heaven, &c.* Again, Saint *Paul* saith, Rom. 10. 1. *How shall they call upon him in whom they have not beleeved?* Declaring thereby, that Faith and Prayer go together. Wee can call upon none, but wee must consequently also beleeve on him: but wee are to beleeve on none but God; therefore wee may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to bee prayed unto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Bloud of Christ; and that peece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The Papisticall Church doth the same: *Ergo*, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended up into heaven, and there sitteth on the right hand of God the Father, until he come to judge the quick and the dead.* And if they will not beleeve Divine testimonies therein, yet the authority of

Cicero a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom do you think so mad, as to beleeve that which he eateth to be God?* In so much therefore as the Church of *Rome* doth worship bread as if it were God, it is manifest, they bee gros Idolaters. And consequently their Church cannot bee the true Church of God on earth. *Cicero lib. de natura Deor.*

3 The Papists do not deny Christ in words; but if we examine them by particulars, wee shall find that in deed they do: as for example, we know that the right faith beleeveth Christ Jesus to be both God and Man, which the Church of *Rome* in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they beleeve not Christ to have a true Body: for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the God-head and Humanity are of several natures. And if his Body and Flesh were every where, as his God-head is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove. Mat. 28. 6.

Lastly, It is the property of a Divine Nature to bee every where, and therefore whilst they defend this Ubiquity *of the Flesh of Christ*, it is as much as if they should say, *that the Flesh of Christ* is turned into God (which is a gros Heresie.) And thus it appeareth, that the Papists do, with the *Eutychians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may bee in

divers places at once; yea, every where: and therefore denying Christ to have a true body, they are not the true Church. And so much for their errour concerning the Person of Christ.

4 Now for the Office of Christ (for his Person and his Office bee two chief things which wee are all to regard.) The Papists will yeeld with us, that it consisteth in these three points; namely that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, wee ought to bee content with his voyce, and search no further than hee hath revealed in the Scriptures. But the Papists are not so contented, but they hold that their unwritten Traditions, and Popish Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; *And his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the Papists annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *à culpa & pœna*, from the guiltinesse, and the punishment incident to that guiltines; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the Papists hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltines, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to bee redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory upon satisfactions (as they have devised.) But what can a man give for the ransome of his soul? And it

Mat. 1. 21.

appeareth

appeareth before, even by the report of *Augustine*, that the Catholick faith beleeveth no Purgatory, such as they have invented. For as Saint *John* saith, *The blood of Christ is that which purgeth us from all sinne*: and that his most precious blood is the only Purgatory, wee hold, and doth deliver his people from the punishment due to sinnes, as well as from sins: for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Again, the Papists do say, they offer up Christ in their Masse, which Masse they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so hee goeth either to heaven or to Hell. A third place which the Papists call Purgatory, there is not. And if any be in heaven, their Masses can do them no good; for they injoy all good already. And if any man be in hell, wee know that *Ex inferno nulla redemptio; From hell there is no redemption.* And therefore for the dead it cannot be propitiatory, nor any thing else available: and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for in as much as he is a Priest for ever, after the order of *Melchisedech*, hee is to dye but once, which he did upon the Crosse: whose oblation being perfect (as the Author to the Hebrews speaketh) needed not any other help (as of Masse, or whatsoever else) to make it perfect: yea, it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from heaven, saying, *This is my beloved Son in whom I am well pleased.*

1 John 1. 7
Esay 53
Eccle. 11
Luk. 16
Heb. 5 & 6, 7, 9. &c. & 9
Mat. 3. 17
Mat. 17. 8

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby hee maketh request unto God for us, although the Papists ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him? And namely the Virgin *Mary*, they call her *the Queen of heaven, the Gate of Paradise, their Life and sweetnesse, the Treasure of Grace, the refuge of sinners, and the mediatrix of men. I*

Rom. 8. 34
Heb. 7. 25

pray, what do they now leave to Christ? Yea when they say thus to her:

O Fœlix puerpera
nostra pians scelera
jure matris impera
Redemptori, that is

O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redeemer.

What greater blasphemy to Christ could they have uttered? It is clear that S. *Paul* saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus*, 1 Tim. 2. 5. But the Papists be not content with him, but will have many Mediators. S. *Paul* saith moreover, that *by him we have boldnesse and accesse unto God*, Eph. 3. 12. And therefore what foolish fear is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of *Rome* doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrin) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done, *Iohn* 14. 13, 14. *Chrysostome* speaking of the woman of *Canaan*, who though shee were a sinner was bold to come unto Christ, saith thus. *Chrysost. hom. 12 de Chanaa.* *Eam prudentiam hujus mulieris; non Precatur Iacobum, non supplicat Iohanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman, she doth not pray James, she doth not beseech John, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self.* And again he saith, *Eadem hom.* *that to have accesse unto God, nihil opus est arrientsi servo vel intercessore, sed dic, miserere mei Deus: is enim te audit quacunque ex loco, & undecunque invocetur: We have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee*

in what place soever thou art, and from what place soever thou callest upon him. Ambrose likewise answereth the carnal reason of the Papists; *Solent* (saith he) *misera uti excusatione, dicentes, per istos posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota. Vbicunque enim talis locutus fuerit, respondebit illi.* That is, *They are wont to use a pittiful excuse, saying, By these* (Saints) *they may have accesse unto God, as by Earls there is accesse to Kings. Therefore is it that by Officers and Earls, access is made to the King, because the King himself is a man. But to come to God* (from whom nothing is hid) *there is no need of a spokesman, but of a devout mind: for whersoever such a one speaketh to him, he will answer him.* The Church of *Rome* therfore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church. Amb. in Rom 1

Iames 4. 12

6 The Papists in words will not deny but Christ is a King, which hath all power in heaven and in earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all; for in respect that he is a spiritual King, and the King of his Church; he is also (as Saint *James* speaketh) the only Law-giver thereunto, and therfore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customes, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his Laws, statutes, and decrees. Thirdly, hee claimeth most traiterously to be the head of the whole universal Church, which title by way of perogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what

Ephes. 1. 22.

right

right, he their proud Pope taketh upon him this title to bee head of the Church, or universal bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he lift, and to do what he lift,) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminence, or authority over the rest of the Apostles.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou art Peter, and upon this rock will I build my Church.* Mat. 16, 18. These words hitherto give no superiority to *Peter* above the rest, onely they shew that the Church is builded *non super Petrum, sed super Petram: not upon the Person of Peter, but upon the rock:* and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Sonne of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Sonne of the living God; is the rock whereupon the Church is builded: for as S. *Paul* expoundeth and affirmeth, *Other foundation can no man lay; but that which is laid already*, namely Jesus Christ. 1 Cor. 3. 11. And in another place hee saith expressly; *that that rock was Christ.* 1 Cor. 10. 4 And Christ himself affirmeth likewise, *that he that heareth his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby, that he, and his words and Doctrin, be the rock, against which the gates of hell shall never prevail.* Mat. 7. 24. Agreeable hereunto speaketh Saint *Paul* again when hee saith, that the Church is builded *upon the foundation of the Prophets and Apostles. Christ Jesus himself being the headstone in the corner.* Ephes. 2. 20 Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule over all the rest, as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto *Peter* by special name, the keys of binding and loosing, hee thereby made *Peter* the Prince and universal Bishop of the whole Church. Mat. 16, 19. But hereunto I say, that Christ therein gave no authority more to *Peter*, than to the rest; that at this time the keyes were not given to him, nor to the rest, only there was a promise that they

should

should be given: for the words be not in the present sense, *Do tibi, I give unto thee*: but in the future sense, *Dabo tibi, I will give unto thee*: which promise of Christ was afterward truly performed, and when it was performed, the keys, that is, the power of binding and loosing sinners, was given not onely to *Peter*, but to *Peter* and all the rest together, as Saint *John* in his Gospel clearly declareth and avoucheth. Now because *Peter* was the man that gave answer for himself and the rest, therefore our Saviour Christ spake personally unto *Peter*; and so both *Cyprian* and *Augustine* do expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receit of the same, did *Peter* receive any more authority or superiority than the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship: or because he was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the living God: or because hee was readiest always to speak and answer. But all this doth not prove that hee had authority over the rest, or a larger commission than the rest. Yea, the words of their commissions do shew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Goe yee and teach all Nations, Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you*, Mat 28.19.20. Run over all that remaineth written, and you shall finde that *Peter* was one of the twelve, equal with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reproved him to his face? *Gal.* 2. 11. when being accused, he pleaded no priviledge, but for the clearing of himself, and satisfaction of others, hee answereth to that accusation? Where was *Peters* authority over the rest, when the rest sent him, and *John* unto *Samaria*? *Act.* the eleventh Chapter, the third and fourth verses: and also in *Acts* the eighth Chapter, and the fourteenth verse. In that hee went at their sending, hee plainly sheweth that hee had no princi-

John 20.22,23

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pality over them. Where was his preheminence or authority, when in a Councel held at *Jerusalem*, where the Apostles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? *Acts* 15. 13, &c. Yea, I say moreover, that when there was contention amongst the Apostles, who should be chief amongst them, Christ told them plainly, *that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do one over another*, Luk. 22. 25, 26, &c. *but the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant*, as is declared in *Mat.* 20. 25, 26. and in *Mark* 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvel therefore what the Pope and Papists mean, contrary to the tenour of the Commission of Christ, contrary to the practice of *Peter* himself, and contrary to this Decree made by Christ of their equality, to say notwithstanding that *Peter* was Prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures, and course of his life, he neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of *Rome* can never claim that as Successour to *Peter*, which was never in *Peter* his supposed Predecessour.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and such like) to speak something for them. But the falsehood of all those, is discovered by other Writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voyce which he crieth in the Councel of *Carthage*. It was likewise Decreed in the *African* Councel, that

that none should be call'ed Priest or Priests, or Arch-priest, or any such like. The Councel of *Nice* did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councels did affirm as much (which, because they are sufficiently known I need not to recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province; and that hee could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Eugubium*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of universal Bishop, was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* Sea. And even at the very first time, when *John* Bishop of *Constantinople*, sought to get that title of universal Bishop to his Sea, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmed, that he could bee no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoyd himself to bee Antichrist, sith by the expresse determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though hee claim this to bee the head of the Church, yet hee doth not name himself to be otherwise

Hierm. ad Evagrium.

Vide Greg. lib. 4. Epist. 32. 34. 36. 38. 39. & lib. 6. Epist 20. 28, 29, 30.

than

than a Ministerial head, and to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawful convejance made unto him from Christ, which hee cannot shew? For who dare take upon him to bee a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and head Christ Jesus, neither can nor ought to acknowledge any other for her head, than that her Husband to whom she had plighted her troth. Lastly, there can be no successour, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his own words; *Behold, I am with you to the end of the world*, Matth. 28. 20. And therefore hee can have neither Successors nor Vicar to represent his person, or to guide his Church; for his Spirit (since his bodily ascension) is the Guide and Governour of the Church in his room; *Joh.* 14. and 15. and 16. for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly bee the true Church.

Against justification by works.

7 The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but saith, that mens works bee meritorious, and to them partly is Justification to bee ascribed: and so they make mens imperfect works to bee causes of Salvation, which is a gross errour, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Romans 3. 24. If they be justified *gratis*, *freely* (as hee affirmeth) then are they justified without any desert of theirs. And Saint *Paul* setteth down this Axiome in the conclusion, *We hold that a man is justified by faith without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth to be a true position, that *faith only doth justifie*, in as much as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham believed God, and that was im-*

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puted to him for righteousnesse, as *Paul* speaketh, *Rom.* 4 8. And he sheweth that *Abraham* was not justified by works before God: for if *Abraham were justified by works, then should he have wherein to glory, but not before God*: and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant, that Saint *James* in his second Chapter doth say, that *Abraham was justified by his works, when hee offered up his Sonne* Isaac at Gods Commandement. And likewise that he saith, that *a man is justified by works, and not by faith only*. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of S. *James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works: thou saiest thou hast faith*, that is not enough, thy words do not prove it, thy works will: *therefore* (saith he) *shew me thy faith by thy works*. This word (*shew me*) doth manifest what manner of justification he speaketh of, namely, that hee speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby onely hee is justified in his sight: and it is men which respect the works, whereby indeed they testify unto the world their faith to bee good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good nor sound, nor availeable: But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a School-man of the Papists doth himself plainly testify, saying, that Christ Jesus doth justify *effective*, effectually; Faith doth justify *apprehensive*, by taking hold of Christ; and good works do justify *declarative*, that is, do declare unto men their justification before God. And so it is cleer, that howsoever a true faith cannot bee without works, as fire cannot bee without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of the

the fire, not to the light of the fire. For so saith S. *Paul* expressly, *That God imputeth righteousness without works*, *Rom.* 4. 6. And again, *That it is by grace not of works*, *Rom.* 11. 6. And again, *not of works*, Rom. 9. 11. Again, S. *Paul* telleth the Saints at *Ephesus*, that *God hath ordained men to walk in good works*; yet he saith that they may not trust to be saved by them: for he affirmeth, and assureth them, *That they are saved by grace, and not by their works*, Eph. 2. 8, 9, 10 Again, he speaketh in the person of himself, and of all the children of God, and saith, *that we are saved not by works, but by his Predestination and Grace*, 2 Tim. 1. 9. And again, *God is our Saviour, not for any works which we have done, but according to his own mercy he hath saved us*, Tit. 3 5. And divers other like places be. Wherefore S. *Hilary* hath these very words (which we hold) *Sola fides justificat*: *Faith only doth justifie*. And *Ambrose* among other sentences hath this: *Non justificari hominem apud Deum nisi per fidem*: *That a man is not justified before God, but by faith*: which is as much, as *Faith only doth justifie before God*. S. *Basil* doth say, *that this is perfect and sound reasoning in God, when a man doth not boast of his own righteousness, but knoweth that he wanteth in himself true righteousness, and that he is justified by faith only*. And *Greg. Nazianzen* saith, that *to believe only, is righteousness*. And therefore it is evident both by the expres testimony of the Scriptures, and of the Fathers, that wee hold the truth in this behalf, and that the Church of *Rome* is in a marvellous errour. It is true which is written, that *every man shall be rewarded according to his works*; because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit: But there is no text of Scripture to shew, that any man is saved *Propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet wee must say (as Christ commandeth) *We are unprofitable servants*: *Luk.* 17. 10. And therefore the Papists, which teach works meritorious, yea works of Supererogation available to salvation, as well for others as for themselves, hold not the

Hil. r. in Mat. cap. 8.
Ambr. in Rom. 3

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right faith and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of *Rome* being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Revelation of Saint *John*. *Ergo*, it is impossible that the Church of *Rome* should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman. The Pope Antichrist.

1 One mark of that Antichrist, *Paul* sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God*: he doth not say above God, but above every one that is called God, *John* 10. 34. Now those whom the Scripture calleth Gods, we know to be such as be the Judges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of *Rome* is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practises, and his Iesuits, Seminaries and Priests, do in their books manifest the same unto the world.

2 Another mark of Antichrist *Paul* setteth down to bee this, namely, 2 Thes. 2. 4. *That he should sit in the Temple of God, shewing himself to bee God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick Sea, hee taketh upon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them again from their thrones: *that hee cannot erre*; *that he can forgive sins*, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, in so much as hee arrogateth to himself most proudly the authority of God himself? which things the sixth Book

of the *Decretals*, *the Clementines*, *and the Extravagants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi*, *the Pope is the wonder of the world*: *Nec Deus es*, *nec homo*, *sed Neuter*, *& inter utrumque*: *Thou art not God*, *ne art thou man but neuter*, *mixt of both*. But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into *Rome* in his dignity papall, had made for him a Pagent of Triumph, cunningly fixed upon that gate of the City hee should enter in at, having written upon it this blasphemous verse, dedicated unto him.

Oràclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Dei.

By Oracle of thine own voice the world thou governest all;
And worthily a God on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) hee calleth himself *servus servorum Dei*, a servant of the servants of God, that hee exalteth himself above God himself, and his worship, for he taketh upon him to bee above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them; which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again hereby it is manifest, that he exalteth himself above God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods laws, than for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authority in three places, Heaven, Earth, and Purgatory, and that is the reason he weareth a Triple Crown;

Crown: so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things but manifest him, to exalt himself even above God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders: 2 *Thes.* 2 9. (*whereby, if it were possible, he would deceive the very elect*) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceits, and frauds; so let their *Aurea Legenda* and book of *Torphees* testify to the whole world.

4. S. *Paul*, 2 *Thes.* 2. 8 sheweth by his name, that he that he speaketh of, should be ὁ ἄνομος, that is, *a lawless person, or one subject to no law*; which is also manifestly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse upon the Decretals doth testify, saying thus of the Pope; *Legi non subjacet ulli:* that is, *He is not subject to any Law.* What is this else but to be ὁ ἄνομος, a lawlesse person, even the very same whom S. *Paul* speaketh off?

5 S. *John* in his Revelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom have committed fornication the Kings of the earth, and the inhabitants, of the earth have been drunken with the wine of her fornication. This woman is that great City, which had dominion over the Kings of the earth, at the time of this Revelation*, as S. *John* expressly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but onely *Rome*: and therefore *Rome* onely is and must needs bee the seat of Antichrist: for no other can bee by this evident and plain description of Saint *John*: for *Rome* was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Romane Empire civil) is altered and changed into an Ecclesiastical and Romish Empire,

6 Saint *John* in his Revelation, 13. 11. saw *a beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon*: and then all that is spoken of this beast, doth fitly and only agree to that man of *Rome* the Pope, who though in shew he were the Lamb: for what is more mild or humble, than to call himself the servant of the servants of God? Yet indeed hee playeth the part of the Dragon, or Devil, having learned this cunning of Sathan; who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 *Cor.* 11. 14. as the Apostle sheweth. But *here is wisdom*, saith *John* in that Revelation, *Let him that hath any wit, count the number of the beast, for it is the number of a man*, and his number is 666. Now because the number of this wicked beast containeth six hundred sixty and six, *Irenaus* thinketh that this Antichristian beast should be λατεινος, that is, a man of *Italy*, for the number of the Beast is set down in great letters. and this Greek word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this Revelation were written in Greek, as being the more known and common language, yet that it was uttered to S. *John* in Hebrew, because the Hebrew tongue is the holy tongue, and that *John* himself was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: (whose opinion is not unlikely, but very probable) then let him seek out an Hebrew word, which containeth that just number, and herein he need not search far, or to study much upon the matter: for the Hebrew word *Romiith* (that is, *Romanus, a man of Rome*, in English) doth in those Hebrew letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that *man of Rome*, the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul* and Saint *John* in his Revelation do

testify

testify, and consequently the Church of *Rome* being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to bee forsaken of all Christians, as they tender their salvation in Jesus Christ: to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do, *Amen.*

CHAP. VI.

Against Schism and Schismatical Synagogues.

MAny there be, who out of a godly and zealous minde, do in good sort seek Reformation, and for that Church-government, which Christ himself hath instituted in his Church, whom I neither dare, nor do reprove: others there be, that seek reformation amisse, with venemous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer: othersome there be, who to make the cause of Reformation odious, do say, that it aboliſheth her Majesties supreme government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the prehemitence, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controversy sooner come to an end, and the more speedily be decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church-government to be established, run from our Church, and make a schism and separation from

us, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schism the more allowable: these are the Brownists and Barowists, who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in *England*, but themselves. But they (for against them I deal) and you must understand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline in it, for wee read in *Acts* 2. ver. 41, 42, 43 47. of an assembly of people at *Jerusalem*, that received the word of God and beleeved, and which are expressly called a Church, (and who can or dare deny them to bee the true Church of God, sith the holy Ghost doth so testify of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therfore a true Church of God may bee, though as yet it have not these; for this desired Discipline is not an essential part of the Church: for it doth resemble the wall of a City, or an hedg or ditch about a vineyard; and it is a City, though the wall be wanting, and it is a vineyard, though the hedg or ditch be wanting: though so much the lesse fortified I grant. In as much therfore as we have the preaching of Gods Holy word, and the right administration of the Sacraments (which bee the essential marks of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrin and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of *England*, bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and born into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one commeth unorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not prove him to bee no Minister: neither doth any

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other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right discipline, but wee have also put a wrong discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth: for if a man loose a leg or arm, yet none will deny him to be a man for all this blemish or defect; yea, though he put a woodden leg instead of his leg which he wanteth, yet hee remaineth a man still; because his principal parts remain. So though wee want that discipline, yet wee have the principall parts of the Church, namely, the right preaching of the word of God, and administration of Sacraments, and therfore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the Brownists and Barowists, consider from whence they are fallen: for if the Church of Christ be the body of Christ, as S. *Paul* affirmeth; what do they else, but by their Schism and Separation, rent themselves from the body of Christ? and then let them remember whose members they be, untill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is Idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the congregation, which they will not do: and besides, all the reformed Churches in Christendom, have a set form of publique prayers for publick meetings and congregations.

Note.

A Simile.

They say that we observe Saints daies, and dedicate Churches unto them: but they should shew that wee do these things in honour of the Saints, else have they no reason

ſon to charge our Church with Idolatry (as wickedly they do) for the ſtatute it ſelf doth expreſſe, that our Church doth call them Holy-days, not for the Saints ſake, but for the holy exerciſes uſed upon them in the publike aſſemblies. Again, true it is, that divers Churches amongſt us, are called by the names of thoſe Saints they are dedicated unto: but to ſay therefore wee do dedicate Churches unto them, it is very ridiculous. For when we call Saint *Peters* Church, or S. *Pauls* Church, it is but to diſtinguiſh them from other Churches by their name. In *Athens* there was a place which bare the name of *Mars*, and S. *Luke* in *Acts* 17. calleth it *Mars ſtreet*: will any man therefore be ſo fooliſh, or ſo fond, as to ſay therefore he committed Idolatry, or that therefore he dedicated that place to that Heathen god of battel? None I think will be ſo wicked or abſurd.

Moreover, it is true, that wee obſerve faſting days: but therein wee obſerve no Romiſh faſts, nor place therein the worſhip of God, nor the remiſſion of our ſins, nor the merit of eternall life (as the Papiſts do.) But the politick Laws of this land, which appoint that men ſhall not eat fleſh upon certain days, do it in reſpect of the Common-wealth, as to maintain Navigation ſo much the better, and for ſpare of the breed of young cattle; appointing moreover a penalty for ſuch as ſhall take the days to be obſerved, as meritorious Romiſh faſts.

I therefore wiſh them to ceaſe their ſlander againſt this Church, and to ceaſe their damnable Schiſm, and to be reconciled to that Church of ours, from whence they have fooliſhly departed: for how imperfect a Church ſoever it bee (whoſe imperfections God cure in his good time,) yet ſhall they never be able to ſhew otherwiſe, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a ſeparation. God for give us all, and reconcile us unto him, *Amen*.

FINIS.

TWELVE SERMONS, PREACHED

BY

M^r. Henry Smith.

WITH

Prayers, both for the Morning and Evening thereunto adjoyned.

And publiſhed by a more perfect Copy than heretofore.

PROV. 28. Verſ. 13.

He that hideth his ſinnes, ſhall not proſper: But he that confeſſeth and forſaketh them ſhall have mercy.



LONDON,
Printed by *T. Mabb*, for *John Saywell*. 1657.

SERMONS
PREACHED

To the right Noble LORD, the Lord EDVVARD, Earle of *Bedford*, Grace and Peace from the LORD.

AS *the little Bee gathereth not honey for her ſelfe alone, but for others; ſo, right Honourable, I am bold to preſent your good Lordſhip with my Choice, my Care, and the Iſſue.* The Choice. *The firſt, your honourable ſelfe, and in this as you are the hope of the reviving of your undoubted Noble Grandfather and Father: ſo my hearty welwiſhing (together with the Prayers of all the Godly) is, that what the Almighty graced them with, in you may be redoubled.* The Care. *The Second is, the fountaine whence the firſt had his ſtreame, and being in me (as a member of the Church) what I wiſh the ſame aſſured Aſſembly of Gods people, I leave to the alone determiner of all Controverſies whatſoever.* The Iſſue. *The laſt I commend to the only direction of the Lord. Now as the faithfull diſpoſer of Gods truth, was a man linked unto me in aſſured friendſhip whilſt he lived: ſo I having with care long ſithence collected theſe his Sermons together, do now with ſinglenes of heart preſent the ſame to your Lordſhip, and herewith am preſt to performe all ſuch duties to your Honour, as God ſhall enable me unto, both in prayer for your health and increaſe of zeale to the maintenance of his poore Flocke, which I hope is the only aime and end of all your Honourable purpoſes. Thus with all other graces, I moſt heartily deſire that Father of light to enrich you in this life, and after this to bleſſe you with imortality in that place of reſt for ever.*

Your Lordſhips to command,
W.S.

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THE SINNERS CONVERSION.

The Text.

Luke 29. Verſes 1,2,3,4,5.

1. *Now when Jeſus entred and paſſed thorow Jericho.*

2. *Behold, there was a man named* Zacheus, *which was the chief receiver of the Tribute, and was rich.*

3. *And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.*

4. *Wherefore he ran before, and climbed up into a wild Fig-tree that he might ſee him, for he ſhould come that way,*

5. *And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him,* Zacheus, *come downe at once; for to day I muſt abide at thine houſe.*

IN the end of the Chapter before going, we may ſee how Chriſt healed a man, blind in his bodily ſight, namly, *Bartimeus*, whereby he ſheweth himſelf to be the Phyſician of the body: here we ſhal ſee how he cured one blind in mind, namely *Zacheus*, whereby he ſheweth himſelf to be the Phyſician of the Soul, and therefore the Saviour of the whole Man. *Ephes.* 5. 23.

In ſpeaking of *Zacheus* and his Converſion, we will obſerve four Circumſtances: Firſt, the place where he was

called, which was Iericho; Secondly, the perſon that was called, *Zacheus* the Publican. Thirdly by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt Circumſtance.

Firſt, therefore for the place where he was converted, it appeareth to be Jericho, a City no farre diſtant from Ieruſalem. It was ſometimes a notable City, till it was ſubverted and ruinated by the Lord's Champion *Joſua*. It was builded again in the dayes of *Ahab* by *Hiel* the Bethelite, and remaineth at this day with the reſt of the Holy Land, under The Turkiſh Empire. Vnto this Jericho the Lord of Heaven and Earth vouchſafeth to come in the likeneſſe of a Servant. And as *Joſua* compaſſed Jericho ſeven times, minding to deſtroy it. So Chriſt the true *Joſua*, reſorted oftentimes to Jericho, minding to ſave it. But as in the deſtruction of Jericho *Joſua* ſpared none but *Rahab* the Harlot: ſo Jeſus in his journy to Jericho, converted none but *Zacheus* the Publican. When *Joſua* had conquered and razed Jericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it up: yet in this barren ſolle Chriſt hath his ſpiritual Harveſt, and in this curſed City he hath a holy Temple, a bleſſed building. Samaria that wicked City, affordeth many that believe in Chriſt, *John* 4.39. And out of Galile, from whence they thought no good thing might come, *John* 1 Verſe 46 Chriſt called divers of his Apoſtles: and even in Jericho this curſed City, Chriſt hath a rich man that is to be ſaved. In every place Chriſt hath his choſen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call upon him, *Rom.* 10.12.

Joſ. 6
1 *King.* 16.34.

John 7.52.

The

The ſecond Circumſtance.

NOw followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth unto us. The holy Ghoſt ſpeaking of *Zacheus*, and his Converſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be converted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Converſion of *Zacheus*, theſe three ſhould bee converted at once.

Zacheus was a Gentile: a marvel to ſee a Gentile become a Jew, that is, to beleeve in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chief Cuſtomer to give over his Office: and he was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and ſuperſtition. Chriſt going to Jeruſalem, converteth a Gentile to ſignifie the calling of the Gentiles: hee converteth a Publican, to ſhew that notorious Sinners may hope to be ſaved, if they repent and amend, as *Zacheus* did. He converteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heaven. *Rom.* 2. 28. *Matth.* 19. 23.

He was called *Zacheus* before his Converſion, but hee was never truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt: but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrouded in the habits of vertue; like *Æſops* Aſſe masking in the Lions skinne, till his long eares detect his folly, or like the Crow that is deckt in other Plumes, till every Bird do plucke his feather.

Zacheus by his Profeſſion was a Publican, and therefore much deteſted of the Jewes: For the Publicans were Romane Officers, appointed to gather and receive publick Cuſtome or Tribute of the Jewes, who were at that time in ſubjection to the Romans. And amongſt theſe Officers, *Zacheus* was the Chief, and (as it ſeemeth) Overſeer of the reſt that were in Jericho, and therefore in chief hatred among the Jewes, as one that chiefly favoured the Romans tyranny, and ſerved to abridge their Countrey liberty, which ought not to be ſubject to any Nation.

Beſides, he contemned the Ceremonies of the Jewes, and regarded not their Religion, nor lived after their Law, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap.* 18.

Thus was he hated for his Profeſſion, becauſe he was a Publican; & for his Religion, becauſe he was a Heathen. Yet was he beloved for his wealth, for rich men have many friends, *Proverb.* 14. 20. And though they do never ſo wickedly, yet have they ſome to take their parts. If they ſpeak never ſo proudly, yet are there ſome to praiſe their ſaying, *Eccleſ.* 13. 23, 24.

Zacheus was a Publican, and therefore rich: for Publicans muſt needs be rich, and Uſurers will be wealthy. But rich Publicans make poor Princes, and wealthy Uſurers make many Beggers. In every Province there were many Publicans, and therefore much poor people in every place; for where there be many Caterpillers, the fruit is ſoon conſumed; and where there be many Extortioners, Beggers muſt needs abound.

Deut. 15. By the Law of God, there might be no Beggers in Iſrael: but when ſo many Publicans were ſuffered to receive Tribute of the Jewes, contrary to Gods Law, no marvel though ſo many ſate and begged, contrary to Gods Law, *Luke* 18. *John* 9. *Acts* 3. By the Law of God

God, there ought to be no Beggers among Chriſtians, *Pſal* 32.25. But when ſo many Uſurers are tolerated in a Chriſtian Common wealth, contrary to the Law of Chriſt, *Luke* 6.35 no marvel, though we have ſo many Beggers, contrary to the mind of Chriſt, *The poor* (ſaith Chriſt) *yee ſhall have alwayes with you, and when you will, you may doe them good:* And we ſhall be ſure to have the poor amongſt us alwayes: But we muſt make ſuch good proviſion for them, that they be not fain to beg their bread. *Levit.*35.36, 37. *Marke* 14.7. *Pſal.*3.7.

Thus was *Zacheus* rich to himſelf, for he was a Publican, but he was rich towards God alſo, for he had a deſire to ſee Chriſt. Almighty God *who was rich in mercy,* *Ephes.*2. hath ſo inſpired his heart with the deſire of heavenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, now his greateſt care is to ſeek for heavenly treaſure. He now forgetteth what his Profeſſion is, and begins to be of a new Profeſſion: And he whoſe heart was wholly ſet upon earthly profit, is now like old *Simeon*, moſt deſirous to ſee his Saviour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him when he ſaw him, *Luke* 23.8,11. but *Zacheus* the Publican deſired to ſee Chriſt, and rejoyced when he ſaw him, like *Abraham* that deſired to ſee the day of Chriſt, *John* 8.56. And therefore of the ſervant of Satan, *Zacheus* is now become the Childe of *Abraham*, which rejoyced to ſee the day of Chriſt. Happy were his eyes that ſaw ſo bleſſed a ſight, for many Prophets and righteous men have deſired to ſee and to hear thoſe things, that *Zacheus* both ſaw and heard, and could not ſee nor hear the ſame. If *Jacob* thought himſelf happy, if that he might ſee his ſonne *Joſeph* before his death, then ſurely thrice happy *Zacheus*, whoſe hap it was, not onely to ſee (as *Jacob* did) but to rejoice (as *Mary* did) in Chriſt his Saviour. *Luke* 1.2. *Luke* 10. *Geneſ.*45.

As *Zacheus* was deſirous to ſee Chriſt in earth, ſo I would

would have the rich men of our time, desirous to see Christ in Heaven For although with the eyes of our body we cannot see Christ as *Zacheus* did, yet with the eyes of our Faith we may behold him as *Stephen* did, *Acts* 7. But if our Faith be so weak-sighted, that we cannot see Christ, yet let us have a desire to hear Christ in his Word, whereby our Faith may be encreased: for faith comes by hearing the Word of God. And as the Queen of the South desired to hear the wisdome of *Solomon*, so let us be desirous to hear the wisdome of Christ our Saviour,

John 20. 31. *Rom.* 10.

1 *Kings* 10.

King *Solomon* left some bookes in writing, wherein is seen some part of his wisdom; and Christ our King hath left unto us his most sacred Word, as it were a taste of his wisdom, sufficient matter for our salvation: this is that heavenly food, *Mat.* 4. 4. whereby our souls are fed unto eternal life, let us therefore labour for that heavenly food: and as the Israelites were careful to gather *Manna* to sustain their bodies, so let us be as careful to hear the Word to feed our souls. The People in the time of Christ, *John* 6. 24. took great pains to follow Christ both by Land and Sea: and many now adaies (I confesse) are very forward to follow his faithful Ministers: But as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serve the time.

Exod. 19.

John 6. 26.

Zacheus is desirous to see Christ: a godly care; but yet he could not obtain this purpose: a thing common; for every one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zacheus* hath a double impediment to hinder his honest enterprise: The preasse of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to be an enemy to those that would come to Christ. This hindered the blinde man from receiving his sight, *Luke* 18. for the people rebuked him that he should hold his peace, till Christ called him and opened his eyes: This hindred

Two impediments

hindred them that brought the man ſick of the palſie, *Mar.* 2. for thy could not come at Chriſt for the preaſe till they uncovered the rooſe of the houſe, and let downe the bed wherein the ſicke of the palſie lay.

This hindred the healing of the Deafe and Dumbe, *Mar.* 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindred the raiſing of the Rulers daughter, *Mat* 9. till Chriſt had thruſt out the Minſtrels and the multitude, & then reſtored the Maid to life. Finally, this hindred *Zacheus* here from comming unto Chriſt, till Chriſt vouchſafed to call him to himſelfe Thus alwayes a multidude that is prone to evil, doth withdraw and hinder us from approaching unto Chriſt: and therefore we muſt not follow a multitude to doe evill, nor decline after many, to overthrow the truth. *Exod.* 23.

The ſecond impediment that hindreth *Zacheus* from ſeeing Chriſt, is his little ſtature He was ſo low of ſtature, that he could not ſee Chriſt above the multitude: but Chriſt was above the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *David* before *Eliab* his eldeſt brother, becauſe he findeth in him a better heart to ſerve the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that he could not ſee Chriſt: but many amongſt us are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more ready to follow their ſport and paſtime, than to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſt to ſee commo-

1 *Sam.* 16. 7.

1 *Sam.* 16. 12.

dity,

dity, but will ſcarce come out of doores to heare a Sermon?

Iohn 3.2. They come to Chriſt as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: But they run after profit, to get riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

2 *Kings* 5. Thus hath *Zacheus* two lets that he could not ſee Chriſt, the one in the people, the other in himſelf: And we have many lets to withdraw us from Chriſt: ſome are external and without us, as the inticements of the world; & ſome are internal and within us, as the luſts of our own fleſh.

Eſa. 59.2. The preaſe of the people hindereth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſins do preſſe us down, that we cannot ſee Chriſt in glory. *Zacheus* was a man of little ſtature, & that hindred him from ſeeing Chriſt in earth; and we are men of little faith, and that is the cauſe we cannot behold Chriſt in heaven.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of Chriſt for the multitude, he had the wit to runne before, and to climbe up into a Tree to obtain his purpoſe. And for the moſt part it falleth out, that men of low ſtature are men of high conceit, and the ſhorteſt bodies have the ſharpeſt wits, God ſo providing, that the defects of their bodies might be ſupplyed with the gifts of their minde. Now *Zacheus* that before was loth to move his foot from the Cuſtome-houſe, for looſing his profit, begins to runne after Chriſt for fear of a greater loſſe, like *Eliſha* that left his plowing, and ranne after *Elias* to follow his new

1 *Kings* 19. vocation. But *Zacheus* doth not onely runne, but alſo climbe up into a Tree to ſee Chriſt: A ſtrange thing that *Zacheus* a rich man, and a chief Cuſtomer, ſhould behave himſelf ſo childiſhly in the ſight of ſo great a multitude: But the deſire he had to ſee Chriſt, made him forget

forget himſelfe, and to commit ſuch things were not fitting for his ſtate and credit. So they that will follow Chriſt, muſt make account to doe many things contrary to the faſhion of the World, and their owne liking. If Chriſt himſelfe were content to leave the glory which he had with his Father, to come downe to us, ſhall not we be content to leave the reputation which wee have with men, to goe up to Him. *Rom.* 12.2.

But alas, where is there any almoſt that preferreth not the fruition of this earthly Priſon, before the poſſeſſion of that Heavenly Manſion? and had rather hazard the hope which they have of eternall glory, than leeſe the preſent enjoying of their fading pleaſure?

The ambitious man hunteth after Honour, and will not leeſe an inch of his eſtimation. The covetous man ſeeks after profit, and counts (like *Judas*) all loſt that comes not to his bags. And the voluptuous man beſtowes his time in pleaſure, and thinketh *that* his chiefe felicity. Thus every man makes his Heaven of that wherein he moſt delighteth, and is content to take great paines to accompliſh his fond deſires. But here *Zacheus* is of another mind: for being a publick Officer, he climbs into a tree, which ſtood not with his gravity: and being a rich man, he runs to ſee Chriſt, which was not for his worldly profit; yea he takes great paines to ſee Chriſt, not reſpecting his eaſe or pleaſure: *John* 12.6.

Thus muſt we be affected, if we deſire to come to Chriſt, that neither honours nor preferment, nor profit, nor pleaſure, nor kindred, nor friends, be able to hold us backe: We muſt be readie not onely to run, but alſo to climbe (if need require) as *Zacheus* did; that is, to take ſome paine and travel to have a ſight of Chriſt.

The Queene of the South undertook a great and tedious journey to heare the wiſdome of *Salomon*, but we are loth to take any paine to heare one that is greater than *Salomon*. *Mat.* 12 22. *Luke* 14.29. 1 *Kings* 10

The

The people in *Davids* time brought so much treasure, and so many gifts to the building of Gods Temple, that
1 *Chron.* 29. 9. the Priests were faine to bid them cease: but a great part of the people in our time, are so sparing of their paine, and cost, that they think that time very mis-spent which is imployed in the service of God; and that money ill bestowed, which is given to the maintenance of his Ministers.

When *Zacheus* could not see Christ for the multitude, he climbs into a tree, that groweth in the way where hee was to passe, that from a tree, he might behold Him, which was to suffer on a tree for mans salvation: So when we cannot draw neere to Christ, by reason of our sinnes that presse us downe, we will climbe up by a lively faith, which is the Tree of life, that groweth in the way to Eternal Life, that so with the eies of our faith, we may behold him that died for our sins upon a tree.

Mat. 21. 1. It was a wilde Fig-tree that *Zacheus* climbed, but not like that unfruitfull one which our Saviour cursed: for this bare most precious fruit, even such as Christ himselfe vouchsafed to pluck. A happy tree that bare such precious fruit as *Zacheus* was; but thrice happy *Zacheus* that so happily climbed on that happy tree.

This tree grew in the way that Christ was to passe, for else *Zacheus* might have climbed to no purpose: So if we desire to find Christ, we may seeke him in the way where he hath promised to shew himselfe unto us, that is, in his holy Temple, where his word is duely preached, and his Sacraments reverently administred: for where two or three
Mat. 19. 20 be gathered together, he hath promised to be present amongst them.

The

The third Circumſtance.

When Chriſt came to the place, he looked up and ſaw Zacheus.

As *Zacheus* ran before Chriſt, ſo Chriſt followed after to ſee *Zacheus*. Satan for his part *went about like a roaring Lyon, ſeeking to deuoure him*; but Chriſt for his part goeth about like a good Sheepherd, minding to ſaue him. And although Satan a ſtrong armed man had taken ſome poſſeſſion in the heart of *Zacheus*, yet Chriſt a ſtronger than he, commeth unarmed, and taketh from him his Harneſſe wherein he truſted, and reſcueth his ſpoile. 1 *Pet.* 5. 8. *Iohn* 10. *Luke* 11. 21.

Chriſt commeth to the place where *Zacheus* was, becauſe otherwiſe it had been unpoſſible for *Zacheus* to come to his preſence: For unleſſe the Lord vouchſafe to come unto us, we cannot attain to the preſence of God. As no man might have any acceſſe to King *Aſſuerus*, except he ſtretched out his golden Scepter: So no man may come to Chriſt, unleſſe he be called by the golden Scepter of his ſacred Word. *Heſt.* 4.

Chriſt looked up and ſaw Zacheus, before *Zacheus* could looke down to behold him. Thus doth the Lord prevent us with his mercy, whom he might caſt off in his Juſtice: and if he perceive in us a willing mind to come unto him, he is content to come firſt unto us: and like that good Father, *Luke* 15. to behold us while we are yet a great way off, and to have compaſſion on us.

When *Jobs* three friends, that came to viſit him in his great calamity, liſt up their eyes a far off, they knew not *Job*, becauſe he was ſo ſore afflicted. But Chriſt, who is the mirrour of true friendſhip, cannot ſo ſoon forget his friends, howſoever they be diſguiſed. He knoweth his own ſheep whereſoever he ſeeth them, *John* 10. whether *Job* 2. 12.

ther they be under the Fig tree, as *Nathaniel* was, or upon the Fig-tree, as *Zacheus* was, he hath reſpect unto them. And if they have a deſire to ſeek, they ſhall be ſure to find, *Mat.*7. And if they labour and are heavy laden, he will refreſh them, *Mat.*11 Chriſt is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen.*22. lift up his eyes and ſaw in the Buſh a Ramme that was to be ſacrifi ed, ſo Chriſt lifting up his eyes, ſaw in the tree *Zacheus* the Sinner that was to be converted. And now begins the converſion of *Zacheus*, for now Chriſt begins to ſpeak unto him.

Zacheus deſired only to ſee Chriſt, but now Chriſt calleth him by name, and offereth his own ſelf unto him. This was more than *Zacheus* expected, and yet no more than Chriſt vouchſafeth; namely, to give more than is deſired. The ſick of the Palſie that asked health, obtained alſo forgiveneſſe of ſinnes. *Salomon* deſired wiſdome, and the Lord gave him wiſdome, and abundance of wealth beſide. *Jacob* asked but meat and cloathing, and God made him a great rich man. And *Zacheus* deſired only to have a ſight of Chriſt, and was ſo happy as to entertain him into his houſe.

John 1. *Luke* 5. 1 *King.* 3. 12. 13 *Gen.* 28, 20.

Thus the Lord that is rich in mercy to all that call upon him, uſeth oftentimes to give more than we ask: And he that is alwaies found of them that ſeek him with their whole heart, is found alſo ſomtime of Gentiles that knew not God, *Iſa.*65. 1. Let us therefore that were ſomtimes ſinners of the Gentiles, ſeek the Lord, as *Zacheus* did, while he may be found, & call upon him while he is nigh. He will be found of them that ſeek him heartily, and is nigh to all them that call upon him faithfully, *Pſ.*145. 18.

Rom. 10. 12. *Epheſ.* 2. 4. *Jer.* 29.

Rom 10. 20. *Eſay.* 55.

Zacheus, *come down at once.* Now Chriſt begins to call *Zacheus* from the tree to be converted, as God called *Adam* from among the Trees of the Garden to be curſed, *Gen* 3. Before, *Zacheus* was too low, and therefore

was

was ſaine to climbe, but now he is too high, and therefore he muſt come downe. And we (for the moſt part) are either too high, or too low; too hot, or too cold; too quick, or too ſlothfull in the Lords buſineſſe. Sometime we flocke together to heare a Sermon, like the people, *Luke* 5. that preſſed upon Chriſt to heare the Word: and anon we run to ſee ſome pleaſant paſtime, like the Athenians, whoſe eares alwayes itched to heare ſome newes. *Act.* 17.

Who make more ſhew of Conſcience and Religion, than they that ſhew themſelves moſt irreligious and unconſcionable? Who ſeemed more confident and valorous in Chriſt his cauſe than *Peter*? and not long after, who more traiterous and faint-hearted? *Mat.* 26.

Many can ſay with *Peter*, that they will not ſtick to die before they will deny Chriſt, but when it comes to the triall, they are ready to abjure Chriſt and his Religion, before they will hazard either life or living.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our Salvation) are moſt dangerous, and repentance may not bee deferred. *We muſt make no tarrying to turne unto the Lord, nor put off from day to day, leaſt the wrath of the Lord breake forth ſuddenly, and we be deſtroyed in our ſecurity, and periſh in the time of vengeance.* When the Lord is minded to doe us good, he will have us come quickly, like *Joſeph*, *Geneſis* 45. 9. that in the time of famine would have his Father *Jacob* to come downe quickly unto him, to ſojourne in Ægypt, where there were ſome plenty of food. *Eccleſ.* 5. 7.

As the Children of this world are very nimble to worke wickedneſſe, ſo the children of light ſhould be as nimble to follow goodneſſe. *Iudas* was nimble to betray Chriſt, *John* 13. 27. and the bad debters, *Luke* 16. could ſit downe quickly to miſ-reckon their Creditor: ſo let us come quickly to heare of Chriſt, that Chriſt may accept

of us quickly: let us be nimble to make our account be-
Luke 14.28. fore, that we doe not (like the ſooliſh builder) come ſhort of our reckoning.

But why muſt *Zacheus* come downe ſo haſtily? Even to entertaine Chriſt into his houſe: *for to day* (ſaith Chriſt) *I muſt abide with thee.* This was joyfull newes to little *Zacheus.* Not long before he wanted means to ſee Chriſt, but now he hath opportunity to entertain him into his houſe.

There was more humanity in Chriſt than in *Zacheus:* for if Chriſt had not bidden himſelfe to dinner, he had not
Mat.25.40. been bidden for *Zacheus*: So if Chriſt do not offer himſelfe unto us in his afflicted members, he may goe long enough before wee will offer him any entertainment. As often as the poore craveth any reliefe at our hands, let us imagine that Chriſt asketh ſomething of us: but as *Zacheus* muſt entertaine him preſently, without delay, ſo let us be ready to help them preſently, becauſe they ſtand in need of preſent help. And as he muſt receive Chriſt into his houſe, ſo we muſt make account to receive his needy members into our houſes. And as the unjuſt ſteward
Luke 16. procureth himſelfe friends with his Maſters goods; ſo let us make the poore to be our friends, by our beneficence and bounty towards them, that ſo receiving them (when they have need) into our earthly houſes, they may receive us, when we ſtand in greateſt need, into everlaſting Habitations.

They that were invited to the mariage, *Matth.* 22. refuſed to come; but Chriſt is content to come to *Zacheus* houſe before he was invited. Wherein alſo he ſheweth his great humility, in comming before hee was requeſted, as they bewrayed their great arrogancy, in refuſing to come being ſolemnly bidden. It was a part of great humility, that he that was moſt free from ſinne, would vouchſafe to come into a *Sinners* houſe: but it was a ſigne of greater humility, that he would bewray his great

great neceſſity, and ſeeke for ſuccour at a Sinners hand.

Alas, poore humble Saviour, who though thou bee Lord of Heaven and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, haſt not whereon to lay thy head. *Mat.* 8.

How juſtly did thy Prophet *Jeremy* wonder at thy humble poverty, ſaying, *O thou hope of Iſrael. the Saviour thereof in the time of trouble, why art thou as a ſtranger in the Land, or as one that paſſeth by to tarry for a night?* The Son of God vouchſafeth to come, and that unrequeſted to a ſinfull mans houſe; a ſpeciall favour: but he diſdaineth not to make his neceſſity knowne unto him: O ſtrange humility! Here therefore appeares the ſingular humanity and great humility of Chriſt to ſinfull men: he offereth himſelfe to be their Gueſt, if he finde them willing to entertaine him for their Gueſt. And *Zacheus* no doubt, was willing to entertaine him: for although Chriſt heard not the voice, yet hee heard the affection of *Zacheus* inviting him to dinner. *Ier.* 14:

As therefore *Zacheus* was willing to receive Chriſt into his houſe, ſo let us be ready to receive him into our hearts. For as Chriſt ſaid to *Zacheus*, *This day I muſt abide at thy houſe*: ſo he ſaith to every one of us: *This day I muſt abide in your hearts.* Wherefore, as the Prophet *David* ſaith, *Open your gates, that the King of glory may come in*: ſo I ſay unto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knowes whether he ſhall live to hear it the next Sabbath? *To day therefore, if you will heare his voice hearden not your hearts*, as did the Iſraelites, leſt if you harden your hearts, his voice be heard no more amongſt you. *Pſal.* 24. *Pſal.* 95.

This day you may gather this heavenly Manna, as the Iſraelites might gather their Manna ſix dayes together: but to morrow (perhaps) and ſix dayes after, you may *Exod.* 16.

not gather it, as the ſeventh day Manna might not bee found.

The Lord grant that you may gather ſufficient food for the ſuſtenation of your ſoules, that as *Elias* the Prophet iourneyed in the ſtrength of the meat that the Angell brought him, even unto Horeb the Mount of God: ſo you in the ſtrength of this ſpirituall meat which here I bring you, may be able to paſſe through the dangerous wayes of this troubleſome World, unto Gods holy Mountaine, the Haven of all happineſſe: whither he bring us, that hath dearly bought us with his precious bloud, even Chriſt Jeſus the righteous: to whom with the Father and the holy Ghoſt, three perſons and one God, be given all glory and majeſty, world without end.

Amen.

1 Reg. 19.

THE

THE SINNERS CONFESSION.

The Text.

Luke 19 Verses 6,7,8,9.

6. *Then he came downe hastily, and received him joyfully.*

7. *And when all they saw it, they murmured, saying, that he was gone to lodge with a sinfull man.*

8. *And Zacheus stood forth, and said unto the Lord: Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any by forged cavillation, I restore him foure-fold.*

9. *Then Iesus said unto him, This day Salvation is come unto this House, for as much as he is also become the Sonne of* Abraham.

YOu heard the last Sabbath, how *Zacheus* the Publican was called to be a Christian: now you shall here the fruit of his Conversion. No sooner had Christ called him from the tree, but that he came downe hastily, and received him joyfully.

This was the fruit which it had in the heart of *Zacheus*, namely obedience to the

voice of Christ: a fruit more precious and acceptable unto God, than the most pleasant fruits which Eden yielded, and a sacrifice more sweet and acceptable unto him, than all the sacrifices which the Law required. This is
Psal. 29. the sacrifice wherewith the Lord is pleased, even when his voice is obeyed, 1 *Sam.* 15. 22. The voice of the Lord is a glorious voice, and mighty in operation dividing the flames of fire, and shaking the Cedar trees So the voice of
Heb. 4. 12. Christ is a glorious voice, his voice is mighty in operation, dividing the soul and the spirit, and shaking *Zacheus* from the wilde Fig-tree whereinto he had climbed.

Matth. 8. The same God, to whose command the Windes, the Sea, the Devils, and Death it self obey, here commandeth *Zacheus* to come down at once, and he cometh down hastily to receive him into his house, and he receiveth him joyfully. As *Zacheus* could not come at Christ till
John 6 44. he was called, so no man can come to Christ except the Father draw him. And as *Zacheus* could not chuse but come when he was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot chuse but come to Christ, for where there is an effectual calling, there is Grace given also to obey the same, *Rom.* 8 30. The Lord is faine sometime to call us often, because we know not the voice of him that calleth us, as he called *Samuel* three times before he answered; because at that time *Samuel* knew not the Lord, 1 *Sam.* 3. 7. But assoon as he understood that it was the Lord that spake unto him, he replyed presently, *Speak on, Lord, for thy Servant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yield their obedience, the eare listeneth, the tongue confesseth, the heart believeth, the head deviseth, the hand performeth, the foot runneth the eye directeth, and all concurre, *To do thy will, O God, Psal* 40. 7.

Such

Such and ſo effectuall is the voice of Chriſt in the hearts of his choſen, that it maketh *Saul*, of a bloudy perſecutor, to become *Paul*, a painfull Preacher; it cauſeth *Peter*, of a ſilly Fiſherman, to become a catcher of men: And *Zacheus* here of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the Word preached, whereſoever it pleaſeth the Lord to give ſucceſſe and increaſe thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to ſave ſuch as are ordained to eternal life, *Acts* 13. This is the power of the Word of God, even to cauſe a conſenting to the truth thereof; and this is the property of the Children of God, to yield all obedience to the Word of God. Aſſoone as Chriſt cilled *Zacheus*, he comes down preſently, like the light in the Creation, that was made as ſoone as God ſaid, *Let there be Light*: Here therefore of *Zacheus* that obeyed the voice of Chriſt, let us learn obedience to the voice of Chriſt, for as Chriſt biddeth *Zacheus* to come down, becauſe he was too high: So he ſaith to every one of us, *Come down*, becauſe we are too high minded. But with us the voice of Chriſt is not ſo effectuall as it was with *Zacheus*: for he was content to come down at the firſt bidding, but we muſt be often bidden to beware of pride and ambition, and yet we will ſtill be climbing. There are few ſo high that are content with their calling: But as *Haman* was alwayes aſpiring till he came to the Gallowes, ſo many amongſt us are alwayes climbing till we catch a fall.

Acts 9. *Mat.* 4. 1 *Cor.* 3. 7. *Rom.* 1. *Heſt.* 7.

Againe, as Chriſt ſaith to *Zacheus*, *To day I muſt abide at thy houſe*: So Chriſt ſaith to us, To day my poor afflicted members ſhould receive ſome ſuccour at your hands. But as the Prieſt and the Levite, *Luke* 10. paſſed by the wounded man, leaving him half dead, ſo we (for the moſt part) paſſe by our needy Brethren, leaving them unrelieved. Thus are we every way diſobedient to the

voice of Christ. He teacheth us to be humble as he himself is, *Matth.* 11.29 and we wax proud and insolent as Satan is. He willeth us to be merciful, as our heavenly Father is, *Luke* 6.36. and we are cruel and unmerciful, as the rich Glutton was, *Luke* 16. This is the cause why the Earth deceiveth and rendreth not her fruit, *Esa.* 24.5. This is the cause why the sword devoureth abroad, and the pestilence destroyeth at home *Deut.* 28 15. *Lev.* 26.24, 25. and in a word, this is the cause of all the mischiefs and calamities that are threatned, even because we are obstinate and rebellious against the Lord, we are unduti-ful and disobedient to the voice of Christ, that calleth us so lovingly to come unto him, *Mat.* 11.28.

Zacheus was called but once, and he commeth quickly: But we are called oftentimes, and almost every day, and that by the voice of Christ himself. *For he that heareth you* (saith Christ) *Luke* 10.16. *heareth me:* And yet we cannot finde the way to Christ. The Word of God which is the Lantern unto our feet, & the light unto our paths, *Psal* 119. hath been plainly and plentifully preached amongst us these many years, and yet many amongst us have not learned yet to come to Christ. *Zacheus* comes quickly when Christ calleth him: let us therefore learn of *Zacheus* to come quickly when Christ calleth us. We must be quick in the Lords businesse, for God cannot abide Loiterers standing all the day idle, *Mat* 20. and as he loveth a cheerful giver, 2 *Cor.* 9.7 so he liketh a cheerful follower.

It followed therefore that *Zacheus* received him cheerfull. Still *Zacheus* is a Receiver: Before he was a Receiver of Customs, now he is a Receiver of Christ. *Zacheus* received Christ two wayes: First, into his heart, when he desired to see him: and then into his house, when he gave him Hospitality. Many received Christ to house, but not into their heart, and therefore received him

him grudgingly: but *Zacheus* received Christ first into his heart, and then into his house, and therefore received him joyfully. Of *Zacheus* his joyfulnesse, we must learn to be joyful, when we do any thing for the cause of Christ: we must be glad to harbor Christ in his members, as *Zacheus* was glad to harbor Christ himself. As before in comming down from the tree, *Zacheus* shewed his obedience, so here in receiving Christ into his house, he sheweth the love that he bare unto him. If *Zacheus* had not loved Christ he might have sent him to some common Inn. But *Zacheus* is content to receive Christ in his own house; yea he rejoyceth to have gotten so good a Guest, like *Abrahan*, that used to sit at the door of his Tent, and rejoyced to entertain Strangers that went by the way: & therefore though *Zacheus* were a Gentile born, yet herein he shews himself the child of *Abraham*, because he doth the works of *Abraham*, *John* 8 *verse* 39. So did *Abraham*, and so must we doe, if we will shew our selves to be the Children of *Abraham*. *Gen.* 18.

When *Abrahom* thought onely to have entertained men, he receiveth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertain the Son of man, he receiveth the Sonne of God himself. Let us therefore (as the Apostle willeth us) *Heb.* 13 2. be mindful to entertain Strangers, forasmuch as thereby some have received Angels into their houses unawares. And why should we not hope to entertain the like, or better Guests, if we be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men, so Christ himself comes to us in the likenesse of a poor man, of a lame man, and of a blinde man, and when he commeth, he commeth hungry or thirsty, or naked, or harbourlesse, or sick, or imprisoned: And happy are they that feed, or cloath, or harbour, or visit him, when he commeth thus afflicted. *Abraham.* *Gen.* 18. 3. *Gen.* 19 3. *Lot.*

When

When *Abraham* entertained the Angell, he was not onely busie himself, but his wife, and all his household were carefull to make provision for them; so when *Zacheus* received Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertain Christ, than their Master was: And therefore not only to *Zacheus*, but even to his whole house Salvation is promised, because the whole Family rejoyced at Christ his comming. Let rich men learn of *Zacheus* to entertain Christ in his needy members, and let rich mens Servants learn of *Zacheus* Family, to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day. *Come, ye blessed, for I was harborlesse, and ye took me in.* Generally as *Zacheus* received Christ: So let every one that is able, be glad to distribute to the necessity of the poor Saints: If we have much, let us give plentifully: If we have little, let us give gladly of that little: If we be not able to give a penny, yet happily we may afford a morsell of bread: if not that, yet there is none so needy, that cannot give a cup of cold water, and even so small a gift shall not lose his just reward, *Matth.* 10.41. *Zacheus* received Christ into his heart, but many amongst us are ready to drive Christ out, and to receive Satan instead of him: *Zacheus* received Christ into his house, but there are many rich men amongst us, that like *Dives*, *Luke* 26. will not afford poor *Lazarus* the crumms that fall from their Table: But as the Damsell, *Acts* 12. opened not the door for joy when she heard *Peters* voice; so by contrary, these men for very grief shut their gates, when they perceive a Begger there. Finally, *Zacheus* was joyfull when he entertained Christ, but many amongst us are sorrowfull when they should relieve the poor, like churlish *Nabal*, 1 *Sam.* 25. that reviled *David*, when he should have relieved him.

Mat. 25.

So

So long as *Job* prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lye in the streets, but opened his door to the Traveller that went by the way, *Job* 31.32. But now many Gentlemen o the Country are content to suffer the stranger, the Fatherlesse and the Widow, not only to lye, but even to starve and dye in the streets with hunger and cold, and never receive them to house or harbor, nor afford them any relief or succour. But as the voice of *Abels* blood did cry from the earth to God for vengeance against his brothers cruelty, so the voice of the poor and their piteous cries, shall enter into the eares of the Lord, and their guiltlesse blood (which is poured forth in every place without all compassion) shall pull down hasty and suddain vengeance from Heaven, upon the heads of those unmerciful cormorants, unlesse while this time of mercy lasteth, they shew mercy to their distressed Neighbours. *Gen.* 4.10.

Thus you have heard how *Zacheus* behaved himself in entertaining of Christ: Now you shall see the behaviour of the Pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before, they hated *Zacheus* for his vices, because he was coveteous: Now they envy him for his vertues, because he was given to Hospitality. For the wicked will have alwaies something to finde fault with in the Children of God, like the Sons of *Jacob*, *Gen.* 37 that hated their Brother *Joseph* because of his Dreams: And like *Saul* that unhappy King, that envied *David* for his happy victories, 1 *Sam.* 18.29. Thus the wicked when they cannot charge the godly with any grievous crime, they begin to grudge at their well doing: And therefore not onely *Zacheus* is hated for receiving of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with sinners: For they must be still accusing

sing some or other, for one thing or other, like their father the Devil, that both by name, *Rev* 12.10 and by nature, *Joh* 16.7. is a continual accuser of the Brethren. It had been the duty of the Pharises to have received Christ and made much of him as *Zacheus* did: But they are so far off from entertaining him themselves, that it grieveth them to see *Zacheus* give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God, when it is offered them, nor willingly suffer any other to embrace the same: Like the wicked Jews, *Acts* 13.50. that would neither believe the doctrine that *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselves too high, to have poor humble Christ amongst them: The Scribes and the Pharises, in their own conceit were too good, too wise, and too holy to receive him into their company: And not content to sequester and estrange themselves from Christ, they disdained also that he should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

*Mat.*9.13. If it were the office of Christ to convert Sinners, why should the Pharises be offended at him, if he were sometimes conversant with sinners to work their Conversion?

*Mat.*9.13. If Christ were a Physician to cure the sickness of the soul: that is, to save the people from their sinnes, why should the Pharises murmure at him for keeping of company with *Zacheus*, that was sick in Soule? For as it is expedient for the Physician to visit his Patients for their better recovery, so it was convenient Christ should visit sinners for their speedy conversion. But as the Physician that resorteth unto sick persons, is no straightway infected; so the Souls Physician that converseth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharises murmured

mured: so let the Ministers of God learn by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, yea, he came to call Pharisie Sinners, as well as Publican Sinners, if the Pharises would have confessed themselves to be Sinners, as the Publicans did; but because they stood so much upon their own righteousnesse, and despised others, therefore Christ denounced so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharisie that trusted in his own merits. *Luke* 18. *Mat.* 23.

Though *Paul* was a Pharise, and the son of a Pharise yet he shameth not to confesse himselfe one of the chief Sinners that Christ came to save. So if the Pharisees that murmured at *Zacheus* would have been saved, they should have confessed themselves chief Sinners as *Paul* did. They should not have accused Christ for keeping company with Sinners, but they should have accused themselves for not keeping company with Christ. The just man (saith *Salomon*) is the first accuser of himself; but the Pharises are so far from accusing themselves, that they began to accuse *Zacheus* and *Christ* together. Thus the Pharises of our time, that make Religion a cloak to cover their corrupt dealing, have this property, to think other men to be hainous sinners, and themselves only to be righteous: insomuch as they will not stick to speak like that proud people, that was wont to say, *Depart from me, for I am holier than thou*; and like the presumptuous Pharise, *I thank God, I am not as others are, Extortioners, Usurers, Adulterers, Drunkards, or such like, I sanctifie the Sabbath*, which other men prophane. I frequent Sermons which they neglect; I reverence the name of God, which they blaspheme: I pay tithe, which others with hold: and fast oftentimes; which they do seldom or never. These were the speeches of the Pharises that lived in the time of Christ, whom he so often *Act.* 23. 6. *1 Tim.* 1. 15. *Prov.* 18. *Luke.* 18. *Mat.* 5. 7. *Luke* 11. 44.

often calleth hypocrites; and theſe are the ſpeeches of the hypocrites of our age, that ſeeme to live after the ſtraighteſt Sect of our Religion, *Act.* 26. They waſh the outſide of the cup and of the platter; that is, they juſtifie themſelves and ſeeme marvellous holy in the ſight of men, which can diſcerne by the outward appearance onely: but unto God that ſeeth and ſearcheth the ſecrets of the hearts and reins, they appeare like painted Tombs, full of dead mens bones and all filthineſſe: that is, they have their inward parts full of ravening, and all kind of wickedneſſe. Wherefore, as Chriſt ſaid to his Diſciples, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, you cannot enter into the Kingdome of heaven*: So I ſay unto you that except your righteouſneſſe exceed the righteouſneſſe of theſe Phariſaicall hypocrites, ye cannot be ſaved.

Luke 11.1. *Acts* 26.5. *Mat.* 12.25.27

Mat. 5.20.

Theſe holy Phariſes did uſe to call the Publicans not Uſurers, nor Extortioners, as they themſelves were; but by the generall name of Sinners, as though they themſelves were free from ſinne. Thus the Papiſts at this day doe uſe to call the moſt ſincere Profeſſors of the Goſpell, not *Lutherans*, *Calviniſts*, *Zwinglians*, or *Proteſtants*, as they were wont to call them: but now they terme us as hereticks, a name more odious than any other; wheras in the meane ſeaſon they themſelves are of all others the greateſt Hereticks. So the Atheiſts of our time, when they cannot accuſe the godly that are amongſt us, of Uſury, or Bribery, or Extortion, and drunkeneſſe, or any ſuch notorious ſinne, they call them Hypocrites, which is the ſumme of all: when as in very truth they themſelves do beſt deſerve that name: but it makes no matter what they call us, neither are wee to be moved at their deſpightfull ſpeeches: for as the bitter taunts of theſe murmuring Phariſes could not hinder *Zacheus* in his converſion: ſo the ſlanderers, of theſe godleſſe men, muſt not diſcourage the Servants of God from their good profeſſion. The Phariſes

Phariſees did *Zacheus* great wrong for calling him Sinner, when he had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true Profeſſors, in calling them Hypocrites, which have truly repented of their former ſinnes, and endeaviour by all good meanes to lead a godly life. Therefore as *Zacheus* preferrd his ſouls health before all their murmering: ſo it behoveth us to looke to our ſoules Salvation, notwithſtanding all the reproaches and ſlanders that are deviſed againſt us. And as the Phariſes might cal *Zacheus* Sinner, but could not hinder his converſion: ſo the malitious Worldlings may take away our goods or good names, yea, and our lives alſo: but cannot deprive us of our Salvation.

Wherefore, as our ſaviour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can doe no more:* ſo I ſay unto you, Feare not the frownes of the wicked for they are not able to hurt your better part: ſeeke not to gain the favour of the World, for the whole World is not able to ſave a *Soule:* but feare to offend him that is able to deſtroy body and Soule in Hell, and ſeeke to pleaſe him that is able to ſave them both in heaven for ever. *Mat.* 10.

Now followeth another fruit of *Zacheus* Converſion: namely his good confeſſion, for as he believed with his heart unto Righteouſneſſe, ſo he confeſſed with the mouth unto Salvation. When *Zacheus* was mocked of the phariſes, it ſeemeth that he ſhould ſtoop downe for ſhame: but when he was thus reproved and reviled by them, the *Scripture* ſaith, that he ſtood up, in ſigne of gladneſſe, As the Apoſtles went away rejoycing, that they were counted worthy to ſuffer rebuke for the name of *Chriſt*: ſo *Zacheus* the Publican went forth rejoycing, that he was reproached for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore ſtood in ſinne very dangerouſly, like the houſe that is *Rom.* 10, 10. *Acts* 5.

builded

builded upon the ſand, ready to be over-turned with every Tempeſt: but now *Zacheus* is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely, like the
Luk.6.46. houſe that is built upon a Rock, free from any danger of falling.

Behold Lord, the half of my goods, &c. there are two parts of his confeſſion. The firſt, is his gift to the poor. The ſecond, is the Reſtitution of his unjuſt gotten goods. Before, *Zacheus* was an Oppreſſor of the poor, now he is a great benefactor to the poor: before, he was an Encroacher upon other mens goods; now he is a Diſtributer
1 Tim.6. of his own goods: before he was a Receiver and a Ta-
Mat.26. ker, now he is a Reſtorer and a Giver: neither doth he give ſparingly, but he giveth liberally, laying up a good foundation againſt the time to come.

Now when *Zacheus* found that precious Pearl, and for joy thereof he is content, not to ſel, but to give all that he
Luke 18. hath, to enjoy the ſame. When the rich Ruler (in the former Chapter) was willed to ſell all that he had, and give it to the poor, he went away very ſorrowful, for he was very rich: but *Zacheus*, perhaps as rich as he, is content of his own accord, and unbidden, to beſtow half his goods upon the poor, and that with a cheerful mind. If *Zacheus* had given only the third part of his goods, no doubt but Chriſt would have accepted it, for he accepted the Wid-
Luke 21. dowes Farthing, becauſe it was given with a willing mind: but if he had given all his goods to feed the poor as the Phariſes gave their almes, to be ſeen of men: yea, or
1 Cor. 13. his body to be burned, as ſome Romans have done to get renown, it ſhould have been to no purpoſe, becauſe it was done to a wrong end.

Now as *Zacheus* was rich in the goods of this life, ſo
Gal.5.6. was he rich in faith alſo, neither was it an idle or dead faith that *Zacheus* had, but it was a fruitful and lively faith, a faith that worketh and laboureth by love, ſuch

as

as is required at the hands of Christians. Saint *James* saith, *Shew mee thy faith by thy workes.* And here *Zacheus* doth shew his faith by his workes. Before, he was exercised in ungodly workes, which are the fruits of infidelity: but now he is exercised in the works of Mercy, which are the fruits of a lively faith. *Zacheus* is very liberall in relieving the poore, but he is liberall of that which is his owne: so there are many now adayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us, that thinke to make amends for their unjust dealing, by giving part of that to some good uses, which they have gotten by bad meanes; if they have gotten a pound by Usury and Oppression, they are content perhaps to give a penny to relieve the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for us to apply the gain of our ill gotten goods to the service of God. *Levit.* 10. *Deut.* 23.

The halfe of my goods I give, &c.

Zacheus saith not, I have given, as an upbraider of God: or, I will give, as a delayer, that meanes to give away his goods after his death, when hee can keep them no longer: but he saith, *I give*: to signifie that his will is his deed, and that he meaneth not to take any dayes of payment for the matter. For as before he ran apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth he here give quickly to relieve Christ in his needy members. This is *Zacheus* last Will and Testament that hee maketh Before his death, and seeth the same proved and performed before his eyes. If therefore we desire to doe any good to any of our poore Brethren, let us learne of *Zacheus* to doe it quickly, while we are alive, for time will prevent us, and death will prevent us. I know there would be many that would

be willing to give ſome part of their goods to the poor before their death, as *Zacheus* did, but that they know not what need themſelves may have thereof before they die; and therefore, for the moſt part they will hardly forſake or leave their goods, till their goods forſake & leave them. But herein they ſhew themſelves to doubt of Gods providence, and as it were to diſtruſt his payment, who hath promiſed to repay whatſoever is given unto the poor, as it were lent unto himſelf, and that not ſecretly, though they did their alms never ſo ſecretly: but the Lord will reward them openly, as our Saviour ſpeaketh, *Mat. 6.* The wiſe Preacher, *Eccl.* 11. willeth us to caſt our bread upon the waters, that is, to be liberal to the poor, whoſe watery eyes bewray their great neceſſity: or (as others expound it) to hazard and adventure ſome of our goods upon our needy brethren, as Merchants do adventure their goods upon the Seas: for although they may ſeem to be in great perill and danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they return with greater profit. So, albeit the relief that is beſtowed upon our diſtreſſed Neighbours, may ſeem to be loſt; yet as the wiſe man ſaith, after a time we ſhall find it again: & as the precious oil deſcended from *Aarons* beard to the skirts of his cloathing; ſo certainly the oyl of Mercy and Charity, which we poure into the wounds of our diſtreſſed brethren, ſhall deſcend into our own ſouls. And as the Widowes Oyle was increaſed in the Cruſe, becauſe ſhe relieved the Lords Prophet, ſo ſhall this precious Oyle, beſtowed upon the poor, be returned upon our heads in great meaſure. Thus is *Zacheus* liberall as you ſee: For he giveth away half his goods: But he gives it not to the rich, that might give to him againe; but he gives it to the poor that cannot requite him, to teach us upon whom we ſhould beſtow our almes. As God, that is rich in mercy, giveth all things unto

Prov. 19. 17

Pſalm. 133.

Luke 10.

1 *King.* 17.

unto us that cannot requite him: ſo the rich men of this world (if they have any ſparke of mercy in them) ſhould give unto the poore that cannot requite them: But amongſt us, in every place almoſt, it is farre otherwiſe: for if any thing be to be given, not they that are pooreſt and ſtand in greateſt need, but they that can make beſt friends are beſt preferred. Thus *Dives* is ſtill enriched, and *Lazarus* is ſtill rejected. *Luke 16.* If we ſend to a great man, we ſend an Oxe for a preſent; but if we ſend to a poore man, we ſend a Cruſt for an almes. Therefore, as Chriſt ſaid to the Jewes, that the Ninivites ſhould riſe in Judgement againſt them, becauſe they repented at *Jonas* preaching: ſo it may be ſaid unto us, that *Zacheus* ſhall riſe in judgement againſt us, and condemne us: for he ſhewed great mercy upon the poore, but we are void of all compaſſion. *Matth. 12.*

Thus you have heard the firſt part of *Zacheus* confeſſion, wherein you ſee his liberality to the poore, Now you ſhall heare the ſecond part of his confeſſion, wherein he promiſeth reſtitution of his unjuſt gotten goods. Before *Zacheus* gave to the poore the halfe of that which was his owne: now he reſtoreth that which is none of his, to the right owners. And becauſe he had detained their goods ſo long, to their great loſſe and hinderance, therefore he doth not onely reſtore the principall, which he had taken from them; but he alloweth them their coſts and dammages that they had ſuſtained. As *Joram*, King of Iſrael, cauſed to bee reſtored to the Shunamite her houſe and land, and all the fruits and profits of the ſame, which were wrongfully kept from her ſeven yeares together: ſo *Zacheus* the Cuſtomer reſtoreth to thoſe, that he had oppreſſed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof; during the time of his unjuſt poſſeſſion. So liberall was *Zacheus* to the poore, that he gave them halfe his *2 King. 8.*

goods: and ſo little got *Zacheus* by his Uſury and Oppreſſion, that for every penny he reſtoreth foure. If the Uſurers and Extortioners of our time would reſtore foure-fold for that they have wrongfully gotten, I feare they would have but a ſmall half to give to the poore, and but a little left to help themſelves. There was no law to compell *Zacheus* to make ſuch reſtitution, except he will confeſſe himſelf to be a thief, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely, *Zacheus* ſeemeth after a ſort to confeſſe his theft, becauſe he promiſeth four-fold reſtitution. If a man had ſtolne a ſheep, the Law of God requireth that he ſhould reſtore four ſheep for one: and the ancient Romans had this law, that Uſurers ſhould forfeit foure times ſo much as they tooke for Uſurie. If the ſame law were now to uſe againſt our theeviſh Uſurers, as it was ſometime among them, we ſhould not have ſuch complaining of the poore both in Priſons and Streets. But if theſe great theeves (I meane our Biting Uſurers) that rob and ſpoile without ceaſing when they have no need, might finde no more favour than thoſe petty theeves, which rob and ſteale ſometime, when they are driven unto it by extreme neceſſity, then ſurely, the Common-wealth would ſoone be disburdened of that peſtilent brood of Caterpillers, wherewith it is peſtered. I wiſh them betimes to look to their owne eſtate, and with *Zacheus* to forſake their damnable Trade. If they have lived hitherto by the gaine of Uſury, let them now lament their ſinne, and call to God for mercy and forgiveneſſe: let them make reſtitution of that they have wrongfully taken, and grieve that they have ſo long detained that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo Uſury is not pardoned without repentance to God: and as the ſinne of theft is not removed before reſtitution be made to men (if the party be able) ſo the ſinne of Uſury (which is a ſecret

Exod. 22. 1. 2 *Sam.* 12.

cret theft) is not remitted, before reſtitution be made to thoſe that are oppreſſed & ſpoiled by this ſecret theft. Thus you have ſeen how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberal diſpoſer of his goods, as I wiſh they were. He that lately was a camel laden with riches and therefore unapt to go thorow a needles eye, hath now like the camel caſt off his rich lading, and therefore may enter in at the narrow gate. *Mat.* 19. Some rich men would rather have loſt their lives, than forgone their goods, & for hal' that loſſe would have proved very penſive: but this was the joyfulleſt news that ever came to *Zacheus* houſe, ſweeter to him than all his gold & ſilver: that whereas before, he was in the ſtate of damnation, now ſalvation is promiſed to him & his houſe; & whereas before he was the ſervant of Satan, now he is become the child of *Abraham* Now *Zacheus* houſe is become Gods houſe, and *Zacheus* himſelf is the ſon of *Abraham*, and therefore no cauſe why Chriſt ſhould not reſort to *Zacheus* houſe. As Chriſt ſaid to the penitent Thief, *This day thou ſhalt be with me in Paradiſe*; So he ſaith here to the penitent Publican, *This day ſalvation is come unto thy houſe, and this day thou art become the child of* ABRAHAM. *Mat.* 7. *Luke* 13. Chriſt loves not to be long in any mans debt: For as he ſaith to ZACHEUS, *To day I muſt abide at thy houſe*; So he ſaith to the ſame *Zacheus*, To day and henceforth for ever, thou and thy houſe muſt abide with me in heaven. Here is a happy change; inſtead of a little worldly Treaſure, ſubject to loſſe by Thieves, and to ſpoil by Ruſt and Moths, to have all ſtore of heavenly Treaſure, which neither Thieves can ſteal, nor Canker can corrupt: Inſtead of an earthly houſe, ſubject to fire and falling, to have a houſe given of God, not made with hands, but eternal in heaven, 2 *Cor.* 5. 1. who would not rather chuſe with *Zacheus*, to give half of his goods to the poor, that he may be an Heir of Salvation, and *Matth.* 6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, than
Luke 16. with *Dives* to keep all from the poor, & be tormented in
thoſe eternal flames? That rich Glutton, that denied the
crums from his table, challenged *Abraham* for his Father,
but he was refuſed, becauſe he had not the Faith nor
Works of *Abraham*: But *Zacheus*, though by nature he
were not the childe of *Abraham*, yet by grace he is become
John 8 39. the childe of *Abraham*, becauſe he walked in the ſteps of
that faithful Father. *Abraham* believed before he was
Rom. 4.12. circumciſed, ſo *Zacheus* believed before he was circum-
ciſed. As *Abraham* left his Countrey, and all that he had
when God called him; ſo *Zacheus* left his office, and the
moſt part of his riches, when he was called by the Son of
Gen. 32.1. God: and as *Abraham* deſired to ſee the day of Chriſt, and
Acts 7.3. ſaw it, and rejoyced: ſo *Zacheus* deſired to ſee Chriſt, &
John 8.6. he ſaw him and rejoyced. Now is *Zacheus* a Gentile, become
the childe of *Abraham*: & not only he, but his whole houſe
alſo is become the houſe of *Abraham*; for when *Zacheus*
is converted, his whole houſe is converted. As the Ma-
ſter is, ſuch are the ſervants; if he be godly and religious,
they prove godly and religious; if he be an Atheiſt, they
prove Atheiſts likewiſe. Therefore keep no company
with the wicked, for it is moſt pernicious: But aſſociate
thy ſelf with thoſe that fear the Lord, that thou alſo
mayeſt learn to fear the Lord: Who for his mercy grant
that we may with *Zacheus* be deſirous to ſee Chriſt, joy-
Pſal. 18. full to receive Chriſt, liberall to relieve the members of
Chriſt, and ready to make amends when we have wrong-
ed any of our Brethren, that ſo with *Zacheus* we may be
heires of ſalvation, and the true ſonnes of *Abraham*, to
reigne with Chriſt in heaven for ever, by the meanes
and merits of him that dyed and roſe againe
for us. To whom with the Father and
the Holy Ghoſt be all glory.

Amen.

FINIS. THE

THE SWEET SONG
OF OLD FATHER SIMEON
in two Sermons.

Luke 2. Verſes 29,30,31,32.

29. *Lord, now letteſt thou thy ſervant depart in peace according to thy word.*
30. *For mine eyes have ſeen thy Salvation.*
31. *Which thou haſt prepared before the face of all people.*
32. *A light to be revealed to the Gentiles, and the glory of thy people Iſrael.*

THis is the ſweet Song of old Father *Simeon*, wherein is ſet forth the joyful and peaceable death of the righteous, after that they have embraced Chriſt Jeſus, with heart and mind unfainedly, as he did, ſeeing their death is to be the beginning of a better and more joyfull and pleaſant life than the former.

But before we proceed further in it, let us heare a little of that which went before. The Evangeliſt ſaith, *Verſ.* 25. *And behold, there was a man in Jeruſalem, whoſe name was* Simeon: *this man was juſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was upon him. And a revelation, &c.*

Simeon feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the
Prov. 17. feare of the Lord is the beginning of wisdome: and this priviledge hath God given to those that feare him, that they need to feare nothing else.

And waited for the consolation of Israel.

Simeon also waited for the consolation of Israel, untill he had embraced in his armes him whom he so long longed to see and feele. How many Waiters be there in the World? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Mony, some for a deere Yeare, and some for a golden Day, as they call it: but *Simeon* waited and expected with many a long looke, untill he had seen and embraced Christ Jesus, the light of the Gentiles, the glory of Israel; the salvation of all, that with a faithfull and zealous affection & love doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not already waited, neither embraced him as *Simeon* did.

And waited for the consolation of Israel.

Faith in all afflictions, doth lift up her head, waiting in assured hope, beyond all hope, and seeing the clouds scattered over her head, yet she is ever comfortable to her selfe, saying, Anon it will be calme: and although all the friends in the world doe faile, yet it never faileth nor fainteth, but ever keepeth promise in that which by the verity of the Spirit of God it assureth, untill her joy be
Rom. 9. 6. fulfilled. *All are not Israelits that are borne of Israel.* *Simeon* was an Israelite indeed, for he waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a revelation was given him:*

If we wait as he did, the Spirit will assure us, as it did him,

him, that we shall see God before we die: and they that long in faith to see the joyes of heaven, the Spirit assureth and promiseth faithfully unto them, that they shall see it.

27. *And he came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time by the providence of God. The worldlings will call it chance, but the Evangelist would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence *Rebecca* came forth to wait on her Fathers Cattel, when *Abrahams* servant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this providence *Saul* was annointed King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prov. 16. 13. *Mat.* 10. 39.

Gen. 24. 14, 15, 16, 17, 18, 19. 1 *Sam.* 9. 20. & 10. 1.

And he came by the motion of the Spirit.

The Devill led Christ unto the top of an high Mountaine, that he might shew him the glory of the World, which deceiveth unstable minds: so would he doe you, if you would be led by such a guide; but I would not have you to marke the vaine motions of such a Spirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnal pleasures, as much as he can, if you then fall downe to worship *Mammon*, and embrace the world, the same spirit will afterward lead you, nay, rather cast you downe from the top of all unto hell. Therefore, I beseech you, and heartily intreat you, that you would be the Servants of God, and Servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will, that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heaven, but all will not goe to heaven. If you will all heare, I will teach you all: yea,

I will

I will undertake this: hear and mark my words, and you shall be led by the power of the Spirit to our Lord Jesus Christ. And I pray to the Lord, that I may never preach to the condemnation of any among you all, yea, I wish that every one of you were more zealous and more godly than my selfe. But to whom shall I compare you? even to the vagabond Jewes, of whom *Luke* mentioneth in the *Acts*, that they tooke upon them to adjure evil spirits by the name of Jesus, whom *Paul* preached, to whom the evil spirits answered, saying: Jesus we know, and *Paul* we know, but who are ye? and those which had the evill spirits, ran upon them and overcame them, so that they fled out of that house naked and wounded: and thus the devill prevailed against them at that time, because they sought to work with anothers instrument, and prevaile with anothers weapon. If they would have said, In the name of Jesus, whom we preach, they might have prevailed; but they thought it sufficient that *Paul* preached him, though they never professed him. And so we leane upon anothers staffe, and think to be saved, because God saveth others. We shall be dealt withall as were those vagabond Jewes: for he will answer, such I know, and such I know; but who are ye? Therefore it behooveth us all to pray unto the Lord, that he would furnish us with weapons to encounter against all the evil motions of the spirit of Satan: that we may overcome, and not be overcome, and put to flight, like those vagabond Jewes; but that we may have oile alwaies in our lamps burning, and alwaies armed with watchfullnesse against our enemy, lest Satan steale upon us unawars, in the darke, and lead us to fulfill his lusts, and spoile us, and strip us, and leave us starke naked.

Acts 19. 13. 14, 15, 16.

27. *And he came by the motion of the Spirit into the Temple, &c.*

If we would thinke that his Spirit doth lead us into the Temple, we would marke very diligently the motions

thereof

thereof when we are there, whether it speaketh to us in our own soules, by the mouth of the Minister of God, who is the Minister not of the Letter, but of the Spirit and Grace of God.

27. *And when the Parents brought in the Childe Jesus to do for him according to the custome of the Law.*

28. *Then he took him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they and blessed which see the things that ye see, and the ears that hear the things that ye hear, saith Christ; but cursed are we that hearing and seeing do not repent: For we cannot be blessed by hearing and seeing only, unlesse we hear and see with profit, so that we in heart embrace Christ. But we will object that we are Israelites, and are circumcised and have received the Sacrament of Christs bloud, that we might be his people, and he our God: But this will not excuse us, nor make us seem any thing better in the sight of God, but rather worse, if we have not ceased to embrace the world, to embrace vanities, and have unfain'dly embraced the Word of God, & also the Lord Jesus Christ. For it is said, that Christ came amongst his own, and his own received him not: but therefore accursed are so many of them as reject their own salvation, which being freely offred unto them, will not stretch forth their hands to receive it, that is, wil not attend with their ears to hear it, or at least will not enlarge their hearts to embrace it.

Mat. 13, 16.

Ephes. 4. 20, 22, 23, 24.

John 1, 11.

And praised.

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or third. If *Peter* had markt the crowing of the Cock at first time, as he did at the third, the Cock needed not to crow thrice.

Luke 12.

Now therefore, when you hear the same sound again, which you have heard before, remember now that the

Cock

Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention. For if you attend and follow, Justice shall be swallowed up of Mercy.

SIMEON *praised God.*

Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thankes, then one is all. Vnthankefullnesse is the first Guest that sitteth at the table; for some will not sticke to say, that they never said Grace since they were children: but if we had said, they never had grace since they were children, I would rather beleeve them. Doe you not say, *Give us this day our dayly bread*? If you do, for shame say so no more, beg no more at Gods hands, vntil you be more thankfull for that you have received. For, behold, the heavens frownes upon you for your sinnes, and the earth denieth her fruit, and is become barren, because of your vnthankfulnesse. *Levit.26.16.*

And praised God, and said, &c. Here *Simeon* prayed and praised God, yet but in few words, for God delights not in much babbling: he praied not like the Ethnicks, the Pharisees, or the Priests of *Baal*; but *Simeon* prayed with the heart like *Moses*, and was heard.

And said. He joyfully praising God, spake, yea, sweetly as it were sung it. Though you sing all *Davids Psalmes* over, and have not *Davids* spirit, it profiteth nothing: and though *David* was heard when he sung them, yet you cannot be heard. Therefore let us pray, so that our prayers may be heard, But we cannot with the heart, and so that we may be heard pray, if we turne away our eares from the Word; for so doing, whatsoever prayers we make, they are abominable. Therefore let us heare so, that hearing we may profit by it. Let us not heare still so unprofitably as we were wont to doe: if we doe, it shall be required at our hands. Doe you think, you shall never be cal- *Prov.28.9.*

led

led to account of that which I have preached unto you: And therefore assoone as ye are gone out of this place, all is shut up, and all is forgot God is exempted from your minds: Our Saviour Christ saith, The word I speak unto you, shall judge you at the last day. *Mary* is commended for that she heard our Saviour very diligently, laying up his words in her heart: and *Jacob* was wiser than all his children, in that he remembred the dream of *Joseph* until he saw it fulfilled. Those that love the Lord with an unfained love, do gladly hear his voice, and become obedient. *My sheep hear my voice*, saith Christ: and they that love the Ark as *David* did, will dance about the Ark as *David* did, and that with joy and gladnesse. *Isaac* was a good man, his name signifieth laughter, whereby was shewed what joy and laughter there should be about Christ Jesus, for he was the figure, the truth was Christ himself. The Virgin sung when she knew that she should bear him; the Angels sung joyfully when he was born, and *Simeon* sung when he was brought into the Temple.

John 12.48. *Luke* 10.41. *John* 10.27. 2 *Sam.* 6.14. *Gen.* 21. *Luke* 2.46. *Luke* 2.13, 14.

If *Simeon* had not longed, and so waited for the consolation, should he now have had this joy and exultation? He could not have felt it, for as our desire is, so is our joy. And surely, therefore we receive not sound comfort, or feel small joy by the preaching of the Gospel, because we with longing wait not for it, we have no lively desire of it, we hunger and thirst not after it.

Lord now lettest thou thy servant depart. *Simeon* waiting for the consolation of Israel, longing to see the Saviour, was like the Hart panting for the water brooks til he had beheld his best Beloved: but assoone as he had taken him in his armes, whom his soul desired to see, he so thirsted for death, that he thenceforth thought of, sought after, besought God for nothing, but to leave this life, and hence to depart; for he forthwith singing, prayed; *Now lettest thou thy servant depart.* But do you (say some) commend

mend him herein? did he well? May not any man desire death? may not the fastned ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, to freedome to live amongst his sweet friends? Are we not strangers here, and by unpeaceable most deadly enemies, our owne Flesh, the World, and the Devill, held prisoners in the chaines of sinne and manifold infirmities? and is not our home Heaven, and the Saints & Angels our most deare friends? No marvel then that *Simeon* here desireth to bee
Phil. 1. 3. loosed or let depart. And *Paul* professeth, he desireth to be dissolved or unloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnatural if they did not: it were unreasonable to require they should not: for we not onely may thinke it lawfull, but must also acknowledge it, even a necessary duty to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin, as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine have beene within againe; how much more should we be desirous to be setled in the true Paradise, in assurance never to bee put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state be never so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceed all that ever were: yet at the sight of Christ he even rejoyceth to forgoe all, the love of the world falling away like the Mantle of *Elias*, when he was wrapt into Heaven, and so cryeth with the Apostle, *I desire to be dissolved*; that hee

may

may be with Christ, For Christ is light, and assoone as they see him, they see also themselves, and the worlds false happinesse: his glory and their shame and filthinesse; which maketh them wish for death, that they may cease to sin against God, and perfectly please him, and enjoy true happiness with him: for all sin is bloud in their eyes, and all worldly pleasures, vanities.

But why then (say you) have *Heman* the Ezrachite *Psalm.* 88. 15, 16, 17. and *Ezekiah* that godly King, *Esa.* 38. 10, 12, 13, 14. and that man after Gods own heart, the sweet Singer of Israel, *David*, *Psal.* 6. 4 & 30. 8, 9 so prayed, and taught others to pray against death? Why? Because they all were, and would have others to be in the fervent love of God, both to dye, and to live desirous: To live, that they might amongst men uphold and further the true worship of God, so to save their Brethrens souls, and advance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all evil, enjoying all good, with him most blessedly live. For not only the Apostle *Paul*, but all these, and whatsoever is grounded in the Faith of Christ, but especially all that have strong hope to advance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, even with two contrary desires: to be with Christ, which is best of all for themselves: and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that have truly, as *Simeon* believed in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselves.

Psa 6. 10 & 36. 10. & 88. 11, 12, 13. *Esa.* 38. 11, 12. *Phil.* 1. 23, 24.

Yet, all that desire death, performe not a duty: for the wicked often desire to die, but not duly: For, though they wish sometimes for it, and be willing also to abide it: yet doe they not in heart desire it, because they think it

is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evil. For they acknowledge, as the truth is, it will deprive them of all their delights which here they desire, and they cannot but at least fear, it will take from them all pleasure, and bring them to easelesse, and yet endlesse pain, and torments intolerable, and yet unspeakable: For the sentence of the unchangeable God is already given: *Revel.* 21.8. The fearfull, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, shall have their part in the Lake which burneth with fire and Brimstone, which is the second death. *Mark.* 9.43,44 48. And the just Judge shall say to all workers of iniquity, Go ye accursed into hell fire, prepared for the Devil and his Angels: Hell fire, where the worme never dyeth, and the fire never goeth out. Whereupon, this the Prophet avoucheth, *There is no peace to the wicked, saith my God.* *Esay.* 57. For in their strong hope they feele a stinging fear, their greatest confidence is not without trembling of conscience. Therefore, fearing the event of death to be for them (as indeed it is) most horrible, they utterly abhor it, they detest it extremely. How then (say some) should they seek death so eagerly? How should they murder themselves so willingly? They do it not altogether willingly, but wittingly; not freely, but forced with fear of some supposed greater evil: The troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferr death before life, lesse willing to live in vexation, than dying to try whether they shall feele what they fear, even deserved damnation: For they are never willing to die, but unwilling to live often, and so work themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they when

when they moſt voluntarily bereave themſelves of life? not in love of God, longing to pleaſe him, performing all ſervice to him: but either in pain of body, or elſe anguiſh of minde, either raging that they cannot ſatisfie their luſts, or have loſt outward things immoderately loved; or fearing if they dye, deſerved torments: if they live, they ſhall either continue in felt horrour, or loſt hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heavily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feed on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceived good, hoping with dreadfull doubting, by death to better their ſtate, that chuſe rather to prove the truth of Gods threats, and of the terrours of their trembling minds, than in life to remaine any longer, rather abhorring life, than any way truly deſiring death. Therefore in that *Simeon* duly deſired death, that which we heard of *Simeon* in the beginning is proved true, to wit, that he was *juſt and feared God.*

For none but the truly righteous, none but they that by Faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the unfaithfull, what knowledge ſoever they have, cannot bee in better caſe dead, than they are now in living, though moſt miſerably pained: nay, they cannot be without juſt feare, when they forgoe this life, to feele for ever the ſecond death. But the faithfull having their conſciences quiet, and alſo joyfull in Chriſt, free from the feare of that death they have deſerved, and aſſured by death to paſſe to that life, which God to all faithfull hath promiſed, earneſtly wiſh to dye in all fervent love of God, and zeale of his glory, that ſo they may ceaſe from offending their good God, and never ceaſe magnifying

his mercy, shewing thereby that they are weary of the service and bondage of Sathan and sinne, and aiming after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever: & therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their lives they have done and sought to doe.

For man was not borne at his own will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselves ever to his good will, when, where, and how by death they shall glorifie him, still deferring it, but never wilfully procuring it.

If any object, that *Sampson* pluckt the house on his own head, as well as on the Philistines; we must understand, that *Sampson* was a figure of Christ, and therefore as it were offering himselfe to God a sacrifice, first prayed and then glorified God at his death, more than all his life, in killing so many of Gods enemies. And because they wait the Lords leisure, they not onely willfully murder not themselves, but are carefull also lest foolishly, unwittingly they hasten it. For all they are guilty of their own bloud, that either by foole-hardy, rash, or unwise behaving, or with surfets, drunkennesse, or any Intemperate using of themselves, shorten their life. Yea, though they tender their lives never so deare, yet are they guilty, because they willingly use the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was unwilling to live any longer to see more. His desire is accomplished, his long longing at length is satisfied, his fervent expectation with free joy now fulfilled. It is enough, saith *Simeon*, that I have seene my Saviour: as *Jacob* said, *It is enough that my sonne Joseph liveth.* How much more then should wee bee satisfied with this, and in all thankfullnesse rest in it, that we have seene Christ, not as *Simeon*, in weaknesse and base-

Gen. 45. 28.

nesse,

neſſe, but victorious, moſt glorious, over Sin, Death, and Hell triumphing, and are more aſſured than *Jacob* was, that he, not as *Joſeph* under *Pharoah* in Egypt, liveth, but in heaven with his Father in higheſt Majeſty, reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither ſhall we come and be like him, and with him as fellow heirs reign in the Kingdom of our Father for ever. *John* 17. 14. 1 *John* 3. 1. *Rom.* 8. 18.

Simeon knew Chriſt aſſoon as he ſaw him and embraced him aſſoon as he knew him, and enjoyed him aſſoon as he embraced him: So ſome know the Word of God aſſoon as they hear it: And believe it aſſoon as they know it, and feele the comfort of it aſſoon as they believe it. But others hear it as though they heard it not, like deaf Adders that ſtop their ears at the voice of the Charmer. So *Pharoah* would not hear the voice of *Moſes*, nor *Baals* Prieſts the voice of *Elias*: And others though they know it, yet will not believe it, as if God were untrue: So all malicious wretches that prefer the pleaſures of ſin before the glory of God: And others, though they believe it, yet can they not either preſently or when they will, feel the comfort of it; much leſſe the joy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoul. *Exod.* 5, &c. 1 *King.* 18.

The ſeed is not caſt all on a heap, but it is caſt abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the ſtomack, which worketh not; neither can we have this Spirit in us, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as we have hitherto ſeen) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt received and embraced him, it will poſſeſſe thee with joy, and ſo with thankfulneſſe and godly care to keep him, and to entertain him, and to be obedient unto him: nay, alſo with a

longing to be loosed hence, and evermore perfectly to please him. Therefore, beloved, judge your selves, that ye be not judged of the Lord.

Thy servant.

The godly would not leave this priviledge for all the riches in the world, for that they are the servants of God, fellowes to Princes and Angels, for we serve him whom *David*, *Solomon*, *Ezekias*, *Josias*, served: Yea, to whom a thousand thousand, *Dan.* 7. 10. even innumerable Angels minister, *Heb.* 12. 22. even him who is most blessed for ever. Every Serving-man beares the cognisance of his Master upon his sleeve. What then will the Lord say, when he commeth and findeth us marked with the badge of Satan? Surely he will say, Give unto Satan that which is Satans. But all the houses of Israel are sprinkled with the bloud of the Lambe, and all mourners in Jerusalem are marked, and all the chosen are sealed with the seal of the living God.

Exod. 12. 22, 23. *Ezek.* 9. 4, 11. *Rev.* 10. 7. 3, 6.

Well was it said, The poor receive the Gospel. The young men are more forward in the truth, and more zealous than the aged, the sonne than his father, the servant than his Master. Once the younger Brother stole away the blessing from the elder, therefore the elder hated him even for his zeal. And when was *Jacob* hated more than he is now? When was he so hated and persecuted as he is now by *Esau*? Yet, in the old time, men were more zealous in their age, than ever we hear of them to be in their youth; yea, they were zealous in the Lords businesse.

Age hindered not *Noah* from building of the Ark when God commanded him: Age hindered not *Simeon* from rejoycing and mirth, when he beheld and embraced the Lord Jesus Christ. Then old *Simeon* embraced Christ & he enjoyed him with hearty joy in zeal: but now where is old *Simeon*? There be but few of them to be seen coming

Gen. 5. 32. & 6. 22.

ning to the Temple to receive Christ; but now young men receive him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young *Infants* begin to speak again. *Dan.* 1, 8. 1 *Sam.* 2. 3. 1 *Tim.* 4. 12. *Philem.* 10.

The young have him, they are zealous, and I hope they will keep him, though old men neglect him. Satan thou hast too much for nothing already. *Mat.* 21. 15.

In peace, &c.

Christ brings peace with him, not the peace of the World, but that peace which passeth all understanding, *My peace I leave with you, John* 14. 27. My peace remain with you, saith he. Our peace is laid up in Christ, and all the peace we have, we have by him, else it is not true peace. *Simeon* was just, and feared God in his life, and therefore he departed in peace: So mark the end of the Just, and follow their steps, and you shall then depart in peace, like the Lamb upon the Crosse. *Psal.* 37. 37.

Fain would *Balaam* dye the death of the righteous, but *Baldam* must then live the life of the righteous: therefore all men look to this. Happy are they that depart in peace, who when Death saith fear, and the Serpent saith despair, they say by the Spirit to the flesh, crouch, and bid the Serpent fly, while Death openeth the prison doors. *Numb.* 23. 14.

If the Papists would have men to depart in peace, they would never say, that those which depart, go to Purgatory: For so by their own saying, the worst part is behind. For they affirme, that the pain thereof is far grievouser than any that in this life may be sustained. But again some say, this Purgatory is In the Earth near to Hell, and so it is too far from Heaven to be saved. Some do say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly do say, that the good Angels torment; and others say, that the evil spirits do it. In this variety of most uncomfortable Opinions, how is it possible hence to depart in

peace? But we must understand it is a painted Sepulchre made for the pampering of the living, not for the punishing or purifying of them that be dead. For the Locusts of Rome do live altogether upon such Trentals, and by such Traditions, & this is the profitablest dream that ever any of them dreamed: But it is manifest by the Word of God, that where the tree falleth, there it lieth, and shall lie for ever. *Dives* and *Lazarus* are dead; and where they are, thither shall we all go. Sathan hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God, to dreams and traditions, and things invented by the brains of mortal men, which have not the Spirit of God in them.

Prov. 30 *Eccles.* 11. 3. *Luke* 16. 22, 23.

According to thy word.

All the seed falleth not into good ground: And therefore, though I have shewed you it is ungodly, as being not according to the Word, some think it but a small matter to say for the dead, Lord have mercy upon them, at least they think it a venial sin, if it be a sinne. But let us take heed how we make trifles of sins, for their is no dallying with God, who is jealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, than the Devil be with them? Both which are naught and to be eschewed. And herein they ask this question like a thief, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, than to kill him? As though he must needs do one of them; then what a shameless answer is this, for it is manifest, that of two evils none is to be chosen.

Heb. 12. 29.

Some will say, it is a testimony of our good will. To such we must reply, saying; so it is a Testimony of your ignorance: And then after a little conference they will grant, that indeed it doth not profit them. Then we must

muſt reply and ſay, God hath made all things to profit us, and hath commanded that nothing be uſed unprofitably, no not ſo much as a vain word ſpeaking: ſaying, That for every idle word we muſt give account at the day of Judgement. Then they reply again, ſaying: If it do them no good, it doth them no harme. But we muſt anſwer, it were good to beware leſt it do thy ſelf harme. *Mat.* 12. 36.

Another ſort will reply and ſay, I pray God I never do worſe. But to ſuch we muſt anſwer; I pray God you may do better: and you ſhall firſt know whether you do not harme, before you do it. For indeed it muſt proceed of harme, being ſpoken in doubting, without Faith; for if you believed that they were laid up in peace whom you pray for, what need you pray for them at all? But it ſhews an unbelieving heart, and we know that whatſoever is not of Faith, is ſinne, and the Lord will ſay of them, Who hath required theſe things at your hands? You have wrought vanities. Now therefore you will not leave it, becauſe you uſed it: then will you ſay alſo, we will not leave our lying, nor ſwearing, nor our curſing, becauſe we have uſed it. It will grieve me if I hear you uſe theſe ſpeeches hereafter, having no reaſon nor proof of Scripture to maintain it by, or to be your warrant in it: therefore I charge you in the name of God, that you uſe them not; but rather when you hear this, or any other ſin condemned, lay hands upon it, and ſee that you put it to death without delay, according to the Law of God. *Rom.* 14. 22

According to thy Word.

When Satan hath thus poſſeſſed us with this opinion, that in the ſervice of God we may neglect the Word of God, then Profits and Pleaſures guide us in our profeſſion: but they that do profeſſe Religion and Godlineſſe, can never have any comfort by it all their life. For their own hearts accuſe them for Hypocrites, becauſe they wait not for the conſolation of God, according to

his Word: and whatsoever is not done according to that Word, cannot be acceptable: and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceive no longer, but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errours; Some say, they shall be saved by good Workes, and some, by the Popes Pardon, others say by Purgatory, and these will have a Masse sung for them as long as the World standeth, and all for owne silly soule, thinking to be saved by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth: else why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well, say that Ignorance is the mother of Devotion, for when the Covetousnesse of the Priests, & the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth contain so many grosse corruptions.

For mine eyes have seene thy salvation.

For, &c. Because the Holy Ghost by inspiration had declared unto him, that he should not dye, till he had seene Jesus Christ, therefore the same Spirit led him to the Temple, and shewed that which is promised: and having seene the same, he desired and wished to dye, and be releasedfrom his earthly prison, that he might live with God. As idle and evill wishes are vaine, because they are not according to Faith, nor grounded upon the Word of God, so though we aske as cunningly as *Jacob*, and as earnestly as the Sonnes of *Zebede*, yet if we ask not

Gen 27.17.18, 19,20,*&c.*
*Mar.*10.35.37
*Jam.*1.7.

not in faith according to knowledge, we cannot obtaine. But we ſhould aſk ſo that we may receive, that we may not returne empty. Therefore the ground whereon *Simeon* ſetled himſelfe to wiſh for death, was, that he had received a promiſe of God, that he ſhould be delivered from this miſerable life, when he had once ſeen the light of the Gentiles, the Chriſt: and now he had ſeene his Saviour, and embraced the true Meſſias, which was promiſed by the Father, figured in the Law, and ſpoken of by the Prophets, foretold by the Fathers, and pointed at by *John Baptiſt*. For thus he reaſoneth; Now, that I ſee thy ſalvation according to thy Word: and therefore the condition is now performed, let thy promiſe alſo be fullfilled: *Now let thy Servant depart, &c. For mine eyes, &c.*

Mine eyes have ſeene, &c.

Then we ſee that Chriſt was no Spirit, neither was his Body a fantaſticall body: for if he were a Spirit, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he have embraced him. Therefore we ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſin only excepted. For *John.* 11. he ſometime wept, as at the death of *Lazarus*, and likewiſe over Jeruſalem. Sometime he thirſted, as at the Well *Luke.* where the woman of Samaria diſputed with him: and alſo *John* 4. ſometime ate, as at *Matthaes* houſe, as alſo among Publi- *Luke* 10. cans and Sinners, and in every thing ſhewed himſelfe to be *Luke* 5. perfect man.

Have ſeene, &c.

O Lord, ſaith he, I deſire now to be diſſolved and free from the bondage of ſinne, which ſo long hath inhabited in my mortal body, for now he is come, by whom thou haſt promiſed to free and ſet at liberty, he is come, by whom thou haſt promiſed to break the Serpents head, and he is come that will heale our infirmities, and give ſtrength againſt ſin and Satan, by faith and peace, towards God,

God, through love. And now saith he, I have embraced him, and thankfully do receive him. I believe, and am perswaded, that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glory of Israel, and the God of the whole world. So they which love the truth of God, and wait with desire to be fulfilled with the knowledge thereof, such shall not die, untill they have their hearts desire with contemplation thereof. For as *Acts* 10. *Peter* was sent to *Cornelius*, & *Philip* to the *Eunuch*, so the *Acts* 8 Lord will stir up such of his servants, as may be fit instruments to minister the same unto us. *Judas* indeed dyed before the time, & lived not to see Christ crucified; but the Disciples which loved Jesus, did see him die like an undefiled innocent Lamb, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through love, then what shall we say of our Fathers, which lived in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such dyed not till they saw Christ, & embraced him in their hearts. And this is our Judgement concerning them, that dyed in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they are dead, we say that they which sleep without oil in their lamps, they die ere they are aware of, & ere they wish *Judg.* 19. for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselves, upon whom the *Exod.* 19. house fell and destroyed them all: or like the *Ægyptians*, which thought that the waters had made passage for them aswell as for the Israelites: both which died in and for their security, because they were not watchfull, nor prepared against the Lord called them.

Have

Have ſeen thy Salvation.

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are paſt, and the ſorrowes that are come to an end? ſo when we have our deſires accompliſhed, feeling the ſound comfort of the Goſpel, what ſhould we, how may we think, either on the length of time wherein we waited for them, or the tediouſneſſe, or alſo grievouſneſſe of the troubles, whereby we have obtained them?

Have ſeen thy Salvation.

As *Moſes* dyed on the Mount, where he ſaw the land of Canaan: ſo the godly dye in the ſight of God, and in the contemplation of his glory; like *Stephen*, who at the very inſtant of his death ſaw the heavens open, and Chriſt Jeſus ſitting at the right hand of his Father, and like *Simeon* here which deſireth to be looſed, and no doubt ſhortly dyed viewing joyfully, and ſo thankfully beholding the Lord of life. *Deut.* 34. *Acts* 7.

Beloved, you are not ignorant that the great day of the Lord is near at hand, and therefore they that have not yet ſeen Chriſt, they that have not yet embraced him, but ſtill ſleep without oyl in their lamps, ſhall ſuddenly be overtaken without the wedding garment, and ſhall be caſt into eternal torment for ever.

Have ſeen, &c.

There be many ſights of Chriſt, all go not up to the Mount, as *Peter*, *James*, and *John*, all ſee not his face with *Moſes*, all ſleep not in his lap with *John*, all are not taken up into heaven like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaſeth God, ſo he ſheweth himſelf unto us, & all that love him, both ſee him & embrace him. *Matth.* 17. *Exod.* 33. *John* 33. 1 *Cor.* 12. 2

To ſome he ſhews himſelf as in a glaſſe, to ſome generally, to ſome particularly, ſome he calleth early, and ſome he calleth late, and their is no hour in the day, wherein he calleth not ſome to go labour in his Vineyard. *Matth.* 20.

yard. To ſome he ſheweth himſelf by Angels, and to other ſome by Viſions. *Abraham* ſaw three Angels, *Lot* ſaw but two, *Manoahs* Wife ſaw but one, and yet one was enough. It is ſaid that *Abraham* ſaw Chriſt his dayes; but we ſee him clearer than *Abraham*, and clearer than *John*, if we believe in him as we ſhould. Some ſee Chriſt and not his ſalvation, and ſome ſee his ſalvation, and do not embrace it. We ſee Chriſt when we hear his Word, and we embrace his ſalvation, when we believe it; they ſee him that hear him, they embrace him that follow him. Here if they had heard me, I would have ſearched Jeruſalem with Lamps, to ſee who ſitteth in darkneſs. But how can they believe the Word of God which hear it not? How can they embrace Chriſt which know him not? And all through ignorance, having not the means to ſee him, becauſe their Leaders are either blind Guides, ſleepy Watchmen, or Hireling Shepherds. And ſurely, it is a wofull caſe, when Shepherds go to task, and let their own Sheep alone ſummer and winter. They ſheer them, but neither ſummer nor winter do they feed them. How ſhould thoſe people under their charge ſee Chriſt and his Salvation, when they are ſo debarred of wholſome food, & even ſtarved to death many thouſands of their ſouls, becauſe they have not the food that nouriſheth the ſoul unto Salvation? And how many be there that are as old as *Simeon*, and yet have not embraced Chriſt Jeſus? Yea, they know him not though they ſee him, neither do they wait for his coming, becauſe they have no deſire to embrace him: and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and ſo they can have no leiſure in all their life to embrace him. But to ſuch as do ſeek him, and wait for him with unfained diligence, we ſay as the Angel ſaid unto the Woman at the Sepulchre, Fear not, you ſeek the Lord Jeſus. How is this world ſet

Gen. 18.
Gen. 19.
Judg. 13.

John 8.

John 20.

to

to deceive us? We can finde leisure to do evil at any time, but we can finde no leisure in all our life long to do good, that we may at length enjoy the true salvation.

I have somewhat to say to you of this Parish. A dainty was prepared for you, & you let the strangers take it from you; you were required to a fast, & you did feast your selves: you were required to come and pray unto the Lord, and to humble your selves in his sight, that he may turn away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shops were all open: and you were about your Merchandize, forsaking God, and seeking to win the unjust *Mammon*, and the vanities of the world.

Thy salvation.

He came not by Angels, or by Men, or by any other means, but only from the alone and eternal God. He calleth him thy salvation, for his name was not given him by *Joseph*, nor by *Mary*, but by the Angel of God, signifying, that he was come from Heaven. The Father saw him when he was born, the Spirit came upon him when he was baptized, the Angels ministred unto him in the wilderness, his enemies subscribed unto him upon the Crosse, the Virgin travailed, the Star walked, the Wisemen came out of far Countries to worship him. Then is not this *Jehovah* the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take upon him the authority of God, but he, on whose shoulders the Lord layeth it, being sent of God, and from God, then we see that our Saviour is the true Saviour sent from God: For all Creatures bear witnesse unto him, yea the very Devils, with all the evil spirits, do obey his voice, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would have followed him; but he came

Matth. 1. *Luke.* 1. *Luke* 3. *Luke* 14. *Matth.* 27. *Matth.* 2. *Marke* 1. *Phil.* 2.

to

Mat. 7. to bring Salvation, Righteousnesse, Peace, Truth, and Life, therefore few care for him. He came to save sinners, not all
Luke 5. sinners, nor every one that saith Lord, Lord, but he came to save penitent sinners, which turn unto God by their repentance. Therefore he prayeth in *John* for those only
John 17. that were given unto him. So soon as the seed is sown, the stones refuse it, or the Sun parcheth it, or the Thorns choke it: and what comfort hath the Lilly among Thorns? Therefore wisdome taketh her unto her wings, and whispereth, saying, You shall seek me before I come, you shall
Prov. 1. seek me, but shall not finde me, because ye have refused me when I offered my self to you.

Christ is their salvation that believe in him, and make much of him, and thankfully receive him. The godly he delivereth from sinne, but the wicked he leaveth bound in the chains of their iniquity, to be tormented of him, which had tempted them thereunto, whose will they alwayes endeavoured to fulfill, and not the Lords; and he
Dan. 5. sheweth them a hand upon the wall, writing their condemnation, and another catching them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despair, and he saith unto them; What doest thou here without the wedding garment? How darest thou come to
Matth. 20. steal the childrens bread? The Spirit of *Saul* worketh in
1 Sam. 16. him, in his bed, & every where, and he calleth for the Harp
Mat. 27. of *David* to comfort his heart, which cannot be comforted. And this Spirit saith to *Judas*, Thou hast betrayed the Lord, and crucified him, therefore go and hang thy self:
Gen 4. for even at the preaching of Salvation, the horrour of Damnation, the mark of *Cain*, sticketh within thee whosoever believest not in Gods Salvation. But the godly heart goeth home, having embraced this salvation, chew-
Acts 5. 41. ing the cud, and rejoycing like the Apostles, which rejoyced in that they were counted worthy to suffer for his
1 King 17 name sake: And they say, O what a good banquet we have

ſhave had this day! what delicious dainties hath God ſeaſted us with! and ſo the Bee goeth loaden to the hive, and goeth longer in the ſtrength thereof than *Elias* did.

Thy ſalvation.

The onely Saviour is here called Salvation it ſelfe: for if he were called a bare Saviour only, then you might likely underſtand by him ſome other ſaviour, but here he is called Salvation it ſelfe, to ſhew that there is no other. For there be more Saviours, but no more Salvations, as there be many wayes to death, and yet but one death. The braſen Serpent was a figure of Chriſt, that they which are ſtung by ſin, by fire and by the Serpent which beguiled *Evah*, may make ſpeed, becauſe there is no remedy but to come to Chriſt. *Numb.* 21. *John* 3.

The Papiſts have found out many ſalvations, they have found out a ſalvation by Saints, a ſalvation by Angels, a ſalvation by Maſſes, a ſalvation by Merits, a ſalvation by Idols, as though Chriſt had leaſt to doe in his owne office, for they have other ſalvations to flee unto: They will have it, but they will buy it, and what will they give for it? Why they will faſt ſo many dayes, goe ſo farre on Pilgrimage, hire a Prieſt to ſay ſo many Maſſes, build ſo many Abbeys, and give ſo many ſums of money to the monks and Friers. Therefore the Scripture goeth againſt them, and diſhonors their ſhameleſneſſe, who like *Nimrod*, that heaping ſtone upon ſtone, would have built up to heaven, heape ſinne upon ſinne, and every houre, ſome one hereſie or ſuperſtition groweth up from this filthy root. *Gen.* 11.

For, what Papiſt dare ſay, that *Simeon* thought on any of theſe, or put confidence in any other Saviour, but onely in him whom hee embraced in his armes? For ſalvation is by the promiſe of God, and all promiſes are in Chriſt. And though *Jacob* wanted bread, *Joſeph* wanted not money, therefore he gave them back againe their money, and *Gal.* 3. 1. 18. 2 *Cor.* 1. *Gen.* 42.

likewiſe

likewiſe he gave them that Corne that they would have bought with it. I would wiſh them therefore to ſay as *Joſeph's* bretheren did, that they have their Corne for nothing and their mony too: let them, I ſay, be content and reioyce to ſay, that they have mercy for nothing, and their works too. For God cannot be won by mens workes, becauſe they profit not him, but themſelves,

2 King. 5. There is no water can waſh *Naaman* but Jordan, no water can waſh the leproſie of ſinne, but the bloud of the

Exod. 12. Lamb. By this the Iſraelites were ſaved when the deſtroyer paſſed by. By this the Lord knoweth us to be his people. And by this the Devill knoweth us to be none of his. As it is proper unto God to be called goodneſſe, ſo is it proper unto Jeſus Chriſt to be called Salvation. He is alſo called

John 4. the Way, the Truth, and the Life: for that life which we have, is but a ſparke and ſhadow of life, but he is the true and eternall life.

Then ſeeing Chriſt is both our righteouſneſſe, ſalvation, and alſo the way, the truth, and the life, to lead us thereunto: it is as poſſible for us without Chriſt to be juſtified or glorified, as it is to be wiſe without wiſdome, righteous without righteouſneſſe, or ſaved without ſalvation. Therefore let us not be aſhamed to take our water from the Fountaine, ſeeing Chriſt is the Fountaine of all wiſdome, of all righteouſneſſe, of all truth, of all knowledge, of all ſalvation, and briefly of all goodneſſe: for there is no other Arke to ſave us from the flood, no other ladder to aſcend with into heaven, no other *Joſeph* to feed us in the famine, no other *Moſes* to lead us thorow the wilderneſſe.

Ephes. 4. *2 Cor.* 15. *Rom* 5. But as the River Siloa runneth through all the land of Judea & watereth the whole City of God: ſo Chriſt doth ſhew himſelfe all in all, and all-ſufficient in mercy to ſave and bleſſe all his Church with ſpirituall gifts. If Chriſt be ſalvation, what ſhall make us deſpaire? ſhall Satan? No,

for

For he hath overcome Satan. Shall Death? No, For he hath overcome Death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for he hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Winepreſs of his Fathers Wrath. Therefore it was a ſweet ſaying of one at his death; *When mine iniquity is greater than thy mercy, O God, then will I fear and deſpair.* *Eſa.* 63.

Salvation is born, therefore we were all in the ſtate of condemnation before: light is come, therefore we ſate all in darkneſſe before: glory is come, therefore we were all loaden with ſhame before: life is come, to ſhew that we were all dead in ſin before. Life is come, and light, and ſalvation: life to the dead, light to the blind, and ſalvation to the damned. For Chriſt is called ſalvation, to ſhew that without him, we are all damned fire-brands of Hell, heirs of condemnation, and forſaken of God. To him that is ſick, it is eaſie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull than to be ſick. I would fain be diſproved, that Ninivie might be ſaved, though *Jonah* would not,

Thy ſalvation.

This word *ſalvation*, is a ſweet word, yea, the ſweeteſt word in all the *Scripture*, and yet many deſpiſe this worthy Jewel, becauſe they know not what it is worth, like the Dawes, which would rather have a Barley corn, than a pearl or a jewell, becauſe they know not the value thereof.

O Lord, what is man, that thou art ſo mindful of him! *Pſal.* 8. O man, what is God, that thou art ſo unmindful of him! If a friend had given us any thing, we would have thanked him heartily for it, but to him that hath given us all things, we will not give ſo much as thanks. Now therefore let the Rock guſh out water again, and let our ſtony hearts pour forth ſtreams of tears in unfained repentance. We have all called upon you, but none regardeth us, as though GOD were as *Baal*, and as though *Dives* felt no

pain, nor *Lazarus* joy but all were forgotten. Many times Christ cometh into the Temple, & there is scarce a *Simeon* to embrace him, the Babe is here, but where is *Simeon*?

If God had not loved us better than we loved our selves, we should have perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saved us from temporall and spiritual punishment. We are invited to a banquet, he who calleth us to it, is God. What is the banquet? Salvation. Who are the Guests? The Angels and the Saints. What is the fare? Joy, Peace, Righteousnesse. this is the fare, and we invite you every one: yet who will come at our bidding? Some for want of Faith, some for want of Love, some for want of Knowledge, have despised this holy Banquet; yet unto this art thou called still,

O soul, unworthy to be beloved,

THE

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſalvation, which thou haſt prepared before the face of all the people, a light to be revealed to the Gentiles, and the glory of thy people Iſrael.

THy *ſalvation*. This word *ſalvation* is a ſweet word, and holds me to it like an Adamant; for when I thought to proceed, this word ſaid unto me, Stay here, teach this, and teach all; learn this, and learn all: for it is the pith of all the mercies of God towards his children. Chriſt is called *Salvation*, becauſe no man ſhall deſpair, and becauſe it is impoſſible to be ſaved without him, for ſalvation is only in him. Chriſt can do any thing but this: He cannot ſave him that will not repent. He is called the ſalvation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God himſelf; and therefore his Name was not given him after the manner of men, which was that every father ſhould name his own childe, but ſo did not *Joſeph*, for the Angel had given direction for his Name. *Luke* 1. *Luke* 1. *Mat.* 2. *Luke* 2. *Mat.* 2. *Luke* 3. *Marke* 1.

The Virgin, the Oracles, the Babes, the Shepherds, the Star, the Wisemen, the voice of the Cryer, the Devils, the Lepers, the Sick, the Dead, the Earth-quake, the Sun, the Moon, and all the creatures do bear witnesse unto the Sonne of God, which is our salvation. Hee is called the salvation of God, because he is salvation according to Gods own minde. He came not to bring ease & liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet salvation to the penitent.

Luke 1.15. *John* 11. *Mat.* 27.

I shewed you how many despised this Jewel, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that fear God: these plants grow not on every ground.

Who would be unthankful, if he knew what the Lord gives, and what he forgives? He gives the Sonne for the Bastard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the sinful sonnes of Men. Do you not marvel how you can offend this Lord willingly, which hath done so much for you? Here I reprove unthankfulnesse, security, and negligence, striving as it were to crucifie Christ again, as the wicked Jews did, who never prospered since the time that they said; His bloud be upon us, and upon our seed. They were not like *Simeon*, who afoon as he saw him, embraced him, & rejoyced over him. There is no shew of grace in them, which shew no liking of godlinesse in themselves or in others: for this is the first part of our Conversion, to love them that love God, and so we are drawn to the Sonne. No man will build an Ark untill the flood come, no man will seek for Corn untill the famine come, and scarce *Lot* will be gone out of Sodome before the time of execution of Gods wrath doo come upon them.

Mat. 27.15.

Gen. 7.

Gen. 24 *Gen.* 19.

We

We preach unto you, and call upon you, we have even wearied our ſelves among you, we have reproved you for ſinne, and we muſt ſtill reprove you untill you amend: now therefore, if there be any grace in you, if you have any knowledge, any feare of God in you, if you have any goodneſſe in you, if you have any leaſure to be ſaved, turne back now from doing evill, come out of Hell, and pluck your limbs out of the clutches of the Serpent: for verily we have not done ſo well in this City as the Ninivites did, for all the preaching and teaching we have had. For who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Uſury and Wrong? Surely they that have done thus, are Monſters, I cannot ſee him, he walkes inviſible and cannot be found. The heavens trembled at the death of Chriſt, the Sunne did hide his face, the earth quaked, the valle of the Temple rent in ſunder, the dead bodies roſe out of the graves; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of us, and of all whoſoever thorowout the world doe beleeve the Goſpell, and live in obedience thereof; and withall, that he ſuffering for ſinfull and wretched Man, was a Conqueror over Hell and all evil, and hath overcome death. The Scribes were againſt him, and Phariſees were againſt him, the Rulers band themſelves againſt him, the Atheiſts againſt him, and all the ſpitefull and envious Jewes againſt him; whoſe birth was baſe, whoſe life was contemptible and whoſe death was ignominious: but God was with him, and in him, by whoſe power he overcame them all, and ſo became the ſalvation of God. *Mat.* 27. 45. 51, 52, 53.

David being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harneſſe, but he could not wear it, it was too heavy for his little body, therefore he *1 Sam.* 17. 39.

took nothing but a ſtaff, and a few ſtones in a ſcrip, and ſo *David* ſlue the pride of the Philiſtines, and the feare of Iſrael. And even thus the Lord ſet his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath overcome, and through him we alſo have the victory.

Which thou haſt prepared before the face of all people, &c.

He ſpeakes, to the end that the eyes of all mankinde may be fixed upon him, as the eyes of all Iſrael were fixed upon the brazen Serpent in the wilderneſſe, that when they be ſtinged with the ſting of that fiery Serpent, which deceived our forefathers, they may fly unto him for helpe, leſt they periſh in their ſinne, and their bloud lye on their owne heads.

Numb. 21.

Which thou haſt prepared.

He was prepared long agoe, as it doth moſt plainly appeare: for the Virgin which bare him, the place of his Birth, the poore ſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into heaven, all theſe were foreſhewed and fore-told, long before they came to paſſe. Therefore ſome ſaid, Who is this, that is ſo often ſpoken of by the Prophets? Who is this, that can doe many Miracles, that the Scribes and Phariſees cannot doe? that can raiſe the Dead, that can ceaſe the Winds, that can calme the Waters: at whoſe ſuffering the earth quaked, the Sunne hid his face; darkneſſe came over all; and being dead, roſe againe by his owne power, and aſcended into Heaven in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreams, by Viſions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to ſpeake for God. Every thing

John 11. *Luke* 8. *Mat.* 27. *John* 10. *Marke* 6.

was

was prepared for him before he came to be revealed: He came not in the beginning, nor in the ending: He came not in the ending, that we which come after him, might long for his ſecond coming. He came not in the beginning, becauſe that ſuch a Prince as he ſhould have many Banners and Tryumphs before him. He came not in the beginning, becauſe the eyes of faith ſhould not be dazeled in him, and leſt they, which ſhould live in the latter times, ſhould forget him and his coming, which was ſo long before, even as you forget that which I have ſaid, as ſoon as you are gone hence. He came not in the beginning becauſe if he had come before man had ſinned, Man would have acknowledged no need of a Phyſician; but when Man had ſinned, and had felt the ſmart of ſinne: For when they were caſt out of Paradiſe, they ran unto Chriſt as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect joy, perfect peace, perfect Wiſedome, perfect Righteouſneſſe, perfect Juſtice, perfect Truth: ſignifying thereby, that notwithſtanding he came in the perfect age thereof, yet he found all things unperfect. The Jews thought that he ſhould come like ſome great Prince, with pomp and glory, which was a carnal conceit, for herein they were marvelouſly deceived, his Father was but a poor Carpenter, and his Mother but a ſimple woman, and he a filly Babe wrapt in clouts. Then, ought not we to reverence our Lord, and to praiſe his Name, for that he became ſo humble for us moſt vile wretches, that are worthy of nothing? yet we ſee how cruelly they dealt with this bleſſed One, which came to ſave them. Ignorance ſate in the chair, Deceit gave the ſentence, and Cruelty executed him with the moſt painfull and ſhamefull death of the Croſſe. O, that your eyes do not dazle, and your ears tingle, and your hearts marvail at this dealing of yours to our loving Saviour,

which came to ſave them that would, and ſpecially in that now you ſee, that he abaſed himſelf for our ſakes, even to the uttermoſt! O wonderfull thing to think of! If you would mark, I would make you in love with him, before I have done with you. I ſay unto all thoſe that come hither to be edified, take your fill of pleaſure, enter into Paradiſe, lift up your eyes, ſtretch forth your hands, and eat your fill of the Tree of life, and the Lord will go home with you: Embrace him, and kiſſe him, entertain him well, and he will dwell with you for ever. But you that come hither for faſhion ſake, either to ſee, or to be ſeen, to finde fault with ſomewhat, or to make an hypocriticall ſhew of godlineſſe where there is none: I tell you, that comfort ſhall ſhake hands with you at the door: mark it, and you ſhall ſee my words are true. Shew me what it is that is better than ſalvation. I would have none of you to be damned, if I might prevent it: not ſo much as a piece of you to be given unto Satan: therefore I would I knew that ſtone that would kil *Goliah*, for I would ſtrike it with my might into his temples. If you will you may be ſaved, & the Lord will one day put thoſe words into my mouth that will touch your hearts. Therefore now ariſe, kiſs & embrace the ſweet Babe Jeſus, and then afterward frame your ſelvs to obey him, for then the Lord will knock at your hearts, & if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew, that if it will not learn now, it will never learn to come unto God by repentance and amendment, that they may learn to kiſſe the Sonne, leſt he be angry, and ſo they periſh in his wrath, like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world to give light and life unto all that return unto him. For God reſpecteth no perſons, but every man, of what Nation or Country ſoever he be that

Pſal 2.

Act 10.

feareth

feareth God and worketh righteoulneſſe, is accepted of him, and he will fulfill their joyes through Chriſt, yet not when we will, but according to his own good pleaſure and when he thinketh good. Therefore ſtay, *Elias*, anon the Ravens will bring thee meat and thou ſhalt have enough. Anon *Moſes* will deliver Iſrael. So ſalvation is already prepared of God, and hath been long ſince with fulneſſe of knowledge, and all excellent gifts, and he will give them to us when he ſeeth good. But we are like whining children, that will not ſtay untill their milk be cold, but would have it though they be ſcalded with it: So we would have the knowledge of God and liberty, before we know how to uſe it. We would know the high myſteries and deep counſels of God, before we know our ſelves: We would have the liberty of the Goſpel. when we know no way how to uſe it but in ſecurity. But the Lord, he will wiſely give unto us as it were our bellies full, when he ſeeth it good, and when he ſeeth us ready for it, who knoweth our hearts better than we our ſelves. 1 *King.* 17. *Exod.* 14.

A light to be revealed to the Gentiles, and the glory of thy people Iſrael.

You have heard *Simeon* ſhewing the cauſe why the Sonne was ſent from the Father, why he became Man, which reigned before in Paradiſe. What moved God to leave his joy and his bliſſe, and ſuffer more than all the world could ſuffer together? A great cauſe it is that would make a King leave his Kingdome, and fall to beggery. A great and wonderfull cauſe it was, that made *Jehovah* to come down from heaven to ſuffer miſery upon the Earth. Two other cauſes *Simeon* ſheweth, why this Meſſias came from heaven. The firſt, that he might enlighten the Gentiles, which ſate in darkneſſe: and the ſecond, that he might be the glory of *Iſrael*, which gloried in their ſacrifices, and in their ceremonies, and ſo had no glory before he came, but were like the Moon when the

the Sunne doth shine upon it, or like *Rachel*, which de-
Gen. 29. spised *Leah*, and became barren. And they despised the
Gentiles light; like that sonne which was angry, because
Luke 15. his lost brother came home again; or like those Labou-
Mat. 20. rers which checked the Lord of the Vineyard, because
he gave unto the other Labourers as much as he gave un-
Gen. 29. to them. But the Gentiles are like *Leah*, who being de-
spised became fruitfull. *Simeon* did rejoyce in Christ, not
only for that he was the glory of *Israel*, but also for that
he was the light of the Gentiles. Shall the head be sorrow-
full because the hand is well? Nay, rather the hand should
be glad because the head is well, and the head because the
hand is well. The father should be glad, because his sonne
is stronger than himself: The mother should be glad, be-
cause her daughter is wiser than her self: the brother should
be glad, because his brother is richer than himself: The
mistris should rejoyce, because her maid is better housewife
than her self. But we envy our Brethren and Neighbours,
because they are better than we, and because God hath
blest them with temporal or spirituall things above us;
if we see they have learning, then we envy them for their
learning: If he have more gifts, we envy him for his
gifts; If he have more knowledge, we envy him for his
knowledge; if he have more zeal, we envy him for his
zeal; if he have more riches, we envy him for his riches;
and how can we rejoyce, when every bodies good is our
evil, and every bodies joy is our sorrow? But fix your
eyes upon Christ alone, and he will fulfill your joy,
if you look not back to Sodome like *Lots* wife: If you
Gen. 19. love joy and gladnesse, Christ is joy and gladnesse: If you
love comfort, why, Christ is the comfort of all that
bear his Crosse: If you love life, Christ is eternal life:
If you love peace, Christ is peace: If you love riches,
Christ is full of heavenly riches, and full of liberality, to
bestow them upon all such as love God: So Christ is all

in

In all unto the godly, and they have more joy in Christ alwayes, and in all things, than the richeſt and moſt glorious, and ſumptuous Prince in the world; than *Salomon* himſelfe had in wordly riches, honours, pleaſures, joy, eaſe or felicity. For the wicked, which put their truſt in riches, and make them gods of gold and money, of eaſe and pleaſures, though they do all that they can to fulfill their luſts, and take never ſo much pleaſure, and be never ſo merry, yet they can have no true joy, nor peace of conſcience; for all the peace, the mirth, and ſport they have, is but deceit, all falſe, and indurable, like the graſſe, greene in the morning, and withered ere night. But when *Eſa.* 57. & 58. the Lord doth knock at their hearts, and ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can have no joy, no peace, no reſt; but they may ſay, in laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth moane, in riches poverty, in glory ſhame, in life my ſoule is even dead, in plenty my ſoule wanteth all things, wherein it ſhould rejoyce; it is deſtitute of all comfort, and poſſeſſed with all ſlaviſh feares; like *Cain*, who being Lord of all the earth, yet had no joy in it when God had once forſaken him. *Gen.* 4. Likewiſe *Saul*, when God had forſaken him, he had no joy of his Kingdome, nor of all his riches: and then who had more joy, *Saul* the King, or *David* the Subject? So then we ſee, that perfect joy can be had in nothing but in God, and in Jeſus Chriſt. Wherefore, as by the ſtreame you may be led to the Fountaine, even ſo let the joy and peace of this life ſerve to lead us to God, who is perfect joy and peace, and there reſt like the wiſe men, which were guided by the ſtarre, to come to the true Sonne of Grace, Jeſus Chriſt, when he was borne. And if we reſt not in him when we have found him, there is no reſt for us, we ſhall be like the wreſtleſſe Dove, which fluttered about, and found no reſt any way, till ſhe returned

to the Arke: but we ſeeme as though we ſought him and found him; when as we doe but play the Hypocrites. *Salomon* ſaith, That the wayes of the Whore are proſperity and welfare, for ſhe ever putteth on a Vizard, that ſhe might not be knowne to be ſo vile as ſhe is: under the colour of goodneſſe, evill is alwayes lurking.

Therefore alſo is Chriſt called the Light, becauſe wee ſhould leave our fooliſhneſſe, ſeeing light is come, and that we ſhould forſake all our lights which are but darkeneſſe, and cleave unto his light, which is the true Light indeed.

A light to be revealed to the Gentiles, &c.

He came to lighten the Gentiles, and they received him with thankfullnes, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like, as if an Owle ſhould be converted to ſee light, or as if the ſtreame would returne into the fountain, or as if an old man ſhould become young againe.

A light to be revealed to the Gentiles.

To be revealed, not yet revealed: the Jewes muſt firſt reject him, before the Gentiles receive him: and when the Jewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpread unto the whole world. When the gueſt would not come, then he ſendeth into the high-wayes, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come, ſhall come, &c. The Queen of *Saba* came from the uttermoſt part of the earth to heare *Solomons* wiſedome; and the wiſe men came from the Eaſt to ſee Jeſus Chriſt: but we may ſay, the Lord was here in the Temple, and I was in my Shop Selling and Buying, Lying, Deceiving, and Swearing. Well, when he comes back again, I will be better acquainted with him; and ſo we eſteeme not of his preſence in any reverent ſort.

Luke 14.23.

Matth. 12.

The

The Shunamite ſaid: Let us build a Chamber for the man of God: then we ſhould build an houſe. *Zacheus* climbed up into a tree to ſee our Saviour, and the Lord ſeeing his diligence, called him, *Zacheus*, come down, for I will dine at thy houſe this day: and that was a joyful day with *Zacheus*, for then ſalvation came into his houſe, and upon all his family. he gave the Lord a feaſt, and the Lord made him a far better feaſt of peace, a feaſt of joy, a feaſt of heavenly things, and ſo for his zeal and endeavour to ſee Chriſt bodily, he ſhewed himſelf unto him ſpiritually, even to his hearts deſire.

2 *King.* 4. 10.

Luke 19.

To be revealed.

Have an eye to the future tenſe: that which is not, ſhall be, As for example, *Solomon* was wiſe, but he is fooliſh: *Sampſon* was ſtrong, but he is weak; *Judas* was a Preacher, but he Is a Traitor; *Paul* was a Perſecuter, but he is a Preacher: *Peter* was a denyer of Chriſt, but now he is a bold Profeſſor of Chriſt; *Moſes* was learned in the wiſedome of the Ægyptians, but now he is learned in the wiſedome of God, by which the wiſedome of the Ægyptians is made but meer fooliſhneſſe in the ſight of God. Others, as Heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea, they wrote ſo many Books full of wiſedome, and alſo adorned with notable ſentences and witty ſayings, that one would think all wiſedome were buried with them, ſo famous were they, and ſo full of earthly underſtanding, teaching manners, counſels, and policies. yet, for my part, I have neither ſeen nor heard of any ſuch, being wiſe in worldly things, and without the wiſedome of God, but that they have committed ſome notorious fooliſhneſs in the ſight of all men, like *Achitophel*, of whom we read, that he was ſo wiſe a Counſeller, that his counſell was like as one had aſked counſel at the Oracle of God; and yet ſee the end of him, he hanged himſelf, and all for the want

1 *King.* 3. 12. 11. *Judg.* 13. & 15. & 16. *Luke* 6. *Acts* 1. *Acts* 9. *Mat.* 16. *Acts* 4. *Acts* 7. 2 *Sam.* 16 23. 2 *Sam.* 17. 23.

want of the knowledge of God. It had been better therefore for him to have had more Wisedome, and lesse Wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, have either poysoned, burned, or drowned themselves: and so we see that the end of the worldly wisedome is meer foolishnesse, and the foolish have more peace than the wise: for their wisedome without the fear of God, doth them no more good than the Ark did to the Philistines, which did nothing but torment them, because they knew not how to use it, and therefore unreverently abused it. For if your wisedome consist in eloquence of words, in profundity of wit, to gain craftily, and spend warily, to invent Laws, to expound Riddles, and interpret Dreams, to tell Fortunes, and propheſie of matters by Learning: all your wisedome is but vexation of the spirit; for all these without the fear of God, do us no more good, than their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though Christ brought light unto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, saving a few Levites scattered upon the Mountains, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sun* and *Moon*, *Beasts* and *Serpents*: So the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calf*, *Ahaziah* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship unto *Baal*; so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and Man was joyned together in one person, that one man may be righteous in the righteousnesse of another, which is Christ, and that the dead shall rise again: These seemed foolishnesse unto the Gentiles, neither could they believe

1 *Cor.* 1. 20.

2 *Sam.* 5.

2 *King.* 17 30. *Judg.* 16. 23. *Acts* 19. 33. 2 *King.* 19 37. *Exod.* 32. 48. 2 *King.* 1. 2. 2 *King.* 22. 13. 1 *King.* 16. 32.

believe them. No more can some Gentiles amongst us at this day, which are but natural men: therefore they do not believe them: for when they professed themselves to be wise, they became fools, saith the holy Ghost. So then we see now what Christ hath done for us, he hath bound that Serpent, which hath sown all the Tares, so that the devil is fain, for want of better lodging, to enter into Swine. *Rom.* 1. 22.

Heretofore, whereas one followed God, a thousand followed *Baal*, but now Kings and Princes lift up their heads, desiring Christ to raign with them, and in them. Heretofore we made our selves like the wounded Man, we were spoiled, we were stript naked, and we were bathed in our blood being full of wounds, but now Christ hath furnished us, he hath washed us, he hath cloathed us, and we are now become true Israelites; us, which were the vile and wilde Olives, he hath grafted upon the true Olive, and planted us in a fruitfull soil. And what cause can we shew for this, but only mercy? For heretofore we were called foolish, but the Lord hath made us wise, according to the wisedome of God, in these dayes by his Spirit: But if we deserve to be called the foolish Nation again, then ye are most unhappy and most cursed. So now we have heard that the Lord doth reveale his counsel unto his Prophets and how the glory of Israel is now revealed to be the light of the Gentiles. And you have the cause why: Because the Jews rejected their own salvation. You have heard that the cause was only his mercy and his love, because mercy cannot contain it self within Jerusalem. *Deut.* 31.

A light to be revealed to the Gentiles, and the glory of thy people Israel.

You have heard why Christ is called light, why he is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darknesse for light, and a thousand gods for one true God.

Then

Then the Gentiles received more grace than they desired, for the Lord came uncalled unto their houses, and made a feast unto them in their own houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace, and my grace: and Christ is our salvation, your salvation, and my salvation. He came unto the Jews, and for the Jews, and yet his coming unto the Gentiles, was better than to the Jews.

He came into the world when the world did abound in all wickednesse, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost soule, even (as it were) against our wills: so that now we would not be as we were, for a thousand worlds.

The blindnesse of the Jews, was and is wonderfull, who heard of their rejection, and of our conversion, and yet understood it not, neither sought to prevent Gods wrath in rejecting of them. Therefore the Rock, which should have saved them, shivered them in pieces: Wherein was shewed their wonderful blockishnesse, having it so often fore-told by their Prophets, figured in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbaoth to Sabbaoth. Every thing that cometh to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Provinces; these are all fore-told in the Scriptures, and yet none do understand it, saving a few chosen ones whom God loveth: For, the coming of Antichrist, the overthrow of Kingdomes, the darknesse of Popery, the light of the Gospel, the conversion of the Gentiles, and the rejecting of the Jews: All these are set down in the Scriptures, and yet we cannot understand it, though we hear it day by day, because we do not give our minds to understanding.

Such hearers shall stand in a maze before the righteous

ous and terrible Throne of God: The dead ſhall riſe, the trumpe ſhall blow, and all the world ſhall be in an uproar, and they ſhall ſtand quaking, when their hearing without profiting ſhall be laid to their charge, and they ſhall ſay, O we have known no ſuch thing. But ſurely if the Jewes could come out of hell, they would admoniſh us to take better heed how to hear: For we hear as though we did not hear at all, our mindes are otherwiſe occupied. Now when we ſee any thing come to paſſe, as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, This prophecy is fulfilled, for all things, that are written, are come to *Scriptum eſt, & factum eſt*; that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It propheſieth nothing, but that which truly is fulfilled in due time; and the more often it ſpeaks of a thing, the more certain, the more excellent, and the more to be believed it is. Like a Jewel that is beſet with pearl, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is often in his mouth, and we ſo often in his remembrance, that he ſpeaketh of us in every Book throughout the whole Scriptures; like a kinde Spouſe, whoſe Love is in a ſtrange Countrey, and he delighteth himſelf with thoughts and meditations of her: ſo he did long until the Gentiles were come to him again, like the prodigal childe, whoſe Father did long till he had embraced him. When ſhall my prodigal ſonne come home again, ſaith he? I will put my beſt garment on his back, and my gold Ring on his finger, and his fare ſhall be the daintieſt morſel. And thus God longeth for our ſalvation, and he knocketh at our doors; Is Faith here? Is Love here? Is one called the fear of God in this place? *Luke 15.*

And as love maketh lovers ſometime to ſpeak plainly and familiarly one to another, ſometime by dark ſpeeches and riddles, ſometime by letters, ſometime by dumbſhews and ſignes, and ſometimes to hide themſelves

ſelves one from another: So our God ſpeaketh ſometime plainly to his Church, ſometime darkly and myſtically, ſometime he turneth his face from his Church and dear Spouſe, as though he would not ſpeak unto her for love; as appeareth in the book of the *Canticles*. Of the caſting off of the Jews, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſon of *Adam*, and *Abel* the younger, yet God loved *Abel*, and accepted his ſacrifice: but God rejected *Cain* for his wickedneſſe, and he became a reprobate. Even ſo doth God, he rejected the Jews, which were the eldeſt ſonne, the true Olive, and the natural ſeed, and Gods dear children, if they had continued in obedience; and he taketh us, being but the youngeſt ſonne, the wilde Olive, the ſeed of the wicked, and maketh us children by adoption unto him, only of his mercy, without any other cauſe.

Gen 9. *Gen. 5.1.2.9. 24.10.21.& 11.10.* *Gen 9 27.* *John 10.16.*

The ſecond example was *Sem* and *Japhet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Japhet* the firſt, and of this *Japhet* came the Gentiles: of him ſaid *Noah*; *God perſwade Japhet, that he may dwell in the tents of Sem*: that is, that they may be united together, as we ſee it is come to paſſe. Other ſheep I have (ſaith Chriſt) which are not of this fold, them alſo will I bring, and they ſhall hear my voice, and there ſhall be one ſheepfold, and one ſhepherd.

Gen. 21.

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and joyned the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

Geneſ. 25.

The fourth type or figure was *Jacob* and *Eſau*, both the ſons of *Iſaac*: *Eſau* was the elder brother, and *Jacob* the younger, yet God loved *Jacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Jacob* for a meſſe of pottage; and therefore *Jacob* ſtole the bleſ-

ſing

ſing from him: ſo God bleſſed *Jacob*, but curſed *Eſau*: where'y he ſhewed, that the Lord did for the contempt of the Jewes, take away their birth-right and their bleſſing, and hath given it unto us.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or ſquint-eyed: *Rachel*, the younger, beautifull and faire, *v.* 17. Therefore *Rachel* was beloved of *Jacob*, and *Leah* deſpiſed, 18. yet *Leah was* firſt married, 23. And alſo made fruitfull, 31. but *Rachel* alſo was after married, 28. and more beloved, 30. and having envied her ſiſters fruitfulneſſe, c. 30. 1. and repented, God remembered her, and made her fruitful. So Chriſt firſt married the Jewes, and made them glorious; but when they deſpiſed their glory, he married with the Gentiles, and they envying their happineſſe, of barren in all goodneſſe, became fruitfull in true holineſſe: *Gen.* 29. 16.

The ſixth figure was *Manaſſes*, and *Ephraim*, the two ſonnes of *Joſeph*: *Manaſſes* was the eldeſt, and *Ephraim* was the youngeſt. Both of them *Joſeph* having brought to *Jacob* his Father, that he might bleſſe them, he tooke *Manaſſes*, & put him towards *Jacobs* right hand, that he might bleſſe him firſt and more plentifully, and he took *Ephraim*, and put him towards *Jacobs* left hand: but *Jacob* ſtretched out his right hand, and laid it upon *Ephraims* head, which was the younger, & his left hand upon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed us, when there was no hope left for us.

The ſeventh figure was *Rahab*, a harlot in Jericho, who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the Spies that *Joſhua* ſent, and in time of danger hid them, that they ſhould take no harme: ſignifying thereby, that the Gentiles ſhould receive and embrace the Iſraelites and Meſſengers of the Goſpell, and keepe them as ſafely, and defend them *Joſhua* 2.

as diligently, as *Rahab* did the Spyes of Israel.

Ruth.4. The eighth figure was *Ruth* a Moabite: of her *Christ Jesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Jews, and for the Jews, but also of, and for the Gentiles, which were the lost sheep unhoped for, being strangers from the covenant.

Judg.14. The ninth figure was *Sampson*, who being a Jew, would needs marry with a Gentile: signifying that *Christ Jesus* would also marry with the Gentiles, as he did with the Jewes.

1 King.11. The tenth figure was *Solomon*, who married *Pharaohs* daughter, which was an Ægyptian and Gentile, signifying thereby, that Christ would take him a Spouse among the *Psal.45.* Gentiles to marry with himself, as *David* in the *Psalmes* declareth.

2 King.5. The eleventh figure was *Naaman* the Syrian, whose leprosie is turned upon *Gehezi*, the leprosie of an Heathen and ignorant man turned upon an Israelite, and one that had the knowledge of God, being the servant of a Prophet. signifying that our leprosie of sinne and ignorance should be turned from us upon the Jews, who had the knowledge of the Law of God, but esteemed it not, but were unthankful for it. Many like examples there are in the new Testament. For like as the Cherubins, though severed in sunder, yet looked one towards another: and both upon the Mercy-seat: so the old Testament and the New look one towards another, and yet point at one and the samy thing.

Matth.2. The first type or figure in the new Testament, was the Wise men, which were the first fruit of the Gentiles, and came from the East, being guided by a Star: signifying that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to *Matth.2.* embrace *Christ Jesus* with joy.

The second type or figure was Christ his going into

Ægypt

Egypt ſignifying thereby, that he ſhould go from the Jews to the Gentiles, becauſe the Jews refuſed him, through unbelief, abundance of wickedneſſe, and want of reformation: ſo we ſee that nothing can drive away Chriſt but ſinne.

The third type was, Chriſt whipping the Jews out of the Temple, ſhewing thereby, that the Jews ſhould be whipped, or caſt out of the ſpiritual Temple; and the Gentiles ſhould occupy it. This (beloved) belongeth unto us, to whom the Lord ſo wonderfully hath made his light to ſhine. *Mat.* 21.12.

The fourth figure is, the parable of the Vineyard, that was taken from them that poſſeſſed it, and given to them that ſhould bring forth the fruits thereof, and yield better increaſe unto the Lord of the Vineyard. *Mat.* 21.33.

The fifth figure was, the Parable of the two Sonnes, that were bidden to go and work in their Fathers Vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, he would not, and did repent, and went to labour in the Vineyard: the firſt ſignified the Jews, which made many vowes, with ſuch a ſhew of godlineſſe, which was but hypocriſie, whom the Lord rejected and caſt off, and ſaid, that the Publicans and Sinners ſhould ſtand in judgment to condemne the greateſt of them. *Mat.* 22.28.

The ſixth figure was, the feaſt that the Lord made unto the diſobedient Gueſts, whom the Lord invited to his banquet, which was only ordained for them, and who promiſed to come unto it, and yet refuſed and would not come, but alledged ſlight excuſes, taken from their love of earthly and tranſitory things above God. Therefore the Lord ſent into the high waies, to call and compel the Gentiles to come, which came, though ſome left their wedding garments behind them. *Mat.* 22.22.

The ſeventh type or figure was, the viſion of *Peter* in Joppa, when he was on the top of the houſe, where he *Acts* 10.

saw the vessell come down, that had in it all manner of four-footed beasts of the earth, and wilde beasts, and fowles of the ayre, and creeping things, where also the voice said unto him, *Arise* PETER, *kill and eat*, wherein the Lord shewed unto him, that he should count no man unclean, although the Gentiles then were counted unclean, as were the unclean beasts set down in the Law of God: therefore when *Peter* was sent to *Cornelius* house,

Vers. 34. he said, *Of a truth, I perceive that God hath no respect of persons, but in every Nation he that feareth God, and worketh righteousnesse, is accepted of him,*

Luke 15. *Luke* 5. Many other examples of our calling, as the strayed sheep, the lost groat, the prodigal sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I converted? if I be not, then have I not fulfilled this prophesie: therefore let us strive to do well, and to mortifie and subdue sinne, which dwelleth in our mortal bodies, for none but the valiant can enter into the Kingdome of heaven.

Now all these prophesies are fulfilled, the blind see, the lame go, the dumb speak, the deaf hear, the maimed work, the dead are quickened, the Lepers are cleansed, and the poor receive the Gospel. Therefore who will despair, and say, Light is not revealed unto me, when as he seeth it to be revealed unto whole Nations? And so solemne is our calling, as that in so many places of the Scripture it is foretold, whereby we see how dearly the Lord tendereth our salvation, like as a kind Spouse, which was longed for, while she was in a strange Countrey, for Christ longed for the Gentiles, till they came home again unto him. Therefore let us now consider what he giveth us, namely, righteousnesse and salvation: First righteousnesse, then salvation: First repentance, and then forgivenesse of sinnes, the Sonne of the Gospel,

Gospel, lest we should see Heaven in Hell, and Light in Darknesse, and joy in anguishes. Let us not contemne our light, or grow careless of it: let us not build with one hand, and overthrow with the other by prophanes, like those men, which while they surfetted at their gluttonous Tables, called upon God for health. Christ is not received with the left hand: if the Father offering a gift, do see the Son stretch forth his left hand, he will withdraw his gift from him. I say, let us not contemn our light, as the Jews contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent revelation, that great and mighty Kings have earnestly desired to see, and Princes have laid down their crowns to reveale it. Let us embrace this light, let us take and put on the wedding garment, and go to the banquet unto which a thousand Messengers have invited us, and alledge none excuses: say not, *I have married a wife, I have bought Oxen, I go to see a Farme, &c. and therefore I cannot come*, neither will I come. Well, do so, if that ye will needs: but remember that thou wast invited, and therefore the blessing shall be given to another: and *Esau* shall weep for the blessing, but shall not have it. *Matth.* 13. *Matth.* 22. *Heb.* 12.

But give me a reason, I pray thee, why thou wilt be called the servant of God, which doest not serve him; or the child of God, which doest not love him: or the Disciple of Christ, which doest not learn of him: yet his rain falleth upon all, just and unjust, and he giveth thee all things for nothing: The Sun doth give his light for nothing, the dew doth give his moysture for nothing, the Rivers do give their waters for nothing, and the Earth doth give her fruit for nothing.

What shall we do then when the Sunne shineth? We must not do as we do in the dark, for then men ought to betake them to their labour. Learn of the Sal- *Rom.* 13. *Ephes.* 5.

vage beasts; who assoon as the day springs, betake them to their travell, and every bird welcometh it with many a sweet song. Christ is light, and this light is come; therefore he that seeth not now, is blinde; Are not they then blinde which yet see not, that prayer for the dead is vain, needlesse, and bootlesse? But thick darknesse needs a mighty light to chase it away. So that he which beginneth to root out some error or superstition, at the first shall have much adoe: for custome and naturall corruption are the first causers of heresie, and shall cry against her in the maintenance thereof: and withstanders of reformation shall say, Great is *Diana* of Ephesus: and so for a long time they seem to wash the *Æthiopian*, or the black Moor: the more they wash him, the more they gall him, and yet he is an *Æthiopian* still: but in the end the Ark standeth, and *Dagon* falleth down, and truth tryumpheth over falshood, having got the victory; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst us still? To him that asketh, what Scripture have you against it? It is sufficient to answer, what Scripture have you for it? For if the word commaad it not, God rejecteth it, and will say, who hath required these things at your hands? But what is this? for every idle word you must give account, as our Saviour Jesus Christ saith, *Matth* 12. And what soever is not of faith is sinne, *Rom.*14.23. They ask, What, shall we not say, God be with them? Why should you? Why (say they) must we say nothing? what if thou do not? What sayest thou, when thou mentionest the death of thy first Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doest thou lesse love these, not praying for them, than thou doest them, for whom thou sayest, God be with them? *&c.*

1. *Sam.*5.

But thou hast speeches enow to use, if thou wilt needs say somewhat, and leave such superstitious and offensive sentences: if he be a good man, thou mayest say, The Lord

Lord be thanked for his deliverance, and the like; but if he be not, then thou maieſt ſay, God grant we may do better than he hath done, and that by his fall we may learn to riſe from ſinne, or ſome ſuch thing: whatſoever he be, thou maieſt ſay as *David* ſaid of his childe, giving a reaſon why he would not pray for him any longer being dead: Can I call him back again? I ſhall go to him, but he ſhall not return to me: Or any other words, ſo they be wiſe, and therefore not againſt the Word. What then is to be done? As *Jacob* ſaid to his wives and children; Give me your Idols that I may bury them: ſo ſay I unto you; Give me your ſuperſtitions that I may bury them, that they may remain with you, or in you no longer, to the diſhonour of God, offending of your weak brethren, or to my grief. For I am jealous over you: and becauſe you are mine, and I am yours, O that my voice were as the whirle-wind, to beat down, root out, and blow away all your ſuperſtitions, that they may no longer reign amongſt you! Or rather, O that Chriſt, which is our light, were come into us all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe! of all, not of mind only, but of will alſo, and of works, that we no longer would walk in darkneſſe, for few have the will to walk according to the Word, either in darkneſſe or light: we can ſee to ſinne in the dark, aſwell as in the light: and do rather, becauſe the light diſcovereth both the harlot and the thief; ſo they are afraid of the light: but aſſured be we, where light is not, Chriſt is not: for Chriſt is light: and let none be afraid to ſeek this light, which is ſo good, ſo excellent, and ſo profitable for us; for it doth not only deſcry it ſelf, but all other things round about it. Therefore if thou have this light, thy faith, thy fear, thy love will ſhew it ſelf, and good things cannot now hide themſelves, for he that is light, doth delight to pleaſe God in the light. It is no marvel, though a man ſtumble in *John* 1.

the

the dark: but he which ſtumbleth in the light, is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at every ſtraw, when we walked in darkneſſe: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you will, pride roſe, & we fell, luſt roſe and we fell, &c.

Were *Ægypt* as light as *Goſhen*, we ſhould have Idolaters as joyfull as true worſhippers; but there is palpable darkneſſe, tedious, fearfull, and of long continuance in *Egypt*, clear light only in *Goſhen*: therefore fly *Egypt*; but if thou live in *Egypt*, that is, walk in darkneſſe, or commit wickedneſſe, though thou ſinne in the dark, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now give over darkneſſe, and arm thee with light, for our light ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is revolted.

But many Scroules may be written of our ſins, and thus the Gentiles are as Gentiles ſtill. He that believeth not the word, is an Infidel: he that believeth not God, is an Atheiſt: he that worſhippeth any thing more than God, is an Idolater: every mans conſcience ſhall condemne himſelf. Yet men will leave godlineſſe for riches, but they will not leave riches for godlineſſe. What madneſs? Yea, the Jews never ſerved God at any time with ſuch devotion, as many do now their gold and their riches: O intolerable wickedneſſe! For many there are that could be content never to dye, but to live here with their riches and pleaſure. And is not the godly more deſpighted for his godlineſs, than the wicked for his wickedneſs?

Are not the members of Chriſt more hated, and worſe entertained by us, than the limbes of Satan? So dearly every one loves ſinne, and drawes ſinne upon ſinne, till there be a Chain of many links, and monſters therein drawn moſt loathſome. And though we of our ſelves run ſwiftly to hell, yet the moſt drive us, to make us hie faſter:

they

they come unto us, and ſay, Your fathers loved us well, and ſaid unto us, If you will be fair, you ſhall be wiſe; if you will be drunk, you ſhall be rich, &c. Yea, every one pointeth, and ſhew th us the way that leadeth to deſtruction: and how few are the number of them that do ſhew us the way of vertue and go linesſe?

And thus we are even as forward as thoſe Jewes that ſtrive who ſhall come into hell firſt. Who did ever thank God that he was not born an hundred years agoe, when ignorance ſpread over all, and all Egypt was ſmitten with darkneſſe? or that the Lord hath not left him to himſelf to become an Atheiſt, or an Epicure, which lives without God in the World? we have all Gods gifts offered us, but we have refuſed them Chriſt brought light: but we had rather he had brought darkneſſe, for we loved darknes more than light. The Angels, the Heavens, the Word, the Spirit, are light, and we that ſee it, are darkneſſe; for we cannot abide light, but are like an Owl that flyeth out of a bare field from the light of the day, ſuch a death is day unto us. Faith is flown away, Truth is become a Pilgrime, and every ſtring is out of tune. He that ſhould weep and be ſorrowful, laughs: and truth is brought to the ground, yea, poor truth is perſecuted to death: but ſinners are ſtubble, and their ſentence is, Burn them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſin, and give it gall to eat, & when you have done ſo, ſet a crown of thorns upon the head thereof, and when you have thus crowned it, make it carry the croſs, and when it hath carried the croſſe condemne it, and when you have condemned it, put it to death, and when you have put it to death, bury it, and when you have buried it, role a great ſtone upon the head of it, & ſet watchmen to keep it, even faſting & prayer, that it may never riſe again to reign any more? the which the Lord for his mercy ſake grant, *Amen*.

FINIS.

THE

THE CALLING OF JONAH.

JONAH. 1.1,2.

1. *The word of the Lord came to* Jonah *the ſon of* Amittai, *ſaying*;

2. *Ariſe and go to* Ninivie, *that great City, and cry againſt it, for their wickedneſſe is come up before me.*

YOu have heard the ſweet ſong of old father *Simeon* like the pleaſant ſong of a ſweet bird before her death, ſetting forth the joy of the righteous that embrace Chriſt Jeſus. Before Chriſt Jeſus vouchſafed to come to us, we would not come unto him, but in all our doings we wrought our condemnation, and through the innumerable heaps of our iniquities, laboured to drive him without all hope of mercy from us. So we continued like flyes, which flutter about the candle, till they have conſumed themſelves. When we had done as much as in us lay to drive him away from us, then he ſaved us, and recompenced good for evil unto us. So that if God had loved us, no more than we loved our ſelves, we might

might have perished in our sins, and our bloud should have been upon our own heads. If Christ be the light of the Gentiles, let us embrace him, and every one walk as becometh the children of light: but many do shut their eyes against it, lest they should see: and not only many smother their own light, but the Sun saith unto the Moon, Shine not; and the Moon saith unto the Stars, Be not bright. And many have smothered their light so long, that the damp hath put out the candle; and thus they labour to bring the darkness of *Egypt* upon *Goshen*: so that their eyes have forgotten to see: and so many go out of the way, because they would not look upon the candle, and the Devil giveth to every one that which he wisheth, so it may be for his hurt. But who can but pitty, that with the same Manna which cometh from heaven, and feedeth many to life everlasting, so many are poysoned, and finde it is nothing but the savour of eternal death.

The Jews had no cause to envy our Light, for he gave them glory: he was poor, and yet he gave them riches: he was counted base, and yet he made them honourable: he was contemned, and yet he made them beloved: they were full of darkness, and he brought them light, but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are become vagabonds upon the earth; and most contemned of all other Nations, and in every people have a dwelling; ever since they prophesied evil unto themselves; saying; His bloud be upon us and our children, goodness hath put on the face of bashfulness amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory: but if thy glory consist in beauty, which fadeth; in gay cloath, which weareth; in wealth, which wasteth; or in Gold, that rusteth; then Christ is not thy glory.

We have gone long with an old man, and now we have lost him, but we are loath to part with him, he is such a good

good companion: nevertheleſſe we hope to finde him again in *Jonah*.

We have gone but ſlowly with him, as with an old man that is not very ſwift of foot: But now we muſt run with *Jonah* as with a poſt, leſt *Ninivie* be deſtroyed.

The Prophecy of Jonah.

I need not to ſhew the authority of Prophets: but concerning their ſorts and differences; there are three ſorts of Prophets. The firſt were ſuch, as called upon the name of the Lord in prayer for the people, and received an anſwer from the Lord in the peoples behalf: Of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Prophets, were ſuch as God raiſed to expound the Law, and declare the will of God unto the people, when the Prieſt and ſuch as ſhould do ſo, were ſlack in their callings, of which ſort was *Eſay*, *Jeremie*, *Ezechiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort were ſuch as have been ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in the 11. of the *Acts* and 28. *verſe*. 1 *Sam.* 10. 9.

Now in the ſecond ſort of theſe, was *Jonah*, whom God ſent to declare his will to the people, unto whom alſo the Lord did reveale the ſubverſions of Kingdomes, the overthrow of Tribes, the captivity of Nations, the Calamities that were to come unto the ſons of men for iniquity and rebellion againſt God.

As all wiſe men were not born at once, nor lived together: So theſe holy Prophets have not been at once, but were raiſed up by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time revealed unto one of theſe, all things that might be revealed, but as much as was ſufficient for them, every one in their time and places. Neither hath any of them told as much

much of the will of God as might be declared, nor fully expounded his Laws: But the Patriarks left some to the Prophets, and the Prophets left some to the Apostles: But they have left none for us, but they have all set open the whole will of God unto us, and every Prophet now bringeth only gold, myrrh, and frankincense, like the Wisemen that came to see our Lord.

There are three things that moved me to take this story in hand above all others. First, because you know the story, and therefore can the better conceive of the matter, as I go forward with it. Secondly, because it is brief, and doth contain a great deal in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we live, and therefore most convenient for us. It is manifest that *Jonah* lived in a very troublesome time, namely, in the time of *Jeroboam* the sonne of *Joash* King of Israel, a wicked King, though not he that is called the *Jeroboam* that made Israel to sinne. For of this second *Jeroboam*, in whose time he prophesied, it is written, 2 *King.* 14.24. He departed not from any of the sinnes of *Jeroboam* that made Israel to sin; which commendeth the holinesse of *Jonah*, in that he, in the midst of their corruption wherewith all the people were overflown, was uncorrupted and unspotted, and called to be a Prophet amongst the people of God. For he had prophesied in Israel, before he was sent to *Ninivie*, as the word also doth argue; which layeth open and magnifieth the great love of God, in that he sent a Prophet to admonish this ungodly people, when as he should have sent a thunder-bolt to terrifie them, or rather utterly to destroy them; so that there mercy slept before judgement.

2 *King.* 14.25.

His name was *Jonah*, which signifieth a Dove, which admonisheth us, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Fathers name was *Amittai*, which signifieth

nifieth Truth. I would that Truth were every Preachers Father.

There are two ſpecial things contained in this Hiſtory. 1.
The firſt, the great mercy of God ſhewed unto three ſorts of men: the *Ninivites*, *Jonah*, and the *Mariners*. In reſpect of the Ninivites, that he ſent a Prophet to Ninive, a City of the Gentiles, which were ſtrangers from the Covenant, from the promiſe, and ſtrangers from the Common wealth of Iſrael, and converted them by his preaching, and ſo ſpared them now.

In regard of *Jonah*, that being, for his diſobedience in 2.
flying to Tarſhith, when he was ſent to Ninivie, thrown into the Sea, he prepared a great Whale to ſwallow him, and in his belly, even in the bottome of the Sea, where there was no hope of life for him, preſerved him: and after three dayes delivered him thence ſafe, and then caſt him not off, but continued him in his calling, and wrought powerfully by him, both in the ſhip, converting the Idolatrous Mariners, and in Ninivie, humbling the King, and the whole City.

And laſtly, when he had moſt unworthily doubly mur- 3.
mured and juſtified himſelf againſt God, he contented himſelf with gentle and milde reproof of him. In conſideration of the Mariners, that having been Idolaters all their lives, & now in danger, giving the honour of God to their own fancies, God yet converteth them, ſo that they called upon him, and ſacrificed and made vowes unto the true God; and by his mighty power, having the Wind and Seas calmed, were then, and for ever ſaved.

The ſecond thing is *Jonahs* fall, and riſing again. His fall firſt, ſinning, both flying from God, and murmuring, and therein juſtifying of himſelf: Secondly, ſuſtaining his puniſhment, manyfold and long feares, caſting into the Sea, and continuing in the Whales belly three dayes, and afterward his reproof and conviction. His riſing, firſt,

repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duty, crying againſt Ninivie couragiouſly.

We have ſeen *Jonah* afar off; if we would, we might ſee him nearer. He that receives a Prophet in the name of a Prophet, ſhall receive a Prophets reward. Therefore let us prepare our ears to hear, and receive the Word of God, preached by the Miniſters, and let us think, that *Jonah* is come again to our houſes to preach, and whether it be 40. dayes, or 40. weeks, or 40. years; they that live like Sodome, ſhall be puniſhed like Sodome. But as our Saviour ſaith to his diſciples, *Pray that your flight be not in Winter, nor on the Sabboath*: ſo ſay I unto you. Pray that the Lords coming be not on the week dayes, for if he come then, how ſhall he finde you? Therefore I pray you learn at leaſt now and give good care, that you may hear ſufficient for all the week.

Matth. 24. 21.

The Word of the Lord came to Jonah, *the ſonne of* Amittai, *ſaying: Ariſe, and go to Ninive*, &c.

Herein I obſerve, that *Jonah* went not before he was ſent: for going to preach unto Gentiles, it was needfull that he ſhould have a ſpecial Calling and Commiſſion from the Lord himſelf: for it was unmeet to caſt the Childrens bread unto the Dogs, unleſſe he had a ſpecial Commandement from God ſo to do.

None ought to take upon him the function of preaching in the Church, unleſſe they have their warrant or authority from God, as *Aaron* had: And although they have not their authority in that form and manner, as *Jonah* had his (namely) as it were by word of mouth even from God himſelf, *Ariſe and go to Ninive*: yet they muſt have their warrant from him, elſe their calling is unlawfull.

Heb. 5. 4.

But now here is another authority crept into the Church, that makes ſo many Idols, which have eyes and ſee not, tongues and ſpeak not, eares and hear not, and

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that is this, when one ſtalketh up another into *Moſes* Chair, not having *Moſes* Rod, nor *Moſes* Spirit. But this Gall will not hold ſpurring. Further, I obſerve, that as the Word of the Lord came to *Jonah*: ſo the word of the Pope came to his Prieſts, Jeſuits, and Seminaries, but ſo and in ſuch ſort many times, that they are drawn to Tyburn, while Maſſes are ſaid for them at Rome.

The Word of the Lord came to Jonah, &c.

That which came unto him, was not alwayes with him: but ſo it was, that when the Word of the Lord came unto any of the Prophets, then they were well furniſhed with ability to teach, to preach, to reprove, or to command whomſoever the Lord would have ſo handled. As by example: *Nathan* the Prophet bid *David* the King, that he ſhould build a Temple, 2 *Sam.* 7. and 1 *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where we ſee, that when he bid him build it, then the Spirit of the Lord came not unto him, to bid him ſo to do. And therefore the Spirit of God came unto him the very ſame night, and bid him that he ſhould go to *David*, and bid him, that he ſhould not build it. For this is evident, that as God himſelf is conſtant, ſo his Spirit and his Word are conſtant, and therefore never ſaith and unſaith one thing.

Again the Prophet *Eliſha* ſaid, 2 *King.* 4. that the Shunamites heart was grieved, but the Lord had hid it from him, and had not as then declared the ſame unto him: which doth note unto us that the ſame Word, whereby the Lord hath and doth reveal marvelous things unto the Prophets, was not alwayes upon him, neither is alwaies upon any Prophet, but according to the Will of God it comes unto them, to reveal unto them what he would have them to do, and when it pleaſeth him.

Alſo *Daniel* ſaid, that the Lord did not reveale the Kings Dream unto him, for any wiſedome that he had *Dan.* 2, 30:

more than any living, but only for the Kings sake, and for the poor people of Gods sake: and so you must think of us that are the Ministers of the Gospel, that the Lord doth not reveale his will unto us, for any wisedome or worthinesse that is in us, more than other men, but for your sakes, and that we might reveale it to you. Therefore hear us even for this cause, because the Lord hath revealed unto us these things for your sakes and good.

From the calling we come to the charge.

Arise, and go to Ninivie, that great, &c.

God cometh and findeth us all asleep, then he bids us arise; for they are not fit to convert others, which are not yet converted themselves, according to that saying of Christ to *Peter*; When thou art converted, strengthen thy Brethren, teaching them by your experience. Luke 22.30.

Now adaies men take upon them to reproove others for committing such things, as themselves have practised, and do practise without amendment, notwithstanding their diligence in teaching others their duty; they can teach all the doctrine of Christ, saving three syllables; that is, *Follow me*. Therefore these are like some Taylors, which are busie in decking and trimming up others, but go both bare and beggerly themselves. Yet they will not let us pluck out the mote that is in their eyes, untill we have plucked out the beam which is in our own eyes.

Go to Ninivie.

Ninivie was the greatest and ancientest City in the land of Assyria, and the name of it signified *Beautifull*, which name was given it, rather for the greatnesse and beauty thereof, than for the name of *Ashur*, which was the builder and first founder thereof, as we read in the Book of *Genesis*. Gen. 10.12. It had a fair name, but foul deeds, like this City.

Go to Ninivie, &c.

God would not suffer any people to be untaught: therefore he hath written this name in great letters, that

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to be read of all. The heavens declare the glory of God, and the firmament ſheweth the works of his hands. They have no ſpeech nor language, without them is their voyce heard. Their line is gone forth thorow all the earth, and their words into the ends of the world. In them is manifeſt for all what may be known of God. For his eternal power and Godhead are ſeen by the creation of the world: but eſpecially he teacheth ſome by his Word alſo. Therefore he ſent unto the old world *Noah*, *Lot* to Sodom, *Moſes* to Iſrael, and here *Jonah* to Ninivie. But when *Paul* with *Silas* and *Timothy* had gone thorowout Phrygia, and the Region of *Galatia*, they were forbidden of the holy Ghoſt to preach the Word in Aſia. Then came they to Miſia, and ſought to go into Bithynia, but the Spirit ſuffered them not.

Pſal. 19.1,2,3. *Rom.* 1.19,20. *Geneſ.* 9. *Geneſ.* 19. *Acts* 16.6.

Go to Ninivie.

The Jews would not hear the Word of God by *Jonah*, and therefore the Lord ſent him to Ninivie. They that grieve the Spirit quench the Spirit. Then goes the Prophet from Samaria to Ninivie. The word was in Samaria, it went thence to Ninivie: The *Goſpel* was at Epheſus, it is come into England: it is gone out of the City, but it may depart from England again. If any think that he ſtandeth, let him take heed leſt he fall.

Revel. 2.4,5. 1 *Cor.* 10.12.

But the Prophet goes from Samaria to Ninivie, that was both to ſhake off the duſt of his feet, to witneſſe againſt them their obſtinacy and hardneſſe of heart, and ſecondly, to let them ſee that the wicked *Gentiles* were more righteous than they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themſelves refuſed, and reſiſted all the holy and worthy Prophets that *God* ſent unto them. And thirdly, it may be to ſignifie, that the Jews, for their contempt and negligence, ſhould be rejected, and the *Gentiles* ſhould be received into the favour of *God*, that they might be an holy and

ſanctified people unto the Lord in their trouble.

Jonah 4.1. *That great City.*

Ninivie had fifteen hundred Towers in it, as ſome do write, and an hundred and twenty thouſand little children (as it is noted in the end of this ſtory) therefore it may well be called a great City; but the greater it was, the more ungodly it was. For as one man taketh ſickneſs of another: ſo one man is infected by the wicked words, and evil example of another, and ſo taught to ſin the more till the meaſure of ſin be full.

And cry againſt it, &c.

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then go and call them to the battell; and now he bids him cry out againſt them, and ſo terrifie them. Every Prophet is a Cryer, as appeareth, where the Lord biddeth *Eſay* to lift up his voyce like a Trumpet. Every Prophet muſt both be plain and bold; and this many times maketh the poor ſervants of God to ſpeak their minds as plain and bold, as if they ſat in judgment. *John* was a voice, a voice would not ſerve, he was the voice of a Cryer, and yet he could not make all the crooked ſtrait, nor the rough plain.

Iſai. 48.1.

Luke 3.

And becauſe all the Preachers of the Goſpel ſhould cry, that is, preach zealouſly, in the ſecond of the *Acts* it is written; The holy Ghoſt came down in fire and tongues: but this fire is quenched, and the tongues are tyed up, ſo that they that ſhould cry are ſtark dumb: but though they cannot ſpeak, they can ſee if a great Benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheep, than we have of our ſouls.

If Preachers were not deaf, they needed not to cry one to another; but ſuch is the dumbneſs of Preachers, and the deafneſſe of all ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

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If ye were not deaf, we need not to cry, but becauſe ye be dull of hearing, therfore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies unto you, and yet how little do you regard it? But are not ye commanded to hear, as well as we to cry? Yea, the Cock croweth when men are aſleep, yea, the Cock croweth, and ſtill *Peter* yet denieth his Maſter. *Matth.* 26.70, 72, 74.

Before you cry unto the Lord, hear what the Word cryeth unto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men hear the Preacher ſpeak againſt pride, hypocriſie, covetouſneſſe, or any other ſin, then they look one upon another, as though it belonged not unto them: but who can ſay his heart is clean?

And cry againſt it.

Our ſins buffeted God on every ſide, as the Jews buffeted Chriſt, firſt one the right ſide, then on the left ſide, and never leave, till they have provoked him to cry againſt us. When God cryes, then we ſhould weep, conſidering wherefore he cryes: for there is nothing that can provoke the Lord to cry but ſin, and that he ever cryeth againſt. Do what you will, and ſay what you will, and the Lord will not be offended with you, unleſſe you ſin: but if you commit ſin, he is juſt, and therefore will not leave till he hath by crying ſlain either you, or ſin, that raignes in you. For as an angry man ever purſueth that which he hateth, until he hath deſtroyed it: ſo the Lord croſſeth and followeth us with his judgments, untill he hath ſlain that, which moſt deadly he hateth, ſin. *Prov.* 28.9.

And cry againſt it, &c.

Reproof is the neceſſarieſt office, yet it is leaſt regarded, yea, moſt abhorred. For now we think if one reprove us, he hateth us. But the Lord ſaith, *Levit.* 19. Thou ſhalt not hate thy brother in thine heart, thou ſhalt reprove him, and ſuffer him not to ſin: noting thereby, that if we flatter any *Levit.* 19. 17.

In their ſin or ſee them ſin, and not reprove them for it, it is a manifeſt ſigne that we do it of hatred, how great love and good will ſoever we pretend toward them: ſeeing the matter tends to the hurt of their ſouls, and the offence of God.

Yea, if a Preacher reprove ſin, he is thought to do it of hatred, or of ſome particular grudg: and to be too buſie, too bitter, too ſharp, too rough; and therefore ſay, he ſhould preach Gods love and mercy, for he is a Preacher of the Goſpel, he tels us of, and threatens with the Law, and ſo throws us down too low, ſome to deſpair: as though we preached the Law only or chiefly, and not the Goſpel alſo continually, to them that loath and ſtrive againſt their ſins, though they ſin grievouſly. Others, as though they were galled, will ſay, Let him keep his Text, or they will ſay, He is beſide his book: as though no text in Scripture reproved ſin, and ſo of all doctrines the doctrine of reproof and reprehenſion of ſin, is moſt contemned, and leaſt eſteemed. But let a Preacher preach dark myſteries, or prophane ſpeeches, or unprofitable fables, or frivolous queſtions, or curious inventions, or odd conceits, or brain-ſick dreams, & any of theſe will be more welcome unto them than reprehenſion, which is moſt profitable and neceſſarieſt of all. *Balaams* Aſſe never ſpake but once, and
Num. 22. 28. then he reproved. Then if *Balaams* Aſſe reproved *Balaam*, how much more ought *Balaam* to reprove Aſſes, or ſuch as will be no otherwiſe than beaſts in their behaviour? But perſwade your ſelves beloved, which is moſt true, though we ſpeak, as if we were angry with you, and threaten, as if we would hurt you, and cry againſt you, as if we hated you, yet we love you in the deareſt bloud we have; and therefore, though with perſecution we preach the Law, to lead you to the Goſpel: we preach judgement that you may find mercy; we preach hell to bring you to heaven; whatſoever and howſoever we preach, we do all to fil your hearts with joy in believing, and having made you fruitful

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in all good works, present you without spot, nay, glorious also as a Virgin most beautifull, to the Lord of all grace and glory, Christ Jesus.

Hitherto we have heard of *Jonah* called, and charged to cry; but what should he cry? indeed it is not expressed in this place. But what then? why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they do gather out of divers places of the new Testament, that they ought to be observed. But *Jonah* hath not left it doubtful what he was to cry: for in the third Chapter, Ver. 2. the charge is repeated, and thus expressed: Go, and proclaim against it the proclamation which I speak unto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

John 16. 12. *John* 21. 25. *Act.* 1. 3. 1 *Tim.* 6. 20. 2 *Tim.* 1. 13. & 22.

But what did God command him to cry? even that which he afterward cryed: Yet forty daies, and Ninivie shall be overturned. Overturned? Yea, ancient Ninivie, fair Ninivie, proud Ninivie must be destroyed. No man sits so high but destruction sits above him, and will fall on all that persist in their desection. Justice would have come against them, before it cryed against them; but God the most gracious would have them cryed against, that they might cry out wo and alas for their sins, so preventing deserved and threatened vengeance: for they hearing the cry of God, cryed out themselves, and that in great humbling to God, so God heard their cries, and took pitty on them.

Isaiah was commanded to cry, and he cried: All flesh is grasse, yea, all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of *Jehovah* bloweth on it. Surely the people is grasse. *John* was commanded in the spirit of *Eliah* to cry, and he cried, Prepare the way of *Jehovah*, make even in the desart a path for our God. And *Jonah* was commanded to cry, and he cried:

Isai. 40. 6, 7. *Isai.* 40.

Matth. 3. 3. Joel. 1. 2. & 3. 2 Isai. 58. 1. cried: *Yet fourty dayes, and Ninivie shall be overthrown.* And all the Preachers of the Gospel are commanded to *cry*, and that *aloud*, not to spare, to lift up their voices like a Trumpet, to shew Gods people their defections, and the house of *Jacob* their sins. And then also, if they thereby be truly humbled, to proclaim unto them, Their iniquity is pardoned, they have received at the hand of *Jehovah* double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that love the pleasures or sin more than the glory of God.

Isa. 40. 4.

1 Cor. 4. 4.

For their wickednesse is come up before me.

For, &c. We have heard the charge it self given, heavy news, that a most beautifull City, a most rich City, a most populous City, and a most ancient City, must be overturned, and that within fourty dayes; what is the cause? *Their wickednesse is come up before me*: as if he had said, Ninivie hath followed her lusts, and forgotten the Law, to satisfie her desires; she hath notoriously despised her Soveraign, defied all well meaning, all good dealing, and this is known to the just Judge, and at his barre she is arraigned, and her accusers stand crying at the bar of justice. Therefore she may no longer be forborn, execution of justice must needs be done: let her therefore prepare for death: and that she may *cry against her, Yet forty dayes, and Ninivie shall be overturned*: *for their wickednesse is come up before me.*

When God sends cries unto a people, it is a most manifest signe, that their wickednesse is come up before him, which doth cause him thus to exclaim, thus to cry out against them. And then if they will not repent, whileſt Gods cries continue crying amongst them, the Lord of hosts will rise up in armes against them.

Their wickednesse.

Will you see the Ninivites in a scroll, that withall, you the daughters of Ninivie may see, that wealth and wicked-

nesse

neſs got together, proſperity and ſecurity kiſſe each other? Ninivie (ſaith *Nahum*) was like a pool of waters, moſt populous, and full of all ſtore, which to increaſe, it was wholy full of lying, deceit, & fraud full of robbery, oppreſſion, & all violence, a bloudy City: whereby it increaſed in wealth, they flouriſhed in honour and glory, & therefore as *Zephanie* hath it, was a rejoycing, a rioting city, ſate ſecurely, & proudly contemned others, ſaying, I am, and none is beſides me. Moreover it was the Miſtreſſe of Witch-crafts, a moſt idolatrous city: yea, ſold people through her whoredoms, and Nations through her Witch-crafts, and made other idolatrous like her ſelfe, as 2 *King.* 16.10. *Nah.* 2.8, 9. 3.2 & 2.11.12. *Zeph.* 2.15. *Nah.* 3.4.

Their wickedneſſe is come up before me

Sinne mounts up on high, like the Tempter, which led Chriſt unto the top of the pinacle, to behold all the pleaſures of the world at once, and then becauſe we have fall'n down before the God of this world, and tempted the God of heaven, whether he be juſt or no; therefore wrath ſpeaks out of the fire. Now thou haſt taken thy pleaſure, thou muſt alſo take thy puniſhment.

A moſt heavy and grievous thing it is, if you knew what you are doing here, and what your ſinns are doing at the barr of Gods juſt judgment. For even now before you came hither, you were ſerving the Devill in ſinne, but now it is too late to ſpeak of it, and where are they now? Fleſh and blood could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelves, but they are aſcended up before the face of the eternall God, to ſtand at his barre, and cry for vengance to fall upon us, for committing ſuch hainous ſinns againſt the Majeſty of God.

An Arrow is ſwift, the Sunne is ſwifter, but ſin is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heaven, and is condemned to hell; for though

though *Nimrod* could not climbe to heaven, his ſins flew up to heaven: and though we ſtay below, our ſins aſcend high, like the Tower of *Nimrod*, but they fling us down to confuſion, and we become Babel. For when we ſin, we are as the ſhell-fiſh, which the Eagle taketh, and flyeth into the aire with, and then letteth it fall upon the rocks, and ſo daſheth it in pieces, and then devoures it. For the wrath of God taketh us up on high, and throweth us down low upon the rocks of ſhame and contempt, and terrour of conſcience: and ſo having cruſhed us, and bruiſed our very bones, conſumes us with double death, the grave devouring us, hell ſwallowing us.

Is come before me.

To them which ask, how our ſins aſcend and flye up before God, I anſwer, God here ſpeaks unto us after the manner of men, who cannot ſee a thing afore it be brought unto them, even where they are, and before them. So that hereby is ſignified, God had ſeen their wickedneſſe.

We faſt as before him, we pray as before him, we give almes as before him, and we do every good thing as before him, becauſe we do it freely, and as it were, not caring who looks upon us. But we ſin as behind him, becauſe we hide and cloak our ſins, and commit them in ſecret, loth that men ſhould ſpy them: our conſcience in ſuch actions accuſing us, and inſtantly telling us, we are about that which we cannot juſtifie. And we ſuppoſe that we ſin behind him, becauſe we ſin here below, ſaying with our ſelves in the conſideration of our blinded hearts, as *Eliphaz* accuſed *Job* to have ſaid: is not God in the height of heaven? and ſee the highneſſe of the ſtars how high are they? Therefore how ſhould God know it? Should he be able to ſee through the dark? The thick clouds are a covering to him, that he may not ſee, and he walketh up and down the round circle of the heavens. But then chiefly we imagine that God beholds us not, when men cannot ſee us:

Job 22, 12, 13, 14.

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as if God could not know, when men cannot spy. But let us not deceive our selves, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Again, man can but see one thing at once, he cannot turn his right eye one way, and left eye another: he cannot see before him and behinde him with one look: but God seeth all things at all times. Though we sin as closely as we can for fear of hatred, or shame of the world, or for any other respect; yet God saith, Your sin is come up before me. For though we cover it and hide it, and colour it, yea, and as it were, bury it as well as lyeth in us, yet all is open unto him; therefore he saith, Your sin is come up before me.

For when we speak evil, he is all Eares to hear us, and when we do evil, he is all Eyes to behold it: Therefore O foolish man, do not think that God seeth not which man seeth not: for when he looks up, he sees all below also, and when he looks down, he sees all above also. If he should not, much wickednesse should lye in darknesse unregarded, and men should not be terrified from sin, but rather by the example of other allured to sin freely, secretly. For, *Ananias* might have gained by his craft, if God had not seen his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart; therefore he lost his goods, and his life too. *Acts 5.*

If God had not seen that which men see not, *Gehezi* might have gained a bribe for his labour, when he ran after *Naaman* the Assyrian, and told him a lye for his profit, But God seeing his fetches, which men saw not, turned his bribe to a deprofit, and so made him a Leper for his labor: A fearfull example for such as take bribes: yet many care not what bribes they take, so men see it not. *2 King 5.*

The man that said, Be merry my soul, and take thy pleasure *Luke 12.*

pleasure for many years, might have done it, had not God seen him. But he espied him falling to godlesse security, and threatned him that night to bereave him of his soul. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seen *Achan* take up the piece of gold, he had kept it to himself for his labour, and no man should have known where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would never have stolne, if he had known that God did see him: *Gehezi* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steal, the owner looking on thee? Wilt thou speak treason in the Kings hearing? neither should we lye, nor swear, nor steal, nor hurt, nor be prophane at any time, if we consider that the Lord seeth us, and remembred that he watcheth us: if we would do this, sin might go a begging for want of service: therefore if you will marke but this part of my Sermon, that God seeth all, you would refrain from those things secretly, that are to the offence of God, which you for fear or shame, will not do before men: and you would say, even when your hand is at it, I will not do it, because the Lord seeth me. But as when we sin, though in secret, he is all eyes to see us, and when he sees it requisite to make some example, to teach all that when man cannot, nor will not discover us, he will shew that he saw us; then he is all hand to punish and plague us, and in the end, to root us out from all our pleasures: so when we repent, he is all mercy and love, and when we amend our lives, and leave all our wicked wayes, to walk before him ever after in holinesse, then he is all truth and righteousnes, to forgive us all our former wicked life, & to wash us from all our uncleannes. Now therefore repent thee of all the evil that thou hast done, lament truly, run and hie thee as fast as ever thou canst to the throne of grace,

Joshua 7.

grace, prove whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sins speedily came up before God, and vehemently cryed for punishment. No doubt the Angel that cryed, Fallen is, fallen is Babylon the great, *Revel.* 18.2. though he cryed vehemently with a loud voice, cryed not so audibly as thou shalt hear the Spirit of Truth crying and assuring thee, Thy sins are forgiven thee, the God of glory loveth thee, sin shall no longer reign in thee, no evil shall hurt thee, no good thing shall be wanting to thee, all things shall work together to the best for thee. Wilt thou any more? he shall ever dwell with thee, in whose presence is the fulnesse of joy, and at his right hand pleasures for evermore. Repent therefore, but repent truly, loath all sin, grieve that thou hast committed any, flye every sin, yea, whatsoever occasions of it, and all appearance of evil: but love the Truth also, and follow all Holinesse, and as much as in you is, have peace with all men, and the God of peace will increase your peace in Christ Jesus.

Rom. 6.14. *Psal.* 91.10. 34.10. *and* 84.11. *Rom.* 8.28. 2 *Chron.* 16: *Psal.* 16.11. 1 *Thes.* 5.22. 2 *Thes.* 2.10. *Heb.* 12.14.

All which, even this point that we speak of, *viz.* whatsoever we do God seeth us, most sufficiently assureth us of; for this so often repeated speech, *Revel.* 2.2. 9.13. and 3.1.8.35. *I know thy works*; is spoken as to rouse the dead Sardians, 3.1. and to heat the Luke-warme Laodiceans, 3.15. so to commend the faith, hope, love, patience, &c. of the other Churches, and so to establish, and set them forward therein, knowing he is just, and a liberal rewarder of them that seek him, *Heb.* 11.6.

Their wickednesse is come up before me.

Sin once committed, casts no doubts of coming presently before *God*: but the thoughts of the heart of the carnal man, thinking of the way to heaven, are the faint spies that went to the land of *Canaan*, which say, that journey is further than you are able to go all your life the way is like a thicket, and the door like a needles eye: therefore it

it is impossible for you to come thither. But when you send Faith, Hope, and Love (those Messengers of Peace and Truth) they will bring you word, saying, Your Ruffs must be ruffled, and your Fardingals crusht, pride must be put off, and other sinnes: and none shall be kept out of Heaven, but such as love the World better than Heaven, or such as will take their sins with them; for they be unseeming the fashion of that Countrey: so that ere we come thither we must leave them, like the shadow when we go into the door, and we must shake hands with them, and bid them farewell.

FINIS.

THE

THE REBELLION OF JONAH.

3. *But* Jonah *rose up to flie to Tarshish from the presence of the Lord, and went downe to Japho, and found a ship going to Tarshish: so he paid the fare thereof, that he might go with them to Tarshish from the presence of the Lord.*

THe charge given to *Jonah* hath hither-to been spoken of: now it followeth to be shewed, how it was by *Jonah* discharged. First, *Jonah* rebelliously neglected it; then being chastised, and so repenting, he faithfully discharged it. First therefore, let us consider his Rebellion: afterward we shall see his correction.

But Jonah rose up to flye to Tarshish from the presence of the Lord.

We cannot stand to speak of Tarshish, nor what it is to flie from God, but this shall be our mediation: *Jonah* the Prophet was commanded to go to Ninive, and there to cry out against sinn, to preach against pride, and all kinde of ungodlinesse the reby to reclaim them, and stirr them up, in laying open their sinne, and the punishment that hanged over them, that they might speedily, repent, and so turne away from them the wrath of

God thereby deserved. How beautifull should have beene the feet of him that should have brought so powerfull a message, as should have wrought such an happy effect? How blessed should Ninivie have been, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole Box of oyntment: as soone as he was commanded to go thither, Satan stood in the gap, and entised him to goe to Tarshish, for he thought that if he could let *Jonah* from going to Ninivie, then first of all he should put a singular Prophet out of Gods favour, and bring upon him some judgement, not onely inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people, to whom he had preached, might think he was some false Prophet, as they are ever ready to condemne for hated of God, whom they see grievously afflicted. And so secondly, the people should be hardened in their sinnes, and obstinately condemne ever after, him, his like, and their preaching too. And thirdly, the godliest, the most populus, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should unrepentant die in their sinnes, and so the very Angells in Heaven should mourne. So that he thought he should by stopping *Jonah*, every way gaine well by his labour.

Eccles. 10. 1.

Therefore he comes to *Jonah*, he flatters him, he tempts him, thus he begins with him: It is good that men look before they leape, hast makes waste, words are not alwayes to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldest goe to Ninivie? Why? doth he regard Idolaters, and his professed Enemies, so that to have them admonished of their ruine, he will bring shame upon his owne people? for the very going of a Prophet from Israel to preach to Ninivie, must needs pro-

proclaime, that there is more hope of moſt ſinfull Gentiles, than of naturall Iſraelites. And how couldeſt thou ſeem ſo to think of thine owne Nation, thine own Bretheren, thine owne bloud, the choſen of God? Or if thou doe, ſhalt thou not thereby procure their utter hatred for ever, and make them to deteſt both thy perſon, and whatſoever thy preaching, whatſoever thou haſt heretofore, orhereafter ſhalt teach them?

What? for thy faithfull propheſying here among Gods people, will God, thinkeſt thou, recompence thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of Iſrael? recompence, I ſay, Thee with ſhame and contempt among Heathens, yea, with a cruell death, or with a more miſerable life? For what other ſucceſſe may be hoped for at the Ninivites hands of ſuch a meſſage by thee? For thou knoweſt, they have all Jewes in contempt; therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad man, than Gods Prophet?) but at large, that there is one All-ſeeing, moſt Juſt, Almighty, and Ever living God, and no moe? and ſo all their gods are no gods but idols; and that they above all other have given his glory to ſtocks and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him: that they have abuſed his bleſſings moſt unthankfully, moſt ungodly to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious Drunkards, Gluttons, Fornicators, Adulterers, Thieves, Oppreſſors, Witches, Murtherers & the like; and therefore have ſo provoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, young and old, high and low amongſt them; yea, the very City alſo, and all that is therein, whereby they have been ſo wicked, and that within forty dayes:

When, I say, thou being a Jew, shalt tell them this, thus in despight revile (for so they will take it) thus utterly condemne them and their Gods: will not the best of them mock and despise thee? Will not the rest gnash their teeth at thee, be ready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Think not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulnesse, with sending thee so far to sustain such misery: it were impiety to think he willed it; it is blasphemy, terrible blasphemy, to think he commands it: for it is to condemne him of unkindnesse, for thou hast shewed fervent love; of untruth, for he hath promised it should go well with the Just; of injustice, for godlinesse should have the reward due only to wickednesse, Yea he should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commanded all to kill none, if he should will thee to provoke that bloudy City so. But the very thing it selfe also argueth, God meant nothing lesse than to commit thee to such danger, or that thou shouldest do to the proud Ninivites such a message. For to what end shouldest thou so cry against that City? to make them flye, and so to free them from destruction? How shouldst thou then not be found a false Prophet, and God a Lyer? What then? To bring to repentance, and then to spare them? How should not God so again be found untrue, and thou his lying messenger? what then? To convert them, and so to destroy them? what justice were that? and how contrary to his promise to *Salomon*? 2 *Sam* 7. 14. Therefore it is manifest, God meant not thou shouldest go and cry so against Ninive, but signified that thou wert as good, for any good may be done here, to exclaime so like a frantick man against Ninive, as to preach in Sarraria any longer now. Men here are so hardned, that they contemne

temne all, part are ſo cloyed, that they loath all the beſt part little eſteem all that is preached: of none is the word accounted precious, of none reverently heard: and therefore thou ſhouldſt for a time, to make the word precious, & to ſharpen mens affections towards it, give over preaching here and where thou wilt refreſh thy ſelfe awhile, now here, thou maiſt not be idle: at Tarſhiſh thou maieſt be quiet: thou mayeſt at Tarſhiſh, that famous City, among the ſtrangers of many Countryes, heare many ſtrange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleaſure live. No time ſo fit as this to ſee the world. At Japho thou canſt not want ſhipping thither. Seeme not to make ſmall account of this kindneſs of God, defraud not thy ſelf of the granted good.

Thus Satan is ever croſſing, tempting, inticing us when we are or ſhould be addreſſing our ſelves to doe the will of our God. So was *Moſes*: *Ieremy*, *Ezechiel*, *Nehemiah*, Chriſt himſelfe tempted, being about moſt notable works. What ſaid our ſaviour to *Peter*? Satan hath deſired to ſift and winnow you as wheat. Who are theſe whoſe perill Satan ſo earneſtly defireth? Even *Peters*, and *Iames*, and *Iohns*. No marvel, for Chriſt himſelfe, though acknowledged the Sonne of God, was moſt fiercely aſſaulted of the Tempter forty dayes and then indeed was left, but it was only for a ſeaſon, *Luke* 4. *v.* 13. Therefore never dreame of a truce with Satan, whoſoever thou be, whatſoever thou art about to doe. For the enemy, the envious Foe, the tempter, the falſe Accuſer goeth about continually ſeeking whom he may devoure. Now his manner of tempting is, firſt and moſt uſually with flattering, but yet very often with moſt terrible threatning. For whatſoever we doe or feele, commeth from one of theſe three ſpirits, the Spirit of Satan, the ſpirit of God, or our ſpirit, Now our owne ſpirit of it ſelfe is alwayes occupied about worldly things, ſeeking

Exod. 33. 11. & 4. 10. 14. *Jer.* 1. 6. *Ezr.* 3. 14. 14 *Neh.* 2. 19. 4. 2. 8. 5. 5. 6. 6. 7 10. *Luke* 22. 31. 32 *Matth.* 4. 1. *Luke* 4. 2. 4. 13 1 *Pet.* 5. 8.

delights in pleasures, not disquiet by threats. The spirit of God is gentle, loving, and meeke, not forcing, not threat-
19.23. ning. Therefore Christ saith, if any will follow me, let him deny himselfe, and take up his crosse daily, &c. And mark his spirit, he saith not, you shall follow me, and, you shall deny your selves, and take up your crosse, but if any will
Cantic. 5.2. follow me, let him deny himselfe, and take up his crosse: *Let him.* The same is to be seene in the *Canticles*; where he saith
3. Open unto me, my Sister, my Love, my Dove, my undefiled; For my head is full of dew, and my locks with the drops of the night. For when she opened not unto him, making most unmeet excuses, though he had most lovingly prayed and lively urged her to open, and she most unkind-
2.4.6. ly, most unworthily had denied, yet he went his way mildly without any threats; but the spirit of Satan takes another course: For when by lying and deceit he cannot allure to sinne, he threatens most fearefully with sinne, griefe, or losse of goods, solitarinesse and want of pleasure, and some-time by his ministers, Imps of his owne likenesse, he threatens death and deadly torments, whatsoever they may inflict upon any.

Christ saith; If you will follow me. If you will: but he saith, I will make you follow me, and doe as I bid you, you shall have fire and fagot, scalding lead and burning pitch; if you will not follow me, you shall whether you will or no: we will make you doe as we command, saith his eldest sonne Antichrist, usurping authority over Nations, and inflicting torments on the Saints. His order of tempting is, first, to make us doubt of the word of God; whether such or such doctrine be true, such and such an action bee commanded, such and such a promise, such and such a threatning be certaine. Then secondly, he falls to flat denying of it; This doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commended. And then comes he in with his

con-

contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the devil commands the contrary, and he is ever gainsaying that which God saith. For our God saith unto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the Devill came, and he told them, first, *It is not certaine you shall dye*: then You shall not die, then thirdly, You shall be as gods, knowing good from evil. God saith, Submit your selves one to another in brotherly love: the Devill saith, First, you need not to abase your selves so much; secondly, You should not yeeld to others: then thirdly, advance your selves, and contemne others. God saith, Love thy neighbour as thy selfe, the Devill saith, first Love little and outwardly, then Love none but thy selfe: then inwardly, hate thine enemies, envie thy betters, disdaine thine equals, despise thine inferiours. God saith, Labor for that food that perisheth not: the Devill saith; first, Care not much for it; then secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, forsake the world; the Devil saith first, neglect not the world; then, Love the world; then, thirdly, Give over your selves unto the world; above all, Follow the world with all the lusts thereof.

Gen. 3.17. *Gen.* 3.4.5. *Pet.* 5.5. *Matth.* 22.39. *John* 6.27. *Rom.* 12.1. 1 *Joh.* 3.18.

Now the meanes whereby the Devill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scripture, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, and himselfe, *Jonah* is here tempted, and so thus reasoneth with himselfe: I have long preached unto the Jewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach unto these Gentiles, which never heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Jonah* is loth to lose his labour, and puts in a

doubt where he needs not, because he considered not the great power of God in mens hearts. The Ninivites are Heathen people, and therefore (saith *Jonah*) why should I venture my selfe amongst them; For seeing my owne Country-men kick against my words, and cannot abide to heare the word, which commeth from the Lord, to reprove sinne, then how much more shall I be despised by these, and persecuted to death; thus flesh and bloud standeth staggering when it should doe any good, misdoubting troubles, jealous of his owne ease: but when it goeth about to doe any mischief, it never considereth the danger, it weigheth not the following woe: yet doing good, it is uncertaine whether all will not according, or even above our hope succeed; it is more likely we should be kept safe: but doing evill, mischiefe most certainely is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receit of those things which much would rejoyce us. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach unto a savage Heathen people that never heard of preaching, and that this doctrine, that there is but one onely True God, to them who will serve a thousand, and cannot abide the contrary to be spoken,

Deut. 6. 4.

If a Preacher were commanded to goe and preach at Romes gates against Antichrists jurisdiction, & the Idolatrie that is so inordinatly used in that Sinagogue of uncleannesse, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would go from a reasonable quiet estate touching his body, to venture his life among such cruell Tyrants: I feare he would rather content himselfe with his present ease, than commit himselfe so to likely misery.

If

If I goe to preach unto these Infidels, saying yet fortie dayes and Ninivie shall be destroyed, then (saith *Jonah*) it may be they will repent, and God will have mercy upon them, so I shall be counted a false Prophet for my labour, & thus we regard our credit, more than the glory of God in the obedience of his will: and rather than we would receive any reproach by our doings (in the sight of the world) we rather choose to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himselfe: If I leave mine own people, and preach unto the Gentiles (saith *Jonah*) I shall bring shame upon Israel before all people, because a Prophet is gone from them for their obstinacy, choosing rather to preach unto circumcised Gentiles than unto them, as if there were more hope of the Gentiles, than of them. So *Jonah* more feareth the Childrens disgraces than the Fathers dishonour, and their dispight, than his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes than we wisely consider, that all *Adams* sons are from labour easily brought to loyter: more willingly from feare and paine, to security and pleasure: therefore seldom or never doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Jonah*, not only the way to Ninivie is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c, but also thy passage to Tarshish is easie, thy security there sure, thy pleasures many, thy delight great, yea, with this he assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, & the glory of them: All these will I give thee &c. And doth he not so also evermore perswade us, this good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale, if you will leave the society, the exercises, the profession, and the company

pany of the children of God, and serve me, and worship me: preferring your covetousnes, your pride, your lust, before the service of God; not being scrupulous to swear for your gaine sometime, nor to lye for your pleasure, nor to cozen for riches: then you shall not only be free from the reproaches wherewith Professors are over whelmed, and the contempt wherein they are had, and the many heavy sighs that they are forced to fetch; but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth live in ease, with all pleasure, procuring every thing at your hearts desire.

Thus *Jonah*, which way soever he look, is tempted on every side: tempted to sinne, but not constrained: urged, but not compelled: for the devil hath power to intice to sinne mightily, but not to enforce violently. Loe then, comforts against this Crosse. Our enemies power is in our Fathers hands: and our Saviour prayeth for us being most glorious in Heaven, as he on earth in humilitie prayed for his Apostles, that our faith faile us not. Behold then also incouragements to fight against his assaults: yet see a greater: God hath given us this priviledge, this promise have we: Resist the Devill, & he shall flie from you, *Jam.* 4.7. God hath given no promise to the Devill, that if he perswade, he shall prevaile, if he urge, we shall yeeld: what a shame is it to us, that Satan is bolder in tempting, than we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more than diligent to assault.

1 *Cor* 10. 11. *Rom.* 8. 34. *Luke.* 22. 32.

But what doth *Jonah*, thus as we have heard by Satan assaulted? Resists hee as manfully as the Devill hath set on him cunningly? Alas no, *Jonah* is no sooner disswaded to goe to Ninivie, than he is perswaded it were great folly: he is as soone resolved, as he is inticed to goe to Tarshish, thinking it is a chief point of wisdome to seek

ſeek his owne eaſe his owne pleaſure, his owne ſweet delight One ſaid, God ſpake, and it was done. Surely the Devill alſo but ſpeaks, and it is done, for he is ſuch an Oratour as no man can deny him. For who can gainſay him that counſelleth as a ſpeciall friend, yea, as a moſt holy Angell? For he would not ſeeme to be not onely carefull, both to keepe us from danger, and the feare thereof, and to procure us all good, but alſo jealous of Gods honour, fearefull leſt men ſhould deſpiſe the Word, & ſo their owne ſalvation: therefore he made not onely *Gehezi* to take a bribe, *Demas* to imbrace the World, *Judas* to betray his maſter, & *Caine* to kill his brother, but *Rebecca* alſo to perſwade *Jacob*, and *Jacob* to be bold by lying to ſeeke for the bleſſing; yea, the Father of the faithfull to commit folly with *Hagar*, as here *Jonah* not to goe to Ninivie, leſt forſooth, God ſhould not be true of his word: as if what to man ſeemeth unlikely, that were with God impoſſible, and hee could not be righteous, unleſſe we ſhew our ſelves impious. Gen. 1. 2 Kings 5. 22. 2 Tim. 4. 10. Mat. 26. 48. 70 Gen 11. 8. Gen. 27. 13. 14. 18. Gen. 16. 43.

Wee have ſeene ſome cauſes why Satan aſſaulting us, he ſtraight overcomes us: would any ſee more? We have been taught his power, malice, watchfulneſſe, and wileneſſe: wee have moſt fit and ſufficient armour miniſtred unto us: we have a promiſe that reſiſting him, we ſhall make him flye from us. Therefore ſurely wee forget our enemy, or neglect the promiſe, or take not to us the whole armour of God, ſpecially we like not that armour-bearer Humility, ſubmit your ſelves to God, and then reſiſt the Devill. But moreover, we to our owne certain perill and paine (ſo corrupt are we) joyne with our Enemy, more ready to doe his will than Gods word. Hereof, no doubt, fooliſh *Balaam* asked againe and againe, till God ſeeing him bent contrary to that he had been commanded, left him unto himſelfe: and ſo *Balaam* went on in ſinne ſo long, till the very Aſſe, whereon he rod, was conſtrained to reprove him. But would you, how-ever Satan tempt, Ephes. 6. 11. 14. 10 16. James 5. 7. Num. 22. 8. 19. 11.

not

not be turned by him out of the right way? howsoever he fights, not to be foiled by him; would you have him soon to forsake you, speedily to flye from you, that is, would you resist him; for when we begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is, being every way encouraged to fight, to shew our selves most dastardly cowards: how dishonourable to our Captain Christ, to yeeld the victory to his deadly enemy: how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most glorieth, and specially takes pleasure in putting us to the most bitter pain that possibly he can; and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered, would make us couragiously to encounter with Satan, and so soon to conquer him: but he comes often as a friend, as an Angel of Light: how shall I then descry him, that I may defie him, and make him to flye?

How? here indeed is the hardnesse: for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsel of Christ, *Rev.* 3.18. Thou must anoint thine eyes with the ey-salve, that thou mayest see. Thou must be fulfilled with the knowledge of Gods will in all wisdome and spirituall understanding, and moreover watch and be sober. And lastly consider, first, how thy spirit is affected: for our own spirit (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow: but if it be moved by the Spirit of Satan, is proud, boysterous, and stout: then whether that which thou art indeed moved to, be good or evill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoever they seem to proceed of our selves. But if it be evill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a sug-

Col. 1 9.
1 *Pet.* 5.8.

ſuggeſtion of Satan. Wherefore it is a ſure way to ſay when we are tempted to evill, This motion is of the devill, for even our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed between theſe two contrary ſpirits, the ſpirit of God procuring our ſalvation, and the ſpirit of Satan ſeeking our condemnation. So that if any will get the victory of Satan, he may not be without the ſpirituall ſword, which is the Word of God, *Epheſ.* 6. 17. Yea, he muſt have the Word of God dwell in him plenteouſly, *Col.* 3. 17, and cry ſtill, Open mine eyes, O Lord, *Pſal.* 119. 18. Give me underſtanding 34, And incline mine heart unto thy teſtimonies, 36. And beware that he ſubmit himſelf duly, and diligently watch.

Thus *Jonah* tempted, hath conſented to neglect his charge: and doth he forthwith repent? No, he prepares himſelfe to his purpoſed journy. *But* Jonah *aroſe to fly unto Tarſhiſh.* As *Jonah* was no ſooner tempted to goe to Tarſhiſh, but he yeelded; ſo as ſoone as he had yeelded, forthwith he to go. So *Jonah* made himſelfe a run-away, & ſhewed himſelfe a diſobedient ſervant to his God. And in the mean while, Nineve ſet on the ſcore, and had no hoe with them in working wickedneſſe: but ſtill filling the cup of all abhominations; ran downe to hell with as much force and ſpeed as they could. So Nineve is ſtill Nineve, but *Jonah* is not like *Jonah*, for the Prophet is flying, and ſinne is crying, and ſo all fals to confuſion.

But Jonah *aroſe up to fly unto Tarſhiſh, &c.*

Jonah flyeth unto Tarſhiſh before he would go to Nineve; and every one is like the ſonne, which ſaid he would not, before he went; and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if evill may compare with goodneſſe in particular actions, in all mankind corrupt, Evill may ſay, He is the ancienter. But as ſoone as thou perceiveſt any evil cogitation or motion in thy ſelfe, be thou wroth with it, nip it in the head, put it to death, and

Gen. 25. 16. 27

and then the uncleane ſpirit that hath long been ſtrong, and with delight dwelt in thee, will ſoone be weary of thy houſe, and ſay as the evill ſpirit ſaid, Here is no dwelling for us, let us go into yonder herd of Swine,

Mat.8.31.

But Jonah *aroſe up to fly unto Tarſhiſh, &c.*

Jonah was ſent to Ninevie, but he went towards Tarſhiſh. And ſo it is alwayes with us, wee are ever doing that wee ſhould not do. For either we do nothing, or that which we are not commanded, or elſe otherwiſe than we are commanded. Sometime moſt rebellioufly wee doe that which we know the Lord ſtraightly forbiddeth, And as *Jonah* took Tarſhiſh for Ninivie, ſo we take the Devill for an Angell, Light for darkneſſe, &c. *But* Jonah *roſe up &c.* They that ſhould preach at Ninivie, are flying to Tarſhiſh, and though he be like a Drone, yet doth he, even the Non-reſident, keepe his Benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? go and preach at Ninivie, as yeh ave been doubly commanded, or for ſhame leave your priviledge and Benefice: but they ſtand ſtaggering, aſhamed to keep it, and loth to leave it. For the ſweet morſels of *Baals* Prieſts are pleaſant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keep them. But no marvail that *Jonah* fled to Tarſhiſh, when he ſhould go to Ninivie. For this is a ſtumbling vocation amongſt men, yea, rejected by the children of this world, which alway kick againſt it: ſo that if you would aſk for a painfull vocation, this is it; if for a thankleſſe vocation this is it, if for a contemptible vocation, this is it: for reproving, we are reproved: bleſſing, we are curſed: preaching peace, we make war: proclaming liberty, we are impriſoned; doe what we can, we are perſecuted: and for our work worthy of love, we receive of the moſt hatred: of few, yea, very few, not any more than a cold affection. Hereof it hath come to paſſe, that *Moſes* and

Prov.3.11.4. 13.

Jeremy

Jeremy called, excused themselves; *Ezekiel* having receive his charge, went in bitternesse and indignation of his spirit, and seven dayes neglected his charge as *Jonah* here doth his: *Moses*, *Eliah*, & *Jeremy*, at length complained; and (which to the best men is the greatest grief) it is as easie almost to wash a blacke Moore white, as to convert a sinner, because Satan is ever crossing men doing Gods wil, but specially hindering the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the Devil is earnest to stop the way of every *Jonah*, lest he fulfill righteousnesse, that is cry against Ninive, longing, and duly, that is, wisely, and earnestly labouring to convert Ninivie.

Jer. 1. 6. *Ezek.* 3. 14. 15

Exod. 5. 22. *Jer.* 20. 7.

1 *King.* 19. 10. & 14.

But Jonah *rose up to fly unto Tarshish from the presence of the Lord.*

The Righteous fall, and now no lesse than a Prophet, yea, such a Prophet, as was the figure of Christ. But who would have thought that such a Prophet should flye from the Lord, yea, and that when he should doe him most service; who counted that no wickednesse now, that he ever thought and taught was rebellion, while hee was among the wicked? A fearfull example: therefore let him that thinkes he standeth, take heed lest he fall: for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker than a Prophet, and therefore the easier to be encountred and overthrown, and the likelyer to have a most grievous fall, except the Lord doe mightily uphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiveth so grievous a fall. Secondly, if thou see *Jonah* flye, *Moses* murmure, *David* fall to adultery, *Salomon* to idolatry, and *Peter* to forsware his Master, then maist thou learne not to trust to thy owne strength, for it is weaknesse, nor to thine owne wisdome, for it is sinfull; but seeke help,

Jam. 5. 9. *Mat.* 12. 20.

and

and crave ſtrength at the hand of Almighty God, who giveth to every one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoaking flax, but doth rather increaſe our zeal than diminiſh it. Thirdly, judge wiſely of the fall of *Jonah*, not raſhly condemning him for his faults, for although *David* joyned murder with adultery, yet he repented, and is the deare child of God.

And he found a ſhip going to Tarſhiſh.

Jonah was no ſooner come to Japho, but he goes to the haven, or meets with Mariners, and preſently underſtands of a ſhip, not going to Nineve, but to Tarſhiſh. As ſoone as he ſet forward to fly from God, Satan ſtraight wayes prepared a ſhip, ſo that temptation and occaſion of ſin do alwayes goe together. Shall *Judas* lack money, or *Jonah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here, *Judas*, take the money, and betray thy Maſter; and *Jonah*, here is a ſhip for thee: go, haſte thee away, and fly from the preſence of the Lord. For the Devill is alwayes a very ſerviceable and pleaſant Devill, to ſuch as fly from God, he can find occaſion at all times, and means, and inſtruments fit for that purpoſe. If thou wilt fly from God, the Devill will lend thee both ſpurs and a horſe, yea a poſt-horſe, & that will carry you ſwiftly and luſtily away unto all vanity and ungodly luſts. Therefore if any will aske what the Devils occupation is? It is to tempt, to intice by all meanes, to provoke to ſin, and then to provide us of the meanes, to practiſe our purpoſe, to commit, and (as *James*, ſpeaketh) to bring forth ſinne.

And he paid the fare thereof.

This money was caſt into the ſea, it did him as little good, as if he had utterly loſt it: it had been good for him if he had loſt it, for it did him much harme. There are many that will ſpend and waſt, they care not how much upon Cards and Dice, and unlawfull games: this money

mony alſo is caſt into the Sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a penny to loſe. And ſo men care not what they pay for vanities and braveries, the moſt part of which is unprofitable, and rather hurtfull than neceſſary for them, but onely for the vaine uſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the Sea, and better ſhould they be, if they had it not to laviſh, and to their own and many others hurt, ſo to garniſh themſelves. Men care not what they pay for their vanities, ſo it doth pleaſe their minde for the preſent, without conſideration of the end and uſe thereof; but they will give little or nothing to do good withall: ſo that *Lazarus* can get nothing, and *David* can get no meat. Shall I take my Bread and my Wine, and the fleſh which I have provided for my Shearers, and give them unto one whom I know not, ſaith churliſh *Nabal*? We can be content to give any thing, or do any thing to win the world: but we will give nothing, nor doe nothing, thereby to win the Kingdome of God. *Luke* 16.21. 1 *Sam.*25. 11.

Wee have heard *Jonah* confeſſing that he received a charge to goe to Ninivie, but he aroſe and fled toward Tarſhiſh, and went downe to *Japho*, and found a Ship going to Tarſhiſh, and paid the fare thereof, and went downe into it: hereafter we ſhall heare, that being entred the Ship, he went to ſleepe, and ſlept ſoundly, and being wakened, he confeſſed not his ſinne, but ſuffered the mariners to deviſe to finde out, for whoſe cauſe they were ſo troubled, and at length alſo the lots to be caſt, never confeſſing it, untill he was enforced to it. What needed he to rehearſe all this? had it not been enough to have ſaid, That he left his buſineſſe undone, he was a Sinner? No, for God would have men to know the ſtubbornneſſe and diſobedience of *Jonah*, in that this thing was not done upon the ſudden, but upon deliberation,

and in no ſhort time, but in ſome continuance, while he went from Samaria to Japho, and thence was departed, and had ſome while ſailed. In which ſpace he had leiſure enough to have repented, but did not. *Jonah* confeſſed his ſinne, that he ſhould not once have liſtened to Satans aſſaults or reaſons of the fleſh, and when he had liſtened, he ſhould not have liked them, and when he had liked them, he ſhould not have conſented to obey them, and when he had conſented, he ſhould not have put them in practice; he ſhould not have fled toward Japho; & when he was come to Japho, he ſhould not have gone to the Haven; and when he came to the Haven, he ſhould not have paid the fare; and when he had paid the fare, he ſhould not have entred the Ship; and when he was entred the ſhip, he ſhould not have hoyſed up the ſayles, and ſayled, and gone to ſleep. But this he did, teaching that ſinne runns on wheeles, as it were downe a hill in all poſt-haſte, and never ſtayes till it arrive even in Hell. For Jonah thought, becauſe he came ſafe to Japho, therefore he might goe to the Haven; and becauſe he came well to the Haven, therefore he might pay the fare; and becauſe he paid the fare in peace, therefore he might take ſhipping; and becauſe he entered the Ship in ſafety, therefore he might hoyſe up the ſayles to goe; and becauſe he hoyſed up the ſayles without danger, therefore he might goe ſecurely to ſleep, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like links of a Chaine, till the tempeſt of deſtruction break it in ſunder. So ſaith the forlorne Sinner, I have ſworne, and God did not puniſh me, therefore I will ſweare: I have ſtolne, and God did not puniſh me, Therefore I will kill: I have killed, and God did not puniſh me, then why may I not doe what I liſt? I may doe this as well as I have done other things heretofore. But if *Jonah* had conſidered with himſelfe that God is the Lord, who is All-ſeeing and Almighty,

from

from whom nothing can be concealed, he would never have taken his journey to Japho, or when he came to Japho, he would not have paid the fare, or when he had paid the fare, he would not have entered the Ship, or when he was gone into the Ship, hee would not have hoyſt the ſayles, but rather would have leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſinne upon ſinne, or ſuffer any evill thought to take place in him, if they conſider that the juſt *Jehovah* beheld them in all their very thoughts. All thoſe that pity *Jonah*, let them pity themſelves; for if we conſider our owne eſtate, we have as many, and as foule ſinnes in us, as there were in *Jonah*, yea, in Ninivie. *Jonah* confeſſed his ſinne, that we might confeſſe. He confeſſed it freely, he confeſſed it fully, that he knew his Maſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which he commanded: and that not in purpoſe only, but in deed alſo; not for an houre, but a long time, not in ſtrugling with his weakneſſe, but in a profound ungodly care leſneſſe, or in ſtriving to over-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it? but to admoniſh us narrowly to look to our ſelves, and manfully to fight, that we may ſtand where he fell; and when we have fallen, as freely and fully to confeſſe it to God alwaies, and to man alſo, when wiſdome commands. *Heb.* 4. 13.

Morning Prayer.



Eternall God, and mercifull Father, which art the light that no man can attaine unto, and yet by thy marvellous lightneſſe, driveſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlightneſt all thoſe, that being in darkneſſe come unto thee: I thy unworthy ſervant, doe bleſſe and praiſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I have received from thee; and moſt humbly thanke thee, that thou haſt vouchſafed me this favour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought me again to ſee and enjoy the light of the Morning. And now I beſeech thee, O Lord, of thine infinite goodneſſe and mercy, by the merits of my bleſſed Saviour, that thy mercifull compaſſion may this day be extended to me, that being inlightned with thy grace, I may not be carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt mind: but that I may with all care and conſcience, follow thy fatherly will, which thou haſt revealed unto me in thy holy Word. Increaſe in me (O Lord) all ſpirituall gifts and graces, and beat downe in me all carnall and corrupt affections: enable me by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is evill, and to performe what is good and pleaſing unto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Fleſh, or the Devill ſhall preſent unto mee, I be driven away from a true faith, but may lay hold

of those gracious promises, that thou hast made unto me in Jesus Christ my Saviour. Dispose (O Lord) the thick mist and clouds of my sinnes, which corrupt my soule, and darken my understanding, and wash them away (I most humbly beseech thee) in the precious bloud of thy Sonnes passion, that so I may be acknowledged for one of thine Elect when I shall appeare before thy Judgement seat. Give me a will carefully to follow my vocation, and let thy blessing be upon me in the same: blesse me in my body, in my soule, and in whatsoever belongs unto me: lighten my minde, and inflame my heart with a love of those things that are good; and as my body (by thy power) is risen from sleepe, so my soule may daily be raised from the slumber of sinne, and the darknesse of this world, and so both together may enjoy that everlasting light which thou hast provided for thy Saints and purchased with the blood of thy deare Son our Saviour Jesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honour and glory for evermore. *Amen.*

Evening Prayer.

O Almighty and everlasting God the Father of mercy, and God of all consolation, that by thy mercifull Providence, defendest all those that walk before thee, and put their trust in in thee: I poore and miserable sinner (unworthy of the least of thy favour) doe yet presume (in the name and meditation of Jesus Christ) to present my selfe before thee, and to offer up this poore sacrifice of praise and thanksgiving unto thee, that thou hast nourished and preserved me by thy power, and hast guided and governed me by thy Word and Spirit: and (as for all other thy blessings) so for that mercy that hath this day accompanied me, whereby I have both been preserved from many sinns, that the wickednesse of my nature was inclined unto,

unto, and also delivered from many punishments, that the sins that I have committed have deserved: I most humbly beseech thee, in the merits of Christ Jesus, to pardon and forgive me all my sins, which either in thought, word, or deed, I have this day, or anytime heretofore committed against thee; whether they be the sins of my youth, or of my age, the sins of omission or commission, whether wittingly or ignorantly committed: good Lord pardon them unto me, and let them not cause thee this night (as justly thou maist do) to take vengeance of me, but be merciful unto me, O Lord, in forgiving the evill I have committed, in supplying the good that I have omitted, in restoring me to that which I have lost, in healing my sores, in lightning my blindnesse, in cleansing my filthinesse, and in altering the whole course of my corrupt minde, that I may be diverted from that which is evil, and enabled to perform that which is agreeable to thy blessed Will and Word. And Lord, as thou hast this day preserved and kept me in safety, so I most humbly beseech thee to protect me this night, from all danger, both bodily and ghostly, and to give me such quiet and comfortable rest, as may enable me to walk on in that vocation, wherein thou hast placed me, and that I may both be delivered from the darknesse of this present night, and may also escape that everlasting darknesse, which thou hast provided for those, that without Repentance continue in their sins: from which, good Lord, deliver me, and all those that belong unto thee; and that for the merits of the death and passion of my blessed Saviour Jesus Christ: in whose Name I continue my prayers for my self, and thy whole Church, saying, as he hath taught us. *Our Father, &c.*

O Lord prepare our hearts to Prayer,

O Lord God our heavenly Father, we thy poore and wretched creatures, give thee most humble and hearty thankes for our quiet and safe sleepe, and for raising us up from the same. We beseech thee, for Jesus Christs sake, to prosper us this day in our labour and travell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next, to the profit of this Church and common-weale and last of all, to the benefit and content of our Masters. Grant, deare Father, that we may cheerefully and conscionably do our businesse and labours, not as men pleaser but as serving thee our God, knowing thee to be the cheife Master of us, and that thou seest and beholdest us with thy fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocation, and threatned everlasting death & damnation to them that deceitfully and wickedly do their works and labours. We beseech thee, O heavenly Father, to give us the strength of thy Spirit, that godly and gladly we may overcome our labours, and that the tediousnesse of that irkesome labour, which thou for our sinnes hast poured upon all mankind, may seeme to us more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Sonne our Saviours sake, in whose Name we pray, as he himselfe hath taught us

Our Father which art in Heaven, &c.

FINIS.

SIX SERMONS, PREACHED

BY

M^r *Henry Smith.*

1, 2. Of *Jonahs* punishment.
3. The Trumpet of the Soule.
4. The Sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkenesse.

Two zealous Prayers.

And published by a more perfect Copy than heretofore.

LONDON,
Printed by *Thomas Mabb*, for *John Saymell*.
1657.

SERMONS
PREACHED
by
JAMES Smith.

THE FIRST SERMON OF THE PUNISHMENT of *JONAH*.

Jonah 1. 4,5,6.

4. *But the Lord sent out a great wind into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.*

5. *Then the Mariners were afraid, and cried every man unto his God, and cast the wares that were in the ship into the Sea, to lighten it of them, but* Jonah *was gone down into the sides of the ship and laid down, and was asleep.*

6. *So the Shipmaster came to him, and said unto him, what meanest thou, O sleeper? Arise, and call upon thy God, if so be that God will thinke upon us, that we perish not.*

THe sinne is past, but punishment is to come: for after disobedience followeth wrath the heavy companion of wickednesse. For although she love not sin, yet she will be alwayes where wickednesse is: Yea, also full of strength like a Lion which will not be tamed.

He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. He saith not that a wind arose, but saith, the Lord sent a great wind. Therefore we see the cause of this tempest, and so of *Jonahs* punishment. The just Judge of the whol world may not suffer sin unpunished,

niſhed, therefore he ſends, the Lord ſent out a mighty wind. Then it was not by chance, nor yet by witchcraft, for the Mariners (notwithſtanding they were Infidels) were not ſo groſſe as to aſcrib it to any ſuch cauſe, but rather though it to be ſent from ſome revenging power, being provoked to indignation by ſome particular perſon among them, that commited ſome haynous fact: elſe why
Pſal. 10.715. did they caſt Lots to know him, and find him out that had
to 31. ſinned, and whoſe ſinns did procure this tempeſt to be ſent: Though this wind had almoſt drowned *Jonah*, yet he ſaid, The Lord ſent it: ſo the Lord ſendeth winde to bring ſhips to land in ſafety, and the ſame Lord ſendeth wind to
Job. 1.21. drowne, and breake, and ſinke other ſhips. Therefore *Job* ſaid when he was bereſt of all his ſubſtance at once, and left as poore as might be, that the Lord had taken them from him, who had firſt given all to him, adding allſo thankſgiving even for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Job*,
Job. 2.6. and ſuch dangers as *Jonah*, they would ſurely ſay with *Job*, *Bleſſed be the name of the Lord for it*: But moe (it is to be feared) would ſay with *Jobs* wife, Curſe God and die,

And there was a tempeſt in the ſea.

Firſt God ſpake gently to him, *Ariſe Jonah goe to Niniviе*, then he would not goe: but ſeeing words would not ſerve, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord cauſed a mighty tempeſt to ariſe in the Sea, like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commandement could not, the tempeſt might beare rule. For unleſſe it be an imperious croſſe, we will not yeeld, ſo head-ſtrong is ſinne.

Therefore it is ſaid, that God ſent out a great winde, ſo that there was a mighty tempeſt, that ſinne might have the foile, and God the victory.

He that ſayles to *Tarſhiſh*, or whither he is forbidden

den to goe, would have as good wind as he that sayles to Ninivie, or whither he is commanded to goe. But he that doth one thing for another, shall receive one thing for another, as *Achab* did, hoped according to the saying of foure hundred false Prophets, to goe up and prosper, but he went up and perished. As surely as *Jonah* thought to arrive at Tarshish, so surely the Spaniards thought to arrive in *England:* but as *Jonahs* company wondered at this tempest, so at these Spaniards destruction, their fellowes at home wondered, yea, were astonied, how their invincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The wind blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes upon them before they are aware of it, and tumbles them up and downe, and suddenly all is like to be undone. He came to the haven, and paid the fare, and entred the ship, and hoist up sailes, and went on forward, and all to fly from God, but now it appeares he fled not from him, but to him; Therefore *David* saith, if I take the morning wings and flye aloft, lo, thou art there. If I goe into the nethermost depth, thy hand will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flye from God, in running out of one place into another, we doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoever a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although he securely prophesieth never so much good unto himselfe in his journey. What! had hee offended the winds, or the waters,

ters, that they bare him such enmity? the winds and the waters, & all Gods creatures are to take Gods part against *Jonah*, or any rebellious sinner: for though God in the beginning gave power to man over all his creatures to rule them, yet when man sinnes, God giveth power and strength to his creatures to rule and bridle man. Therefore he that even now was Lord over the waters, now the waters are Lord over him.

But if *Jonah* had thought that God would have brought things to passe, he durst not have been so bold in this enterprise. Therefore we may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stocks.

So that the ship was like to be broken.

We have heard of the cause and greatnesse of this tempest, the effects follow, thereby the greatnesse of it is the better expresst, First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might have encountred with instruments of warre, and so sure made, that it might have endured great tempest, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shivered in peeces: and all because *Jonah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne us, Gods winds and other instruments of his wrath must threaten to overturne us.

Psa.7.22.

Then the Mariners were afraid, and cried every man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two: First, They were afraid then used meanes to appease the tempest, and save themselves.

Then the Mariners were afraid.

Mariners living in the Sea, almost as fishes, having the waters

waters as their neceſſarieſt elements, are commonly men void of feare, venturous, and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſſed almoſt to a cock-boat, and crackt ſo, that it was like to be torne all to peeces, and thereby was fully perſwaded, it was no common, nor ordinary ſtorme, but a revenging tempeſt, for ſome extraordinary cauſe, ſent out upon them by ſome great power provoked: now they are afraid, they tremble for feare, like women that ſhrink at every ſtirre in the Wherry, and like little children when they are frighted, leſt their ſhip breake or leake, and ſo ſinke, and they loſe their goods, their ſhip, their lives and all.

Now theſe nought-fearing fellowes, theſe high ſtomacked men, which deſire danger, are brought downe by danger, feare and quake like a young ſouldier, which ſtarteth at the ſound of a Gun.

And cryed every man unto his God, and caſt forth their wares into the Sea, &c.

The meanes which the Mariners uſe to ſave themſelves, are divers. Firſt they cry to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſigne, that the Heathen acknowledged there is a divine power, ſeeing and governing the whole world; for they would not have prayed at all, but that they were convinced, there was a God, who beheld the affaires of men, and could in extreameſt danger deliver whom he would. Nature convinced them, the workes of God made them to acknowledge it. For in man, though the Lamps be waſted ſince *Adam* conſulted with the devill to be a God, yet there is ſome little light left, which dwelleth in darkneſſe, like a ſparke hid in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull variety of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

is

is a God. Yea, his mighty power the blinded Gentiles saw so expressly in all the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were divers Gods, as there were divers seasons, divers nations, divers trades, divers languages, divers and sundry kinds of all things: and so divers nations worshipped divers Gods. When the wicked see that all their inventions will not bring their enterprise to passe according to their mind, but they are in extremity, and like to be cast away for want of succour, then they flye unto God, being driven by compulsion, as a Beare unto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and piety, all in hope of help from God, and as it were thinking to deceive him by their hypocrisie.

Every one unto his God.

This sheweth, that they were of divers nations, for among the Gentiles every nation had a severall God to worship, *Chamos* was the God of the Moabites, and *Belzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessity we flie every one unto his God, that is, in the time of necessity, every one doth flie for helpe and ease unto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient relieſe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it; some to their glorious attires and costly Jewels, imagining they will now as well rejoyce their hearts, remedying their grief, as at other times they have delighted others eyes, pleasing their sight; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feele relieſe. In sickneſſe we cry, Come Physick, helpe

1 Sam. 5. 5.
Act. 19. 35.

help me: in heavinesse we call, Come musick, cheare me: in warre we sound, Come souldiers, succour me: in quarrels we say, Come law defend me: even thus forsaking the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which have no goodnesse nor power, save that they receive of him: neither by their goodnesse can do us good, but by his blessings.

And cried every man unto his God.

They did well in that they prayed, but they prayed not well: for they prayed every man unto his God: that is, unto fained gods, gods in name, but not in nature, and gods they were that could not help so much as themselves.

Every man unto his God.

Every of these Mariners did now in their extremity call upon his God, every one upon that God, which he thought most highly of, and whom he had in his prosperity reposed most confidence in. Now while none could help but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for these prayers being idolatrous, were so wicked, that the Lord had utterly destroyed them, if his mercy had not been wonderful over all his works. They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to saints of this place, others to saints of that place, thinking as these Mariners did, if one will not helpe, another will. *Psal. 144. 15.*

They cryed, &c.

They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not as many of us be, when we pray unto God, without a sense of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among us, to have vehement speeches, and loud cryes, and long prayers, without lively affection within?

They cryed.

Here is a distinction of crying to be observed: The

righteous cry, and as well as when they are in prosperity, as when they be in calamity, though many nothing so fervently, but the ungodly then onely, when the hand of God is upon them, and then also like beares without their prey alwayes much doubting, sometimes despairing of helpe, although they crie for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but cry in vaine. Let not the wavering minded man, think to receive any good of the Lord.

*Jam.*1.7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they used to helpe themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to save their lives thereby: for though many will venture their lives for riches, yet they rather part with all their riches, than with their lives. But they cast them out to appease the tempest, or lighten their ship: but it was sinne that procured danger, and being cast away would have saved all, which being retained, the tempest abating not, the Ship is not the safer, though it be the lighter. If I regard wickednesse in my heart, saith *David*, The Lord will not hear me. And *Paul* saith, Though I cast my life into the fire, if I have no charity, if I retaine malice in my heart, it profiteth me nothing: If I cast not away sinne, I cast away all: Some will give to the poore, and yet use extortion and usury to get mony by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing; though they part with all that they have, and bestow it upon never so good actions, they do but as the Mariners did, cast all away, their desire nothing satisfied: for though they think themselves beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites: he will none of their oblations, he abhorreth their very prayers, *Prov.*15.8. until they have humbled themselves, and reformed their own hearts before

*Psal.*66.18.
1*Cor.*13.3.
Cast away sin, or thou castest away all.

before him from such uncleanneſſe.

They cast out the wares into the Sea.

They would fain have laid the tempeſt, that thus readily loſe the wares, and caſt out their very tackling into the ſea: but the ſea will not be ſatisfied, the waters muſt waſh the ſinner, or there is no ſafety, nay, the danger is greater, the ſea continually more and more troubleſome, vexing them. But *Jonah* was no ſooner caſt into the ſea, but all was quiet, the winds are calm, and the ſea ceaſeth from her raging. O that juſtice were executed, and he that troubleth the Ship were in the Sea. He that troubleth, not he that againſt all reaſon is thought to trouble: then ſhould all be ſafe, yea, peradventure *Jonah* too. *Jonah* 1. 11, 15

And they caſt the wares that were in the ſhip into the ſea.

Obſerve here, that oftentimes many are puniſhed for one mans ſin, and all the hoſt of Iſrael were puniſhed for the ſin of *Achan*, and here all the Marriners and Owners of ſhip or wares for *Jonahs* ſin, &c. to the end that men may learn thereby to admoniſh one another, when they ſee they doe amiſſe, with love, and not to ſay with *Cain*, Am I the keeper of my Brother? For he that is not carefull to keep his brother from ſin, is not carefull to keep himſelf either from ſin, or from ſorrow: therefore let us take heed, that a wicked one be not found amongſt us unadmoniſhed. I would there were not many worſe than *Jonah* among us. Will you know what I think of you? I think you are worſe than Infidels, Turks or Pagans, that in this wonderfull year of wonderfull mercies, are not thankful, believe not in God, truſt not in him, glorifie not his name; but like *Pharaohs* ſorcerers, who ſeeing the great works of God, which *Moſes* wrought paſſing their skill, confeſſed ſaying; *Surely this is the finger of God*: for you confeſſe it is the great work of God (as you muſt needs) but where are the fruits it hath brought forth in you? The captain ſaith, I have done nothing, the ſouldier ſaith, I ſtirred not, but the Lord ſent out a mighty tempeſt upon them, and after that they eſca- *Joſ.* 7. 5, 12. Many puniſhed for ones ſinne, therefore ſuffer ſinne in none. *Exod.* 8. 19.

ped our hands, the Lord ſtretched out his mighty arme againſt them, and *Pharaoh* is drowned in the ſea, ſo that he never attained the land of promiſe which he gaped for, and made full account to poſſeſſe. Further herein we may note that extremity is Gods opportunity, for when the wind had almoſt overturned all, & the waters had almoſt drowned all, and deſtruction had almoſt devoured all, then and not afore, was Gods opportunity to ſet forth his glory. Firſt they uſed prayer unto the divine powers for aſſiſtance: then they uſed ſuch ordinary means as they knew beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be uſed of all Chriſtians in their neceſſity: Firſt, to ſeeke for aid and aſſiſtance at the hands of God, and then to uſe all ſuch good means to help themſelves, as god ſhall inable them to, truſting that of his goodneſſe he will bleſſe their endevours, or elſe may they goe over all the earth to ſeeke help and have none; for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to be ſought unto: for he will have us to acknowledge that man liveth not by bread only, and a horſe is but a vaine thing to ſave a man, and except the Lord keepe the City, the watchman waketh but in vaine; no meanes can helpe without his bleſſing. But then he will not have us careleſſe & negligent to uſe lawfull meanes: for he never or very ſeldome worketh without means, when the means may be uſed by us. Danger then we have ſeene made them to feare, but fear aſtoniſhed them not, but gathered their wits together, for they uſed means with wiſdome to ſave themſelves. But when the Lord ſendeth calamity upon many of the ungodly, they have ſo guilty a conſcience, that whilſt they feele the great hand of God, they are even diſtraight of their wits, and made as it were ſenſeleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about ſhe knowes not whither, or like the Swallow, wch by compulſion of the wind, flieth backward and

Mans extremity, Gods opportunity.

In neceſſity firſt pray, then uſe lawfull means.

and forward till it fell into the Sea: or like *Cain*, whose head was fraught with fears, so that he knew not whether to go, doubting to be slain of every one whom he saw. But whatsoever befalleth the child of God, he hath ever matter of consolation, and some moderation of mind to bear it withall, expecting a joyfull issue of all. Therefore blessed is he that hath the Lord for his God. Gen. 4.

But Jonah *was gone down into the sides of the ship, and laid down, and was fast asleep.*

They prayed unto their gods, and their gods were now deaf, while they were tossed, and *Jonah* is gone to sleep, when he should have been better occupied. We come hither to hear the Word, and here we fall asleep, but it were farre better we were away: for we sleep when we should hear, and so sleeping sinne, and sleep in sinne: therefore let them now give eare that are asleep, for we are come to *Jonahs* sleeping, not that we should sleep with him, but by his sleeping to be warned of our security, and we shall see him waked, that we may learn to wake with him. *Jonahs* fast sleeping is noted, to declare the occasion of the shipmasters speech to *Jonah*: but chiefly to note the dead security of *Jonah* in his sin, forasmuch as though the Mariners cried for fear, and cast out their goods, nay, the very senseless ship seemed to feel the anger of God, and to cry to *Jonah* by rowling and cracking, yet *Jonah* was not once moved therear, but lay still fast asleep. So by *Jonah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleep: for when they forget God and his word, and bid conscience adiew, they sleep in sinne, and that to death, like one sick of the Lethargy.

Jonah signifieth a Dove: *Jonah* therefore was now indeed *Jonah*: I mean, like the Dove which *Noah* sent forth of the Arke: for as the Dove being gone out of the Arke, could finde no rest for the sole of her foot, till shee return-

ned into the Ark again: ſo when *Jonah* aroſe up from the preſence of the Lord, he could finde no reſt for his minde, neither by Sea nor land, untill he returned again unto the Lord. For the cauſe of *Jonahs* going down to ſleep was, it ſeemeth, to eaſe his minde, for it was diſquieted, he felt it grievouſly troubled, the conſcience of his ſin tormented it. Therefore now, O that *Jonah* could ſleep till the tempeſt were paſt: but it will not be, for the tempeſt is ſent purpoſely to wake him.

And he was faſt aſleep.

Jonah ſleeps while all elſe ſtir.

See how little *Jonah* is aſhamed of his ſin; all the world ſmarted for it, and yet he ſleeps: as if he ſhould ſay, Neither the winds blowing, nor the waters roaring, nor the ſhip reeling, nor the waters caſting, nor the Mariners crying, with all the ſtirre, could move him, waken him from his ſleep, or raiſe him from his ſinne. Now *Jonah* might ſay, I was aſleep, and all might have periſhed for me, if one God had not helped more than all the reſt: for *Jonah* ſlept, but God waked, and called to the winds and the waters, ſaying, Toſſe him, but you ſhall not drown him: fear him, but you ſhall not kill him: whip him, and when you have whipt him, ſend him to me, that I may ſend him to *Ninivie*. *Jonah* was faſt aſleep, when the winds over him were blowing, the waters under him toſſing, the ſhip about him reeling: the Mariners by him crying, the wares in over-board caſting, in all the ſtirre *Jonah* felt nothing, but ſlept, as if there were no ſtirring. Yet we go far beyond *Jonah* in ſecurity, for the Lord cauſeth the tempeſt to blow down houſes beſide us, the heavens to thunder over us, the earth to quake under us, the water to over-flow the land about us, the fire to conſume all that we have before us, the ayre with cold ready to kill us, and all things in an uproar round about againſt us, thereby alwayes croſſing us one way or another, and all to put us in minde of our duty, the neglect whereof is the cauſe of all theſe troubles which the Lord doth ſend us:

but

but we sleepe more deadly than *Jonah* in our negligence, void of feeling, because we consider not what we have done, we looke not back on our sinne, yet every crosse should cause us to examine our selves thorowly, and leave no sinne unviewed, that we might lively feele our wickednesse, and so duly repent it, and soone find release of our miseries: therefore if we sleep still, and will not be wakened, God will deale more roughly with us, than he did with *Jonah*, for the Lord caused a whale to swallow him, and afterward to cast him up againe, but we shall be swallowed of that serpent; which never restoreth again.

He should have been their teacher, if he had not beene asleep, he should have taught them to pray aright, if he had had any good feeling in him. But all this while we read not that *Jonah* once condemned his thoughts, nor so much as once said to himselfe, *Jonah*, take heed what thou doest, thou knowest how God may handle thee upon the waters: though thou flye, he can overtake thee: though thou hide thy self, he will finde thee out: though thou give thy selfe to sleep, he shall give thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestirre himselfe, he is fast asleepe.

In *Jonah* his sleeping, we observe two things: the first is, that when we think our selves most at rest, then we are in greatest danger: when ship-wrack is most likely, then *Jonah* is a sleepe: when *Herod* is vanting, then he is stricken, when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith unto his soule, Thou hast enough, then his soule is taken

In *Jonahs* sleep two things.
1 Most secure in greatest things.
Act. 12. 21, 22.
Dan. 4. 27, 30.
Dan. 5. 4, 5.
Luke 12. 19, 20.

Judg.16.25. 30. Suddenly deſtroyed.

from him: when the Philiſtines are ſporting, then the roofe is falling: ſo deſtruction overtaketh ſinners when they leſt think of it, like a Leopard which is taken while he ſleepeth, or a bird when ſhe ſingeth: therefore ſuſpect thy pleaſure like a bait.

2 Sinne. pleaſant whiles it is in doing.

The ſecond note is the nature of ſinne, which is here expreſſed (while it is a doing) to be not bitter but ſweet, not painfull, but pleaſant, like a harlote which ſheweth nothing but her bravery and beauty. *Adam* ſwallowed the forbidden fruit with pleaſure. *Gehezi* lyed for gold with gladneſſe, *Noah* dranke his wine with mirth, *David* committed whoredome with delight: ſo ſinners goe on merily till wrath overtakes them at unawares, like the foole, I will ſit a little longer, and fold my hands together a little, yet a little & a little longer, till poverty come as an armed man and Gods juſt judgement as the whirle-wind ſuddenly, unreſiſtable: then though thou haſt gotten gold with *Gehezi*, or honours with *Haman*, or *Nabaths* vineyard with *Ahab*, or all the delights of the world, if thou have not an aſſurance of thine owne ſalvation, if ſinne be ſtill pleaſant, if it be not bitter in thy belly, though it be ſweet in thy mouth, deceive not thy ſelfe, beleeve God, thy hope is but doubting: thy ſtrongeſt confidence but a vaine truſt.

2 Kings 5.27. 30. *Gehezies* bribery. *Gen.9.21.* *Noahs* wine. *Davids* adultery. *2 Sam. 11.4.* *Prov. 10.24. 33.*

Then the ſhip-maſter came unto him and ſaid, what meaneſt thou, O ſleeper? ariſe and call upon thy God.

A Prophet awakened by a Pagan.

Here *Jonah* is taken napping: ſinne hath brought him aſleep, and now the Ship-maſter wakens him. The Mariners may do him more good than the tempeſt. Whom ſinne ſhould waken, perill cannot waken: the winds are not loud enough, nor the waters rough enough, therefore the ſhip maſter muſt waken him: elſe all ſhall be indangered. If the winds will not waken him, let the waves waken him: if the waves will not waken him, let the Mariners waken him: if he will not be wakened, let him periſh in his ſleep and dye in his ſinne.

Now

Now mark who is aſleep, and who wakens him: *Jonah* is a ſleep, and the Mariners waken him, an Iſraelite, an Infidell: what a thing is this, that he which is the Son of *Abraham*, who is wiſer than a thouſand Mariners; is now wakened and told his duty by a Mariner? This is a ſhame for *Jonah*, that he which had taught Princes, ſhould now be told his duty by Mariners? he that long had and ſhould ſtill wake others, needs often times to be wakened by others: and he that ſhould reprove ſinners, is often reproved of ſinners. And thus the Lord ſometimes ſhameth his ſervants, and doth vex them with a fooliſh nation, as he reproved *Abraham* by *Abimelech*, and *Balaam* by an Aſſe. So God often ſhames his ſervants. *Gen.*20.9. *Num.*22.28.

Now we might ask *Jonah*, ſaying, Why didſt thou write that thou fledſt from God, or that when thou hadſt moſt need to pray, thou didſt ſleepe; If thou hadſt not thus laid open thine own ſhame, thou mighteſt have been reckoned as one of the beſt Prophets: therefore why didſt thou ſo? *Jonah* did it to this end, that in him we may ſee the reward of diſobedience: for as *Paul* ſaith, whatſoever is written, is written for our inſtruction, and *Jonah* would never have written it, had it not bin for our ſakes. If he have done thus much for us, which way ſhall we requite him? That which he would have us to doe for him, is this to be warned by him, to ſuppreſſe all evill motions, not ſuffering them to take effect as he did.

What meaneſt thou, O ſleeper? Ariſe.

As if they ſhould ſay, O retchleſſe, altogether careleſſe, quite ſenſeleſſe man, art thou dead, that thou wakeſt not; or benummed, that thou feeleſt not, or dumbe, that thou heareſt nothing, or careſt thou not whether thou live or dye? Have not the winds nor waters raging, nor our loud cries ſo long thundering wakened thee? Canſt thou ſleep in all this ſtirre? Doe not our troubles, nor labours, nor loſſes, nor the common danger move thee? What meaneſt thou? Why doeſt thou not come and labour

bour with us in this dangerous time? Is this a time to sleepe in, when we are all in peril of our lives? shall we cry, and thou hold thy peace? Shall we labour, and thou rest? Shall we cast away all our goods, and thou lye sleeping, careing for nothing? This is no time to sleepe, it is a time to pray unto thy God for his assistance, and to use the meanes that may save our lives: up, arise, help what thou canst. *Jonah* hearing this, did not snap like some curriſh Dogs, and bit him that wakened him, neither did he (as in publick danger most are wont) sit still devising with himself, to shift for himselfe, neglecting others, but he ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall asleep when you have most need to be waking, but I am glad, I have now gotten a text to waken you, for now I cannot read my text, but I must say, *What meanest thou O sleeper? Arise.* But I pray you, have I not wakened you, and yet you sleepe again? If you mark not what is said unto you, you are asleep, though your eyes be open: but if you were as wise as *Jonah*, you would not sleep here in the sight of all the people, but would rather get you to sleepe in some corner, for *Jonah* went under the hatches to sleep, and would not sleep in the sight of the Mariners. If you were as wise as *Jonah*, you would thank him that wakened you, as no doubt *Jonah* did. *Salomon* saith, that he which reproveth, shall have more favour of a wise man, than he which flattereth. The Lord Jesus saith, Woe be unto that servant, that when his Master cometh he shall find sleeping: canst thou not watch one houre, saith he to *Peter*? Can you not wake while I speake to you? You would all be found in the Church when the Lord cometh, but you would not be found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap, and not be espied, but when your eyes be most shut, and see least, then most eyes be upon you; and I can as well stand in the pul-

Prov. 28.23. *Luke* 12.37.45 46. *Mark.* 14.37.

pit

pit unseen, as you can sit and sleep there and not be espied. I marvell how you can sleep having so many eyes looking on you, so many clamours in your ears, and God himself speaking unto you. Shall I continue jogging till you be wakened? How long shall I preach afore I can convert the Usurer, the Extortioner, the Drunkard, or the Blasphemer, seeing I speak thus long, and cannot convert you from your sleeping? What would you doe if I read some Homilies unto you, whereas you cannot walk while I preach unto you, and speak against you? if you should see a traitor sleep on the hurdle, or if you should see men sleep with meat in their mouthes, would you not marvell? Yet even so do you, while I denounce the great judgements of God against you, and while I am feeding some of you, you fall asleep, and so I preach in vain. There is a Country whereof it is said, that it is night with them, when it is day with us. I think that Country be here, for how many are here, which have lost their eyes, and their ears since they came hither? If all of you were as many of you be (I mean asleep) the strangers which came hither to hear, would think that you were all dead, and that I preached your funerall Sermon: therefore for shame leave your sleeping. What meanest thou, O sleeper? Arise, sleep no more, and I will waken you no more.

Arise and call upon thy God, if so be he will think upon us, &c.

This is another means which they use, *Jonah* being wakened to appease the tempest, now that they see they cannot themselves allay the winds, nor asswage the waters, they desire, they exhort *Jonah*, to try what he can do by calling upon his God. *Arise, call upon thy God, &c.*

After that the Ship master had wakened *Jonah*, he bids him call upon his God, as if he had said, Watch and pray: he speaks like a Saint, yet he is an Infidel; he said not, call upon Gods: but call upon thy God. The Shipmaster would not call upon his God: but (saith he) call upon thy God, and it may be he will help us: if he had said

call

call upon our God, when he ſaid, call upon thy God: and if he had ſaid, He will help us, when he ſaid, if ſo he will help us, then he had ſhewed ſome ſpark of faith. Becauſe he wanted help and comfort, he bids him ariſe, and becauſe he was fearfull, he bids him pray. It may be (ſaith he) he will think upon us, that we periſh not. As if he had ſaid, *Jonah*, we know that thou haſt a God as well as we, and therefore we ſay, Call upon thy God, for now every God is to be tried, therefore if ever thou didſt pray in thy life fall to it now. Thus Satan leads men a blind way with zeal, in hope of ſome relief being in trouble. They called upon them for help, which were neither willing to aſſiſt them, nor, able to hear them, and when they perceived by woefull experience, that there was no kinde of ſuccour to be had that way, they flye to God, and then Satan laboureth to undermine the confidence and expectation of help, and to place in ſtead thereof doubtfulneſſe and infidelity. Thus Satan will be ſure to loſe nothing by this bargain any way. *Jonah* (ſay they) call upon thy God, for if he cannot help us, we are all undone and loſt, for we have called upon our Gods, we have laboured hard to amend our ſtate, we have caſt away our goods to lighten the ſhip, but all in vain, for we are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſick, yet all could not help her till Chriſt came. *Luke* 8.43. So the Papiſts while they are well, they pray unto every Saint and Angell for ſuccour againſt the troubleſome times, but in extremity, or at the point of death, none of them can help, ſo that then they are faine to fly unto God or be deſtitute, as like Idolaters, as one flye is like another: they are like the Heathen, which worſhip *Juno*, *Venus*, *Neptune*, *Pallas*, *Jupiter*, and the reſt: ſome hold on the one, and ſome on the other. Some ſay, if *Juno* be with me, I care not for all the petty Gods, becauſe I hold him chief: ſo another ſaith, if Saint *Gabriel* be with me, I care not for the reſt: and ſome raiſe

raise great disputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Lady of Bullen, or our Lady of Rome, be surest: whether S. *James* of Callis, or S. *James* of Compostella be strongest: and so like beggers, which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, think these, as though the Gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a freind to the Trojanes, and *Pallas* was not their friend; as fooles think of Witches, one smites, another heales.

Call upon thy God.

They bid him call upon his God, before they knew him: but the faithfull would not worship a false God, though they may be helped by him. By the example of these Mariners (if they thought that their God was the true God (and why else did they worship him?)) we may learne the substance of every temptation that doth undermine us, namely, that it will bid us do this evill, that good may come of it: marke, whensoever thou art motioned to evill, if it doe not promise thee some goodnesse to come of it. But the servants of God ought not to doe that which is evill, though they were sure to gaine all things that can be wished by so doing, for they have learned their lesson, & how to answer Satan at such times: Why temptest thou me Satan? for it is written, Thou must not do evill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord overcame the devill in the wildernesse.

Infidels desire the faithfull to pray for them.

Sin alwaies promiseth good.

Rom. 3. 8.

Here also we may see the difference betweene the faithfull and infidels: for *Call upon thy God*, saith the shipmaster and the rest.

The Mariners bid *Jonah* pray unto his God in their behalfe: but *Jonah* saith not to the Mariners, Pray to your Gods in my behalf. And this is also manifest, that a Papist will

will say unto a Protestant, and one that lives well, Pray for me: but a Protestant if he be any thing zealous, will not say unto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abhominable in the sighe of God, and therefore they will not bid them do it, because they will not do evill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our adversaries themselves being judges. And so *Pharaoh* said to *Moses*, pray for me: but *Moses* said not to *Pharaoh*, pray for me: *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me: therefore the Mariners had need of *Jonah* to pray for them: but *Jonah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Jonahs* God, and *Pharaoh* pray to *Moses* God, seeing God hath said, call upon me in trouble, and I will hear thee? *Call upon thy God* (say they) when they cryed and saw no help, they distrust their Gods, they thought they would not help: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him; because they thought some God there was that could do it. So the Papists run from one god to another, from S. *Dominick* to S. *Francis*, and why should they run from S. *Dominick* to S. *Francis*, but that they mistrusted *Dominick*? they think he will not hear them, and so they go forward: but in the end the unknown God is thought to be the best: yet the Lord taught not *Peter* one Prayer, and *John* another, but taught them all one Prayer unto one onely God, and to wait still upon him, praying still, with assurance he will be a help in due time.

The truely faithfull desire not infidels to pray for them.

Exo. 18. 27. *&c* Pharaoh desireth Moses, not Moses Pharao. 2 *Sam.* 15. 25.

If peradventure he will think upon us that we perish not.

This if, perhaps, and peradventnre, cost *Adam* paradise, God said to *Adam*, If thou dost eat of this tree, thou shalt surely dye. Then *Eva* reported these words, thus: lest peradventure we dye. The Serpent seeing her in such

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a minde, so careleſſe or forgetfull of the Commandement, he came and quite changed the matter, and ſaid; You ſhall not dye. Thus ſinne creeps upon us, while doubtfulneſſe remaineth in us: ſo God ſaith, You ſhall be ſaved: the trembling fleſh ſaith, peradventure I ſhall, &c. then cometh Satan, and he ſaith, Thou ſhalt die: ſo that if you will ask what is the faith of ſinners, or if you would have it defined, it is this: peradventure yea, peradventure no: if you will ask me whereupon this faith is grounded: it is upon ifs and ands: this is the faith of the ungodly, to ſay, If ſo be God will help us: for they cannot aſſure themſelves of any help. But we may not doubt of our God, and ſay, it may be, or, If peradventure: for we may freely pray to our God with confidence: and may ſay, our God, and the God of *Jonah* will ſurely help us, and hath helped us. But yet let us know that we have ſinned like infidels, and doe deſerve to be puniſhed like the Egyptians. The ſinners faith.

If ſo be he will, &c.

Thus it cometh in like a little leaven, which ſowreth the whole lump of dough, and like the moth, which eateth the whole wedding garment, and this ſame little theiſe hath ſtolen away all the Papiſts faith. Therefore with them wickedneſſe lieth ſick in bed, and calleth to every one that cometh by, Call upon God, and pray for me, if ſo be he will looke upon us and help us: and ſo their hope, when the tempeſt cometh, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

If ſo be he will think upon us.

Our God thought upon us in the time of trouble: hee thought upon us, and laid the tempeſt when our enemies called upon their Gods, Saints and Angels, But what doe we meane, beloved, when mercy is come to ſend for judgement? for though we be ſaved with Iſrael, we deſerve to be plagued with *Pharaoh*, becauſe we are not thankfull for this, namely that the Lord hath thought upon

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us in our diſtreſſe; for he travelleth with mercy, and laboureth till he be delivered, he goeth laded like a Bee, but wants a hive. There are two hands, a hand to give, and a hand to receive: Gods hand to give, and mans hand to receive: the hand of God is a bountifull and a merciſull hand, a hand loden with liberty, full of gratious gifts: therefore let us ſtretch forth the good hand to receive it, thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let us receive it by the hand of faith, the hand of love, and the hand of prayer, for who ſo commeth with this hand ſhall be filled, and who ſo cometh without it, ſhall go empty away, becauſe they have deſpiſed the wayes of God: for when I inſtructed them, they would not heare, and what I taught them they would not learne, ſaith the Lord. *Jonah* wakened thus, and thus exhorted to call upon his God, ſoone no doubt perceived his danger, and partly with the horrour of his ſinne, partly for feare of the deſerved, and thus threatned drowning and other puniſhments, without queſtion was grievouſly vexed. For he could not but ſee, that the very dumbe creatures were bent againſt him for his diſobedience: the wind blowes, as though it would overturne all, the waters roare, as though they would drowne all, the ſhip tumbles, as though ſhe were weary of all, and allbeit the Mariners had cryed, and caſt out the wares, as though they would loſe all, yet the tempeſt rageth ſtill, their danger is greater than ever.

Pro.2,24,25.

Wherefore now one might have ſaid to Sathan, Sathan thou perſwadedſt him to flie from his defence for his ſafety, and madeſt him beleeve that he ſhould come ſafe to *Tarſhiſh*, and there live at liberty and eaſe, enjoying all temporall benefits at his pleaſure, but now thou haſt brought him into the priſon of the ſhip, and it is toſt thus by this tempeſt likely to deſtroy him, thou leaveſt him in the greateſt danger, and rejoyceſt that *Jonah* quaketh at the tempeſt, and hath his heart aking for feare of the danger

danger thus threatned due to rebellion: yea, seeketh also to drowne him and that also in hell, howsoever thou pretendest a desire to preserve him from troubles and procure him many pleasures, with much security: O most wretched and deceitfull lyer, he that trusteth his enemy, and he that beleeveth thee, shall ever be deceived. And now might *Jonah* say, Beware by me, for thus hath the tempter deceived me, he hath allured me with flattering fantasies, and perswaded me, that it was but an easie thing to flye from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me believe that light could be brought out of darkenesse, that good may come of evill: for he assureth me, that if I would set forth toward *Tarshish*, I should not only shun the presence of the Lord, but should live at ease like one unknowne, both for my vocation, and also for my behaviour in the execution thereof, and so I might creep into a familiarity with these people, and enjoy the benefit of their society: Otherwise, if I went to *Ninive* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Jew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely, a Prophecy of destruction, grounded upon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me would be so hainously taken, that no death nor torment, that they could devise for me, would be thought sufficient, and so I should be sure never to escape their hands alive, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lions, and Christ in the wilderneſse among the savage beasts. And when Sathan had thus perswaded me, I beleeved him; and so took my

journey to flie from the preſence of the Lord, if I could have performed my intention. But the Lord hath beheld the ſtubbornneſſe and diſobedience of my heart, and therefore followeth me with great diſpleaſure: he hath ſent out this tempeſt upon the ſea, whereby we are like to be overwhelmed, and ſo neere as we are to the water, ſo neere we are to death by all likely-hood.

The Second SERMON of the puniſhment of *Jonah*.

Jonah 1. 7.

Afterwards they ſaid every one to his fellow, Come and let us caſt lots, that we may know for whoſe cauſe this evill is come upon us. So they caſt lots, and the lot fell upon Jonah.

NOw followeth another mean, which the Mariners uſe to appeaſe the tempeſt.

They caſt lots.

But firſt, they conſult and conſent to caſt lots. The tempeſt was ſo ſtrong that they concluded with themſelves, it was the revenging power of ſome angry God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Jonah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was the ſinner, they take counſell, and agree to finde him out by lots: wherein let us obſerve; firſt, never a one of them is of *Davids* ſpirit, who when he ſaw the people plagued, ſaid, Lord it is I: Every man excuſeth

ſeth himſelfe: for every man would extenuate his owne ſinne, and diminiſh it, and every one thinketh his ſinne ſalved, when he hath excuſed himſelfe. Let *Adam* be his owne judge, and he will ſay, The woman tempted him to ſinne; and let the woman be her owne judge, and ſhe will ſay, Yonder Serpent perſwaded her to it. Let every one be his owne judge, and there will be ſuch poſting off of ſinne, that never a one will be found guilty. There is none that will be ſo impudent, as to ſay he hath no ſinne at all, yet few that will freely confeſſe they have grievouſly ſinned. Therefore theſe here ſay every man within himſelfe, though he be a ſinner, yet he is no great ſinner. None are accounted ſinners, unleſſe they be openly detected of ſome notable and hainous crime. If they be Dicers, ſwearers drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, ſleepers at Church, and ſuch like, they be not thought ſinners: theſe actions are counted no ſins, but rather recreations. For the multitude count none ſinners, unleſſe they be theeves, traytors, open and groſſe Idolaters, and taken with ſuch like capital crimes: no more theſe neither, were it not for feare of the law: as none among the Jewes, but Publicans, were counted ſinners, all the reſt were good fellowes, and juſt men.

The Papiſts ſay, ſome thoughts, affections, words, and outward actions, not agreeing with the Law of God, are eaſily waſht away with a little holy-water, &c. They are not deadly, they deſerve not the wrath of God, they are but veniall. Did you ever reade of theſe veniall ſinners in the Scripture? But think you they have nothing but Scripture? Yes they have Decrees, they have decretals, the Ceremonies whereof obſerved, theſe veniall ſinns are ſoon pardoned, and they have a Pope that can forgive any ſinns. Thus they leſſen ſinns, thus they abate the price of ſinnes, and they can buy out ſinns with money, or redeeme them with Maſſes, and by a little ſhort penance purchaſe a large and long pardon.

And as the Mariners, every man thought he was no great sinner, so *Jonah* thought with himself, Though I be a great sinner, yet am I not so grievous a sinner as these Idolatrous heathens: or if he throughly condemned himself, yet unwilling to be known such a rebel, he thought it may be, it is most likely, they are many, I but one, peradventure therefore the lot will not fall upon me: like a thief, which notwithstanding in his own heart he acknowledge himself guilty of that wherewithall he is charged, yet will not confesse, untill the matter be throughly sifted, and so cleerly proved to his own face, in such sort, that he cannot for shame (though with shame he confesse,) deny it. Therefore if God had not sifted out this sinner the better, *Jonah* would not have been known the man, and the Mariners would still have contended, who was the lesser sinner, therefore they consult to cast lots.

Let us cast lots.

They did not use to cast lots, this was no custom among the Mariners: but the tempest was so wonderfull that it made them seriously to think of God, and willing to use the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he revealeth the truth.

Prov. 18. 18. *Prov.* 26. 33.

These like worldlings never confesse God, but when he cometh in a tempest: they will not see his mercy, untill his justice appear: they will not acknowledge Gods government, before he bring on them some judgement, like *Pharaohs* Sorcerers, who confessed not Gods Majesty, while they lived at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Exod. 5. 2. *Exod.* 8. 10.

Let us cast lots, that we may know for whose cause this evill is come upon us.

Why? What are they the better when they know him? What would they doe with him on whom the lot should fall?

fall? Surely they ſuppoſing, or rather clearly ſeeing this tempeſt to be ſent from ſome wrathfull power, and that for ſome one mans ſinne amongſt them, they determined, having found him, to ſacrifice him unto the God that was ſo offended by him; God turneth evill into good, but the Devill turneth good unto evill. The Gentiles had a cuſtome in the time of the common plague, to ſacrifice one for the reſt. This cuſtome they took by imitation of the Jews, in offering Beaſts, and of *Abraham* in offering his ſonne, the Devill, that father of lies and ſchoolmaſter of all miſchief teaching them. So the Devill took advantage to do evill by the ſervice of God. In moving the Gentiles to work abomination by offering men, imitating the Jewes commanded ſacrifices. But if they had rightly known the true God, they would have taken their ſins by the throat, and have ſacrificed them.

Come, let us caſt lots.

The Mariners were not ſo wiſe to prevent the tempeſt before it came, as they be diligent to allay the tempeſt, when it may not be laid: we, overtaken with Gods juſt judgements, are very carefull alwayes to uſe all means to be rid of them. But who keepeth a watch of his own wayes, and diligently laboureth to keep himſelf free from that, which neceſſarily draweth on it ſelfe Gods judgement? Who purgeth himſelf of his ſinnes, leſt he be ſick? Who letteth or fetcheth out his corrupt bloud of pride, luſt, covetouſneſſe, leſt he be ſore? Who keeps a good diet, and maketh his choiſe of holy exerciſes, godly companions, religious conferences? &c. But know we, he is not ſafe that is ſound, neither he ſound that is intemperate.

So they caſt lots.

Whether it be lawfull to caſt lots, it is not evident by this example, becauſe they were Gentiles, and therefore no preſident for us: but ſo farre may we uſe them, as the word doth lead us, and no further.

Levit.16. *Numb.34.* *Iosua.7.*

There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not, these Goats signifie Christ: for as he died, he lived again, and as he was buried, he rose againe. Again the land of Canaan is parted by lots, to see what part each Tribe should inhabit. Again, that theef *Achan* is found out by lots, first by his Tribe, then by his Family, and lastly, by his particular person.

1 Sam.10. *1 Sam.9.* *Acts 1.* *Prov.16.33.*

Again it is said, that *Saul* was chosen King by lots: and lest any should have said, that it was his good luck, his good lot or chance to be King: Therefore the Lord appointed that he should be anointed before he was chosen by lots.

Again, *Matthias* is chosen by lots to the Apostleship in stead of *Judas*: so that it is lawfull in some causes to cast lots, so that they do attribute nothing unto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good luck: for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods judgement. Lots may be used to prevent strife, when all other means have been used, and sometimes before all other means, when in wisdome it is thought the best means. Brethren often and godly at first divided their inheritance by lots, as the Children of Israel divided the land of Canaan. Therefore in the Church of *Geneva* there is an order, that in the time of plague, there should be an house set apart for the sick to lodge in, and lest they should be uncomforted, they chose out a Minister by lots to do it.

So they cast lots.

Now we are come to put up our selves to the Court of Lawyers, to see if they will do any thing for God, for conscience, or for love, *viz.* that they would end mens suits quickly,

quickly and let the poore Clients have equitie. Some say that Lawyers be good untill they be councellers, like Lions, which will be gentle untill their tallons grow: be not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall upon the Lawyers: be not offended, but amend, for malice speaks not. A poore Client cometh forth accusing one, and going home accuseth a hundred: for so many seek to hinder him, so few seek to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to Law, to strive for that, which with reason might easily be atained without such contention, and others seek to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strive about a thing commonly, till the Lawyer hath gained more by them than the thing which is in controversie is worth. These are like the mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to law about a smal matter, and therein so intangle themselves, that they cannot rid their hands of it, untill it have almost undone them, like a silly sheep that is hunting a flie, which runneth from bush to bush, and every bush catcheth a lock of him, so that the poore sheep is threed-bare ere he hath done, and hath not a fleece left him to cover himself withall. So he runs from Court to Court, to sue, to complain, to plead, till he have spent his cloke, his coat: were it not better to have cast lots for the coat at first? For the Law is like a Buttlers box, play still on, till all come to the Candlestick. Therefore it is lawfull, to end any controversie in a hard matter, to use this mean.

Now whether it be lawfull to cast dice, if lots may not be used (as *Solomons* words, *Proverbs* 18. 18. The lot

cauſeth contention to ceaſe, compared with *Hebr.* 6.16. prove? but in hard matters and weightie cauſes, when the thing is doubtfull, and all good meanes are tried before to avoid ſtrife: that queſtion is decided, which none but voluptuous men make queſtion of, namely, whether dice-play be a meet exerciſe for a Chriſtian ſoule. *Salomon* ſaith, the lot cauſeth contention to ceaſe: therefore, lots are to end ſtrife, but theſe lots make ſtrife: for before thou takeſt the Dice, thou knoweſt thine owne, and no man ſtriveth to take it from thee: but when thou caſteſt the Dice, thou doeſt (as it were) aske whether thine owne be thine owne, and makeſt a ſtrife of no ſtrife. Art thou not worthy to loſe the gifts of God, which ventureſt to loſe them when thou needeſt not? Doeſt thou not deſerve to forgoe thine owne, which art ſo greedie of another, that thou wouldeſt have his liviug for nothing, but for turning of a Die? *Eſau* did not ſell his birth-right ſo lightly, but he had ſomewhat for it, which refreſhed his hunger, but God hath given thee a living, and thou ſpendeſt it for nothing: The Mariners did caſt lots to find out the ſinner: they did not caſt Dice to ſee who ſhould win, as Dicers do: for to whom the lot falls, he taketh all, which deſerves to looſe all as well as the other, and hath no right unto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they muſt be merited, or they muſt be given, or they muſt be bought, or elſe it is unlawfull, ungodly, unconſcionable, to take them: Beſides the brawles, the couſonages, the oathes annexed to this game, which would not agree with it, unleſſe it had been a meet companion for them. Thou takeſt anothers mans goods for nothing, whereas God hath appointed thee to get thy living, with the ſweat of thy browes, for thou takeſt away that which others ſweat for, and whereas thou ſhouldeſt live by working, thou ſeekeſt to live by playing, like as the Ape, which lives by toying. Doth any Dicer think he doth well? Tell me what thinkeſt

Arguments againſt Dicing. *Prov.* 18.

thinkest thou? for every sinner doth condemn in his prayer to God, that which he excuseth before men: if they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldest do nothing, but that thou wouldest have God finde thee doing, if he should come to judgement: wouldest thou have him take thee at dice? I am sure thou wouldest not have God see thee so vainly occupied: neither canst thou think, that Christ, or his Prophets, or Apostles, or Evangelists, were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy dayes, what hast thou to alledge for Dice, now evidence is given up against them? hast thou any patron to speak for them, but thy vain pleasure and filthy covetousnesse, which are condemned already, and therefore have no voice by Law? Take away these, and take away Dice. The Patron condemnes the Clients, when one voice condemnes another: if the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speak for it. Take thy pleasure therefore in that which is good, and the Angels will rejoyce with thee: If this were good, God would prosper them better that use it: but neither winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Devill did part stakes with them, and draw away with a black hand, when no man seeth, for the winner saith, he hath not won half so much as the loser hath lost. One would think that one of them should flow, when so many ebb: there is never an ebbe without a flowing, never one loseth, but another winneth, but at Dice. What a cursed thing is this, that turns no man to good, which robs others, and beggers themselves? The Schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazzard thy money (in this game) but ventures thy salvation, and castest Dice with the Devill, who shall have thy soule. For every thing th t com-

cometh well to man, he giveth thanks, but for that which cometh by Dice, he is ashamed to give thanks; which sheweth, that in conscience that gain is evill gotten, and that he sought it without God. Can this be good when worst men use it most? if it were good, the evill would like worse of it than the good: but the more a man savoureth of any goodnesse, the more he begins to abhorre it, and his Conscience, doth accuse him for it, as for sinne. They which doubt whether God doth allow it, need but look how he doth prosper them that use it: but they trust not in God, (the termes of their occupation describe) for they call all their casts chances, as though they relyed not upon God but upon chance. Therefore if Dice make strife without cause, if they take away others good for nothing, if we may not live by playing, but by labour, if they which have been Dicers, repent it among their sinnes, if the holy men never used this recreation, but the worst most delight in it if thou wouldest not have God see thee when thou playst at Dice, nor take the at it when he comes to judgement, if nothing but pleasure and covetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not upon God, but relie upon chance, if thou dost not onely venture thy mony, but hazzard thy soule, then the best cast at Dice is, to cast them quite away.

And the Lot fell upon Jonah

The lot fell upon *Jonah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted; If any one be seene to beare his crosse, then many will say, This is a wicked man, & so think well of themselves, supposing that God is not bent against them to punish them as well.) But because *Jonah* should feel the hand of the Lord both punishing and preserving him, and be reformed: for God corrected all as he did his Sonne, to learne them obedience.

Luke 13.1,2. *&c.*

*Heb.*5.8. 1*Pet.*4.17,18.

dience. But if judgement begin with the house of God, what shall become of the ungodly?

And the lot fell upon Jonah.

Now when the sinner that troubled the ship is taken, now *Jonah* can hide himself no longer. Now he might also fear to be sacrificed by the Mariners presently. For the Mariners, partly for the pain they had endured, partly for the loss they had sustained, partly for the danger wherein they remained, were no doubt as the she Wolves robbed of their Whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more pain to save him, endeavouring by rowing to recover land. For having heard of the true God, and though they lost their goods, having found who is all good, shall we (say they) destroy him that hath saved us? Shal we give him up to death unnecessarily, that hath brought us to life, and assured us to reigne w't'h God in all glory everlasting? Surely the thankless are graceless: especially they that love not, and shew not forth the labour of love for their gracious guide to God: but therfore we may see that the hearts of men are in the hands of God, and he turneth them which way he list, he fashioneth their hearts every one, yea, even Kings hearts, as rivers of water doth he turn, to water and make fruitful his vine; to pity and to persecute, to honour and to shame, to love and hate his people: to deliver their power to the beast, *Revel.* 17. 13. And again to eat the Whores flesh, and to burn her with fire, *Revel.* 17. 16, 17. Therefore let us never fear to perform our duties whatsoever, to whomsoever: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that do despise him. Neither let us put confidence in man, nor in Princes, for their hearts are rivers of water of them-

Pro. 20, 1. *Psal.* 33. 15. *Psal.* 106. 40. *Isay* 3. 10. 6. *Ezra.* 1. 14. *Isay.* 3. 34. *Ne.* 11. 1. *Psal.* 105. 1 *Sam.* 2. 30. *Ps.* 146. 3.

themſelves, fleeting eaſily as they be led following: But eſpecially let us not forget chiefly to make prayers, ſupplications, interceſſions, and to give thanks for all thoſe, on the godlineſſe or prophaneneſſe of whoſe hearts, the flouriſhing or defacing of the Goſpel of Chriſt Jeſus, and the choſen of God doth moſt depend.

1 Tim. 2.

And the lot fell upon Jonah.

Now *Jonah* could not deny he was that ſinner, unleſſe he would accuſe God of unrighteous judgment: for the lot is caſt into the Lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needs confeſſe it. The windes thundring, the waves tumbling, the ſhip cracking, the Mariners quaking, upon their gods crying, their wares forth caſting, *Jonahs* prayers requeſted, to caſt lots conſulting, *Jonah* kept himſelf cloſe, he would not be thought that ſinner. The wind ſaid, I will overturn thee; the water ſaid, I will drown thee: the ſhip ſaid, I cannot hold thee: the Mariners ſaid, We cannot help thee: his prayers ſaid, We cannot profit thee: his conſcience within bleeding, and God at the doore of his heart knocking, and the lots now ready for caſting, ſaid threatningly For thee the tempeſt is come, thou fugitive, and we will diſcover thee.

Yet *Jonah* conceals his ſin, ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men, or the fear of the fury of the fleſh. Therefore after the windes had roared, and alſo the waves raged, and the ſhip reeled, and the Mariners cryed, and the lot, his conſcience, and God himſelf threatned him, the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repented throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtir hath God before he can come by his own: he muſt croſſe us, and ſet himſelf and all his creatures againſt us, he muſt ſtrain our bodies, or leave our ſoules, and conſtrain us to it, before we will return from our wicked wayes, and

and throughly humble our selves to yeeld him due obedience. O the goodnesse of the great God! O long sufferance and bountifulnesse unspeakable, which not onely leadeth, but also in the chaines of love draweth us to true repentance!

It was Gods great goodnesse to *Jonah*, that the Mariners sacrificed him not: greater, that he truly repented: that God continueth in his calling, and blesseth his (whose flying from God, deserved flying to Sathan) not so much solemne Preaching, as sudden confession, and short denunciation of vengeance; yea, made it so powerfull, that it converted Idolatous Heathens, most hardned Idolaters: first Mariners, then *Ninivites*.

For what a blessing felt *Jonah*, God vouchsafing him of this honour, to offer them a lively, holy, and acceptable sacrifice to God, by whom he presently before greatly feared to have been offered a dead, unholy, and so a delightfull sacrifice to Sathan. This feare banished, and that joy possessing him, what a mercy of the Almighty did *Jonah* think it: But before he converted the *Ninivites*, he was more to be humbled, fuller to be strengthened, better every way to be prepared. Therefore God would have the sea to wash him, the Whale to fast him, and yet miraculously safe to preserve him, that being purified, he might pray fervently: and being delivered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, *Jona.* 1. 7. 10.
and by his own confession found the man that procured the tempest, the Mariners in love and compassion of him, 13.
had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Jonah* himself professed he knew the tempest was sent for his cause, and would be laid, 12.
he being cast into the Sea. *Jonah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? Is there any? to swallow up all soon after he is swallowed whole of a Whale. Here let us mark, that after the tempest had terrified *Jonah*, the Mariners

ners reproved him: when they had reproved him, his conscience pricked him: when his conscience had pricked him, the consulting to cast lots grieved him: after griefe for consulting, their concluding to cast lots vexed him: vexed at the conclusion, the lot condemnes him: the lot having condemned him, in what an agony thinke we was *Jonah*? partly that he should be held that notorious wretch that had brought this woe? partly, lest they in their raging griefe, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the unknown angry God? But after this agony, the terrour of drowning followed, and after that the horror of that huge fish: first, lest it teare him in pieces, then lest it melt him, afterward, lest it poison him: lastly, three dayes and three nights the comfortlesse horror of darknesse, and noysome stinke in the fishes belly tormented him.

First then see, the winds could not further him, the waters could not bear him, the ship could not hold him, the Mariners could not help him: and being cast out, left all for him be cast away, the Whale would not spare him, the stinch would ill feed him, the darknesse would lesse glad him, and light might not visite him. Now see then what *Jonah* got by his journy, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the Serpent procured him, he lost his labour, lost his money, lost his joy, lost his credite, lost his quiet, and saw no hope but to lose his life too, finding plentifully, and bitterly feeling deadfull feares. He trusted to the winds, the windes could not save him: he trusted to the ship, the ship could not keep him; he trusted to the Mariners, the Mariners could not hold him: he trusted to the lot, the lot would not spare him: he trusted to the waters, the waters could not beare him, neither would the Whale forbeare him, neither did any thing make shew of likelihood to save him. Therefore we may see in *Jonah*,

what

what it profiteth a man to flie from God, for liking his calling, and so practising the evill motions of Sathan in stead of the known will of God. Assurely, if we follow his flatteries, as *Jonah* did, we shall have as he had, accusing consciences, fearfull hearts, and the wrath of God upon our heads. For he hath nothing to give us, although he promise and make us believe he hath Kingdomes. Yes indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receive it.

See secondly, in this punishment of *Jonah*, the justice of God. The Bee, when she hath once stung, doth leese her sting, so that she can sting no more: So doth not Gods justice punishing sinne: for it retaineth power, it hath store of stings to vex still: when one judgement is executed, he ever hath other enough ready, either of the same kinde in another degree more sharpe, or of another sort: for all the creatures with their severall powers, are Gods darts to strike us when he commands. Therefore if we be sick, sicknesse is not dead with us: if we be poore, poverty endeth not: if we be in danger, danger is not therefore put down for ever after: and if we be vexed, vexation hath not therefore lost his sting: his dart, his weapons also are as sharp now as they were at the first, and sharper too, because we are sinfuller. For according to the sickenesse is the medicine, and wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he will lead thee thorow them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly destroyed thee. *Levi.* 26. 18. 24. 28. 36, 37, 38, 39. *&c.*

Thirdly, let us not forget, neither lightly think of this, that God knoweth how to punish for sinne, yea, most severely to correct his children, though repenting. If our Prophet *Jonah* here may not keep thee some good while in a due meditation of it, let that man after Gods own heart,

2 *Sam* 18. 6 10.27. 2 *Sam*.12. 13.15,16, 17,18,19, 20. *Chap.* *Psal* 30.&75. *Hos*.6,4. 2 *Pet*.2. *Jon*.1.17. *Jer*.35.6. *Dan*.6.22. *Num*.1.46. *Exod*.17 3. *Exod*.16,13.

hearts, the sweet Prophet of *Israel* come to thy mind, and in him see, whether God cockereth his intirest friends, or something sharply, if not bitterly, handleth them, setling themselves in their dregs, or securely serving the Lord.

Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish unlesse too far provoked, content to shake his rod over us, to make us feare onely, and keep us free from feeling his strokes, if that may have his due work in us, that is, recall, reform, and confirm us: for as the windes could not overthrow *Jonah*, nor the waters drown him: so neither could the Whale consume, poyson, or annoy him, or ought but fear him, though it had swallowed him: for *Jonah* remembring God, God shewed he forgot not *Jonah*. Therefore when and where *Jonah* thought verily and speedily to have perished, then and there God caused him to be three dayes, and as many nights most safely preserved. O power omnipotent, O goodnesse all sufficient, in all things, at all times. God then as well knoweth to deliver his out of all distresse in due time, as to reserve the wicked to the day of judgement to be punished. And in what danger shall we despaire? In what extremities ought not we to hope in our most mighty Saviour, remembring *Jonah* in the Whales belly, *Jeremy* in the mire of the deep dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000. men of war, and three times as many moe, men and women, young and old in the Wildernesse, lacking now drink, then meat: and all these delivered out of all danger, these last miraculously satisfied with drink out of the rock, and with meat abundantly from heaven.

Jo.2.10. *Je*.38 13. *Dan*.6.24. & 3.26. *Exod*.17.6. *Exod*. 16,13. *Exo*.2.15.3. 10.

Secondly, though *Jonah* be cast into the troublous Sea, and swallowed of a huge Whale, yet he must preach at *Ninivie*: though *Moses* flye out of *Egypt*, yet he must be the leader of Gods people thence: *Joseph* is in prison, but he must be the Lord of *Egypt*, and preserve the Church alive.

Who

Who would have thought that *Saul* ſhould become *Paul*, or forſwearing *Peter* a faithfull Preacher? Suſpend then thy judgement and wonder at Gods works, whether of mercy, or juſtice, and think not the worſe of a man though he were caſt out of the Sea, as *Jonah*, or baſely brought up as *Amos*, for the deliverer of *Iſrael* was brought out of the Flags, and the converter of *Ninivie* out of a Whale, and the ſalvation of the whole world out of a Stall.

Gen. 29.20.41. 40.45.78. *Act.* 9.1.2. 1 *Cor.* 15.10. *Mat.* 14,71. *Act.* 14.11.12. *Jona.* 2.10. *Amos.* 6.14. *Exo.* 2.3. *Jona.* 2.10. *Luk.* 2.17.

And the lot fell upon Jonah.

The lot fell upon *Jonah*, that he might be caſt out of the ſhip, that as the ſhip was almoſt broken, but not altogether: ſo *Jonah* might be almoſt drowned, but not altogether: almoſt conſumed, almoſt poyſoned in the belly of the Whale, but not altogether: and that being in the double deep duely humbled, and as gold in a Furnace, fined and fit for Gods works, he might thence in a miraculous manner come forth like *Lazarus* in his winding ſheet, that he might glorifie God once again, and couragiouſly cry againſt *Ninivie*.

And the lot fell upon Jonah.

The lot fallen upon *Jonah*, the Juſtice of God (both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſervant ſeverely) did appear, but with all ſingular mercy ſhined, and the Mariners mindes were mollified, in that they ſacrificed him not to Satan, but much more that he by that means truly repented. Inſomuch that the old Idolatrous Mariners, preſently by him were converted, and he caſt into the Sea, was not drowned, ſwallowed of the Whale, and three days continuing therein periſhed not, but miraculouſly was preſerved, and moſt graciouſly caſt on land ſafe: and laſtly, crying againſt *Ninivie* that ſinfull City, had his Preaching ſo mightily prevailing, that he wonderfully humbled them all. This mercy was marvellous, this goodneſſe of God to *Jonah* moſt glorious: For the *Ninivites*

hearing, Yet forty dayes and *Ninivie* shall be overthrown, first as the mariners had before done, believed the word of God, though they never heard it before? If we heard the word of God preached, as the Marriners and *Niniviter* did, with trembling hearts, in the sense of Gods Majesty, it would not be but we should feele the power of it lively, and filled with all joy in believing speedily, but uneffectuall and fruitlesse is preaching, because there is nothing almost, but unreverent and senseleſſe hearing. And why should God teach the heedlesse to learn? Why should he give pearls to dung-hill Cocks, nay, to very swine? But they believed the word assoon as they heard it, though they never heard it before. What doth that argue? Surely it sheweth, that the sooliſh and simple are more diligent & ready, both to hear and receive the word of God, than those that are wise in their own conceit, or also in the view of the world. What saith Christ? *The poore receive the Gosp l.* *Mat.*11.5. What saith *Paul? Not many rich, not many wise.* For though *1 Cor.*1.26. we have knowledge, if our knowledge be like the *Phari-* *Mat.*23.13,14 *ses*, that is, in shew of sincerity onely, in counterfeit holiner, 25,26,27,28. and hollow hearted friendship through hypocrisie, it had *Luke.*12.47,48 been better for us that we had been ignorant, for it will *Act.*8.20. but leave us the more inexcusable, it will be found insufficient to save us, but sufficient the more fearefully to condemn us, because we know our Masters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy money perish with thee: So will the Lord say unto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when *Ninivie* had believed God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth. they humbled themselves before the Lord, they earnestly besought him to *Jona.*3.4. turn away his wrath from this wofull City. *Jonah* preached at *Ninivie*, crying against it, it seemeth to have humbled them, and that without a miracle (without which scant any doctrine is of credit among the Ge tiles) not only

ly within forty, but with'n foure dayes, much within forty dayes he converted Ninivie, ruffling Ninivie, old and Idolatrous Ninivie, long before forty dayes be ended, the seed is sowne, growne, increased mightily, and full ripe, in a soile in reason most barren. Sow therefore, ye seedsmen, where ye are set: If ye sow cheerfully ye shall reap plenteously in due time: Faint not: say not, I have a stony, or a starved, or a thorny ground: Ninivie repents in sackcloth:

In which willing submission of theirs, and speedy lively repentance at the words of the Prophet, (after he had been three dayes and three nights in the Whales belly) the calling of the Gentiles by Christ, (after he had been three dayes and three nights in the bowels of the Earth) might well be signified, for they no lesse willingly than the Ninivites, submitted themselves to the Gospell preached no lesse speedily, and peradventure more truly repented. For though they now thus wonderfully humbled themselves, not the feare full multitude onely, but the richest and greatest, the Nobles and King also, and so all escaped now: soon after they returned to their vomit, and never ceased to add sin to sin, till they were by open wars miserably weakned, and at length fulfilling the Prophecy of *Nahum*, utterly consumed. Therefore first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab* I say, that had done exceeding abhominably in following Idols, and sold himself to work wickednesse in the sight of the Lord, submitted himself, under the hand of God, fasting in sackcloth, though he did all in hypocrisie: had not the evill threatned brought upon him in his dayes, seeing *Rehoboam* (and the Princes of Israel, who had forsaken the Lord) and the whole Tribe of Judah, which wrought wickednesse in the sight of the Lord, & provoked him more with their sins than all that their Fathers had done, humbling themselves before the Lord & confessing him just, had not the wrath of the Lord poured on them, by *Shishak* King of Egypt were

Jona. 3. 7. 9.

Nah. 3. 16.
1 *King.* 22. 16. 27. 29.
2 *Chron.* 10. 3.
1 *King.* 14. 22.
2 *Chron.* 14. 6.

not destroy, but shortly delivered, yea, also things prospered in *Iudah*, though the Lord had threatned to leave them in the hands of *Shishacke*, albeit they truely repented not: lastly, for as much as *Ninivie* that bloudy city full of lies and robbery, the beautifull harlot, with multitude of fornications, that Mistresse of Witch-crafts, which sold the people through their whoredomes, & the nations through her witch-craft, humbling themselves with fasting, and putting on of sack-cloth, the Lord repented of the evill he had threatned them, and did it not: how assured may we be that whatsoever judgement the Lord threatneth us, and howsoever he threaten us, it shall not light on us, when we unfainedly humble our selves in true fasting, turning from our evill ways, and from the heart vowing to serve God in all holinesse? For this is the cleare promise of the faithfull God; *If I shut the heaven that there be no raine, or if I command the Grashopper to devoure the land, or if I send pestilence among my people, if my people, among whom my Name is called upon, do humble themselves, and pray and seek my presence, and turne from their wicked ways: then will I heare in heaven, and be mercifull to their sinns, and heale their land.* Againe, as generally most plainely saith just *Jehovah*; *I will speak suddenly against a Nation, or against a kingdome, saying, I will pluck it up, and root it out, and destroy it: but if this Nation against which I have pronounced this, turn from their Wickednesse, I will repent of the plague that I thought to bring upon them.* Let us then, O beloved of the Lord, whosoever love the Lord Jesus, be carefull to fulfill the condition, and then confident, not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible judgements.

7. 12. 5. 13. *Nah.* 3. 4. *Jonah.* 7, 8. 10. 2 *Chro.* 7. 13. 14 *Jer.* 18. 7, 8.

Now for the terror of the ungodly, as many of them as repent onely when Gods hand is upon them, and then humble themselves outwardly only, & that but onely when the

fiercenesse

fiercenesse of his wrath appeareth, or else after they have escaped the feared judgement, fall to their wonted wickednes again: let them be sure the strong and just God, that consumed *Ninivie* slidden back, will overtake them also in wrath, and for ever turn them over to ceaselesse woe. For the greatnesse, the beauty, the strength, and riches of *Ninivie*, could not withstand the hand of God, or keep it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugeness, or the strength of this, or any other City, cannot save it from the judgement of God, being sinfull in his sight.

Great *Sodome* is destroyed: great *Jericho* is destroyed: great *Ninivie* is destroyed: great *Ierusalem* is destroyed, and great *Rome*, the room of all unclean spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be delivered: and these were and shall be punished for unthankfulnesse and contempt of the word of God. Yet *Ninivie*, *Jericho*, *Sodome*, nor *Rome*, have had half the preaching that we have had, yet we are unthankfull too, then what have we to look for; but when *Sodome* was burned *Zoar* stood safe: when *Ierusalem* was destroyed, *Bethelem* stood still: So the Lord doth alwayes provide for his people, though he make never so great a slaughter and destruction amongst his enemies. For the Lord, because of his covenant, doth alwayes provide for his chosen, although they be but a remnant, like the gleaning after harvest, or like a cluster of Grapes on the top of the Vine after the vintage, and though there be never so great calamity or trouble, as we see in the Book of *Gen.* 45. Chap. when there was a great time of dearth and scarcity to come upon the land where *Jacob* was, the Lord had sent *Joseph* to provide for his father *Jacob*, left he should want bread, he or any of his sonnes and folks, and so ordered the matter that *Joseph* was, treasurer over all the Corn in *Ægypt*. And so

Gen. 15. *Josu.* 6. 1. *King.* 24, 25. *Revel.* 18. 2.

Gen. 19. 21. *Jere.* 41. 17. *Gen.* 17. 18. *Esay* 19. & 17 5. 6. *Gen.* 45.

amongst the Turkes, and Spanyards, and Infidels, the Lord will finde meanes to do them good, which unfainedly love him, and in the dungeon in prison, and in bonds, yea, and in death the godly shall finde

GOD.

FOVRE SERMONS, PREACHED

BY

M^r. Henry Smith.

1. The Trumpet of the Soule.
2. The Sinfull mans Search.
3. *Maries* Choice.
4. *Noahs* Drunkenneſſe.

Two zealous Prayers.

And publiſhed by a more perfect Copy than heretofore.



LONDON,
Printed by *T. Mabb*, for *John Saywell*. 1657.

SERMONS PREACHED TRUMPET

THE TRUMPET OF The Soule sounding to FUDGEMENT.

By HENRY SMITH.

The Text.

Ecclesiastes 11. Chap. 9. Verse.

Rejoyce, O young man, in thy youth, and let thy heart be merry in thy young dayes, follow the wayes of thine own heart, and the lusts of thine eyes. But remember for all these things thou must come to judgement.

WHen I should have preached under the Cross, I mused what Text to take in hand, to please all, and to keep my self out of danger: and musing, I could not find any Text in the Scripture that did not reprove sin, unlesse it were in the *Apocrypha*, which is not of the Scripture: this Text bids them that be voluptuous, be voluptuous still: let them that be vain-glorious, be vain-glorious still: let them that be covetous be covetous

teous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers, be ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe Prelates, be careleſſe ſtill: let them that be Uſurers, be Uſurers ſtill: but ſaith *Solomon*, *Remember thy end, that thou ſhalt be called to judgment at the laſt for all together.* This is the counſell of *Solomon* the wiſeſt then living: what a counſel is this for a wiſe man, ſuch a one as was *Solomon?*

In the beginning of his Book, he ſaith, *All is vanitie*, and in the end he ſaith, *Fear God and keep his Commandements*: in the twelfth Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But here he ſaith, *Rejoyce O young man in thy youth.* Here he ſpeaketh like an Epicure, which ſaith, Eat, drink, and be merry, here he counſels, and here he mocks: yet after the manner of ſcorners, although they deſerved it in ſhewing their fooliſhneſſe, as in the firſt of the Proverbs, *He laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing us follow our own wayes. For when he bids us pray, we play: and when he bids us runne, we ſtand ſtill: and when he bids us faſt, we feaſt, and ſend for vanities to make us ſport: then he laughs at our deſtruction. Therefore when *Solomon* giveth a ſharp reproof, and maketh you aſhamed in one word, he ſcoffingly bids you do it againe, like a Schoole-maſter which beateth his Scholler for playing the Truant, he bid 'eth him play the Truant again. O this is the biteereſt reproof of all. But leſt any Libertine ſhould miſconſter *Solomon*, and ſay, that he bids us be merry and make much of our ſelves, therefore he ſhutteth up with a watch-word, and ſetteth a bridle before his lips, and reproveth it, as he ſpeaketh it, before he goeth any further, and ſaith, *But remember that for all theſe things thou muſt come to judgement.* But if we will underſtand his meaning, he meaneth when he ſaith, Rejoyce, O young man; Repent, O young man, in thy youth; and when he ſaith, Let thy heart

chear

cheare thee, Let thy ſins grieve thee; for he meaneth otherwiſe than he ſpeaketh: he ſpeaketh like *Micai* in the Book of Kings, the ſecond Chapter, *Goe up and proſper:* or like as *Ezechiel, Go up and ſerve other Gods,* or as S. *John* ſpeaketh in the Revelation, *Let them that be wicked be wicked ſtill.* But if there were no judgement day, that were a merry world, therefore ſaith *Solomon,* when thou art in thy pleaſures, flaunting in the fields, and in thy brave ruffes, and amongſt thy lovers, with thy ſmiling looks, thy wanton talk, and merry jeſts, with thy pleaſant games and lofty looks, *Remember for all theſe things thou ſhalt come to judgment.*

Whileſt the thiefe ſtealeth, the hempe groweth, and the hook is covered within the bait: we ſit downe to eate, and riſe up to play, and from play to ſleep, and a hundred years is counted little enough to ſinne in: but how many ſins thou haſt ſet on the ſcore, ſo many kindes of puniſhment ſhall be provided for thee. How many years of pleaſure thou haſt taken, ſo many years of pain: how many drammes of delight, ſo many pounds of dolour: when iniquity hath plaid her part, vengeance leaps upon the Stage, the Comedie is ſhort, but the Tragedy is longer: the black guard ſhall attend upon you, you ſhall eat at the Table of ſorrow, and the crown of death ſhall be upon your heads, many gliſtering faces looking on you, and this is the feare of ſinners: when the Devill hath entiſed them to ſinne, he perſwadeth like the old Prophet in the Book of Kings, who, when he had entiſed the young Prophet contrary to the commandement of God, to turn home with him and to eat and drink, he curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, and ſo as a Lion devoured him by the way. The fooliſh Virgins think that their Oile will never be ſpent: ſo *Dina* ſtraggled abroad, whileſt ſhe was deflowred: what a thing is this to ſay, Rejoyce, and then Repent: what a blank to ſay, Take thy pleaſure,

and

and then thou shalt come to judgment? It is as if he should say, Steal and be hanged, steal and thou dareſt, strangle sin in the cradle, for all the wisdome in the world will not help thee else: but thou shalt be in admiration like dreamers, which dream strange things, and know not how they come. He saith, *Remember judgement*. If thou remember alwayes, then thou shalt have little list to sin: If thou remember this, then thou shalt have little list to fall down to the Devill, though he would give thee all the world, and the glory thereof. *Solomon* saith, The weed groweth from a weed to a cockle, from a cockle to abramble, from a bramble to a bryer, from a bryer to a thorne; Lying breeds perjury, perjury breeds haughtineſſe of heart, haugtineſſe of heart breeds contempt; contempt breeds obstinacy, and brings forth much evill. And this is the whole progreſſe of sin, he groweth from a lyer to a thief, from a thief to a murtherer, and never leaveth untill he hath searched all the room in hell, and yet he is never satisfied, the more he sinneth, the more he searcheth to sin: when he hath deceived, nay, he hath not deceived thee, as soon as he hath that he desireth, he hath not that he desireth: when he hath left fighting, he goeth to fighting again: yet a little and a little more, and so we slit from one sinne to another. While I preach, you hear iniquity ingender within you, and will break forth as soone as you are gone. So Christ wept, Jerusalem laughed: *Adam* brake one, and we break ten: like children which laugh and cry, so as if we kept a shop of vices, now this sin, and then that, from one sin to another.

O remember thy end, *saith* Solomon, *and that thou must come to judgment.*

What shall become of them that have tryed them most? Be condemned most, *Rejoyce O young man in thy youth.*

But if thou mark *Solomon*, he harps upon one string, he doubles it again and again, to shew us things of his

own

owne experience, becauſe we are ſo forgetfull thereof in our ſelves, like the Dreamer, that forgetteth his Dreame, and the ſwearer his ſwearing. So we begge of every uncleane ſpirit, untill we have bumbaſted our ſelves up to the throat, filling every corner of our hearts with all uncleaneſſe, and then we are like the *Dogge* that cometh out of the ſinck, and maketh every one as foul as himſelfe: therefore ſaith *Salomon*, If any one will learne the way to hell, let him take his pleaſure.

Mee thinks I ſee the dialogue betwen the fleſh and the ſpirit, the worſt ſpeaketh firſt, and the fleſh ſaith, Soule, take thine eaſe, eat, drink, and goe brave, lye ſoft, what elſe ſhould you doe, but take your pleaſure: thou knoweſt what a pleaſant fellow I have beene unto thee, thou knoweſt what delight thou haſt had by my meanes: but the ſoule cometh in, burthened with that which hath been ſpoken before, and ſaith, I pray thee remember judgement, thou muſt give account for all theſe things, for unleſſe you repent, you ſhall ſurely periſh.

No, ſaith the fleſh, talke not of ſuch grave matters, but tell mee of fine matters, of ſoft beds and pleaſant things, and talke to me of brave paſtimes, Apes, Beares and Puppits, for I tell thee, the forbidden fruit is ſweeteſt of all fruits, for I do not like of your telling mee of judgement: but take thou thy Jewels, thy inſtrument, and all the ſtrings of vanity will ſtrike at once, for the fleſh loves to be brave, and tread upon Corks, it cannot tell what faſhion to be of, and yet to be of the new faſhion.

Rejoyce, O young man, in thy youth.

O this goes brave, for while wickedneſſe hath caſt his rubs, and vengance caſt his ſpurres, and his foote, and

and thus she reels, and now she tumbles, and then shee fals therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glory but a blast, beautie but a floure, sinne is but an hypocrite, honey in thy mouth and poyson in thy stomacke: therefore let us come again and aske *Salomon* in good sooth, whether he meaneth in good earnest, when he spake these words: O (sayth *Salomon*) *It is the best life in the world to get brave, lye soft, and live merrily, if there were no judgement.* But this judgement mars all, it is like a damp that puts out all the light, and like a Box that marreth all the oyntment: for if this be true, we have spunne a faire threed, that we must answer for all, that are not able to answer for one: why *Salomon* maketh us fools, and giveth us gawdies to play with all: what then, shall we not rejoyce at all? Yes, there is a godly mirth, and if we could hit on it, which is called be merry and wise. *Sarah* laughed, and was reproved: *Abraham* laughed, and was not reproved. And thus much for the first part.

But remember for all these things thou shalt come to judgement.

This verse is as it were a Dialogue betwixt the flesh and the spirit, as the two Counsellors, the worst is first, and the flesh speaketh proudly, but the spirit cometh in but then clad with that which hath been spoken. The flesh goeth laughing and singing to hell: but the spirit casteth rubs in his way, and puts him in mind of Judgement, that for all these things now ends Rejoyce, and here comes in But: if this *but* were not, we might rejoyce still: if young men must for all the sports of youth, what then shall old men do being as they are now? Surely, if *Salomon* lived to see our old men live now, as here he saith of young men: so high as sinne rageth, yet vengeance sits above it, as high as high *Babell:*

Me

Me thinks I see a sword hang in the aire by a twine threed, and all the sons of men labour to burst it in sunder. There is a place in hell where the covetous Judge fitteth, the greedy Lawyer, the griping Land-lord, the careleſſe Bishop, the lusty youth, the wanton dames, the theef, the robbers of the Common-wealth, they are punished in this life, becauſe they ever sinned as long as they could, whil mercy was offered unto them: therefore, becauſe they would not be washed, they shall be drowned. Now put together, rejoyce and remember: thou hast learned to be merry, now learn to be wise: now therefore turne over a new leafe, and take a new Leſſon, for now *Salomon* mocked not as he did before: therefore a check to thy ruffes, a check to thy cuffes, a checke to thy robes, a checke to thy gold, a check to your riches, a check to your beauty, a check to your muck, a check to your graves: Woe from above, Woe from below, Woe unto all the strings of vanity: doſt thou not now marvel, that thou hast not a feeling of sinne? for now thou seeſt *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* cometh to *David* after *Beelzebub*, ſo cometh accuſing Conſcience after sinne. Mee thinks that every one ſhould have a feeling of sinne, though this day be like yeſterday, and to morrow like to day, yet one day will come for all, and then Woe, woe, woe, and nothing but darkneſſe: and though God came not to *Adam* untill the Evening, yet he came: although the fire came not upon *Sodome* untill Evening, yet it came: and ſo comes the Judge, although he be not yet come, though he have leaden feet, he hath iron hands, the arrow ſlayeth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and all things are made ready and prepared againſt that day, onely the finall ſentence is to come, which will not long tarry.

You may not think ſo be like to the theeſe that ſteal-

leth

leth and is not seen: nothing can be hid from him, and the Judge followeth thee at thee heeles: and therefore whatsoever thou art, look about thee, and doe nothing but that thou wouldest doe openly, for all things are opened unto him: *Sarah* may not think to laugh, and not be seen: *Gehezie* may not think to lye and not be known; they that will not come to the Banquet, must stand at the doore.

What? Doe you think that God doth not remember our sinnes, which we doe not regard: for while we sin, the score runs on, and the Judge setteth down all in the Table of remembrance, and his scrowle reacheth up to heaven.

Item, for lending to Usury, Item, for racking of rents, Item, for deceiving thy brethren; Item, for falshood in wares; Item, for starching thy ruffs; Item, for curling thy haire: Item, for painting thy face; Item, for selling of Benefices; Item, for starving of soules; Item, for playing at Cards; Item, for sleeping in the Church; Item, for prophaning the Sabbath day: With a number more hath God to call to account, for every one must answer for himself. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pl asure, take thy punishment. The careleſse Prelate, for murthering so many thousand soules. The Land-lord, for getting money from his poore Tenants by racking of his rents. See the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heaven and earth shall come to judgment against them, when the Heavens shall vanish like a scrowle, and the Earth shall consume like fire and all the creatures standing against them: the rocks shall cleave asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountains, Cover us, fall upon us, and hide us from the presence of his anger and wrath, whom wee have not cared for to offend: But they shall not bee covered, and

hid:

hid: but then they shall go the black-way, to the Snakes and Serpents, to be tormented of Devils for ever; O pain unspeakable: and yet the more I expresse it, the more horrible it is: when you think of torment passing all torments, and yet a torment passing all that: yet this torment is greater than them, and passing them all.

Imagine you see a sinner going to hell, and his sumner gape at him, his acquaintance look at him, the Angels shout at him, and the Saints laugh at him, and the Devils raile at him; and many look him in the face, and they that said, they would live and die with him, forsake him, and leave him to pay all the scores: Then *Judas* would restore his Bribes: *Esau* would cast up his Pottage: *Achan* would cast downe his Gold; and *Gehezi* would refuse his gifts: *Nebuchadnezzar* would be humbler: *Balaam* would be faithfull, and the prodigall would be tame.

Me thinks I see *Achan* running about, where shall I hide my gold that I have stolne, that it might not bee seene, nor stand to appear for a witnesse against me?

And *Judas* running to the high Priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent bloud.

And *Esau* crying for the blessing when it is too late, having sold his birth-right for a messe of Pottage.

Woe, woe, woe that ever we were born, O where is that *Dives* that would believe this, before he felt the fire in hell, or that would believe the poorest *Lazarus* in the world, to be better than himself, before the dreadfull day come when they cannot helpe it, if they would never so fain, when repentance is too late: *Herod* shall then wish that he were *John Baptist*: *Pharaoh* would wish that he were *Moses*, and *Saul* would wish that he had been *David*, *Nebuchadnezzar*, that he had been *Daniel*. *Haman* to have

been *Mardocheus*: *Esau* would wish to be *Jacob*, and *Balaam* would wish he might die the death of the righteous: then he would say, I will give more than *Ezechias*, cry more than *Esau*: fast more than *Moses*: pray more than *Daniel*: weep more than Mary *Magdalen*: suffer more stripes than *Paul*: abide more imprisonments than *Michai*, abide more cruelty than any mortall man would doe, that it might be, *Ite*, Go ye cursed, might be, come ye blessed. Yea, I would give all the goods in the world, that I might escape this dreadfull day of wrath and judgment, and that I might not stand among the Goe. O that I might live a begger all my life, and a Leper: O that I might endure all plagues and sores from the top of the head, to the sole of the foot, sustain all sickneſſe and griefs, that I might escape this judgement.

The guilty conscience cannot abide this day. The silly sheep when she is taken will not bleat, but you may carry her and do what you will with her, and she will be subject: but the swine, if she be once taken, she will roare and cry, and think she is never taken, but to be slaine: So of all things, the guilty conscience cannot abide to heare of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a generall collection made through the whole world, that there might be no judgement day, then God would be so rich, that the world would go a begging, and be as a waste Wilderneſſe. Then the covetous Judge would bring forth his bribes: then the crafty Lawyer would fetch out his bags: the Usurer would give his gaine, and the idle servant would dig up his talent againe, and make a double thereof. But all the money in the world will not serve for our sins, but the Judge must answer for his bribes, he that hath money, must answer how he came by it, and just condemnation must come upon every soul of them: then shall the sinner be ever dying, and never dead, like the *Salamander*, that is ever in the fire and never consumed.

But

But if you come there, you may say as the Queen of *Saba* said of King *Solomon*, I believed the report that I heard of thee in mine own Countrey, but the one half of thy wisdome was not told me. If you come there, to see what is done, you may say, Now I believe the report that was told me in my own Country concerning this place, but the one half as now I feel, I have not heard of: now chuse you whether you will rejoyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knock in vain when the gate is shut: whether you will seek the Lord whilest he may be found, or be found of him when you would not be sought, being run into the bushes with *Adam* to hide your selves: whether you will take your heaven now here, or your hell then there: or through tribulation, to enter into the kingdome of God, and thus to take your hell now here, or your heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter, you may lead a new life, putting on Jesus Christ and his righteousnesse.

FINIS.

THE SINFVLL MANS SEARCH

Job. 8. 5,6,7.

5. *If thou wilt early seeke unto God, and pray unto the Almighty.*

6. *If thou be pure and upright, then surely he will awake unto thee, and make the habitation of thy righteousnesse prosperous.*

7. *And though thy beginning be but small: yet thy latter end shall greatly increase.*

IN a sick and evill affected body (deerly Beloved) we usually see preparatives mimistred, that the maladies may be made more fit and pliable to receive wholsome medicines. The like, yea, and greater regard ought we to have of our soules, which not being sicke onely, or lightly affected with sinne, but sick even unto death, had need to be prepared with threats and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receive the preparative, but the perfection of happy salvation. And for this cause have I made choice of this part of Scripture, as of a light to shine unto us in darknesse, a direction to our steps, and a lanthorne to our paths, while we wander through the boystrous waves of this wicked world. The text is plaine an object to every mans capacitie, naturally budding

unto bloſſomes, The firſt containing our duty which we are to perform towards God. The ſecond, Gods promiſes, if we perform this duty.

Diviſion. Our duty towards God, is implyed in theſe three conditions. Firſt, *If thou wilt early ſeek unto God*. Secondly, *If thou wilt pray unto the Almighty*. Thirdly, *If thou be pure and upright*: ſo that the whol conſiſteth on theſe three points. Firſt, what it is that God requireth, namely, a diligent and ſpeedy ſearch, in theſe words, *If thou wilt ſeek early*. Secondly, how thy ſearch is to be made, in Prayer, in theſe words; *If thou wilt pray to the Almighty*. Thirdly, what effect theſe things ought to work in us, a purity and ſincerity of life, in theſe words; *If thou be pure and upright*.

As our duty towards God conſiſteth in three points, ſo Gods bleſſing towards us is alſo threefold, anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *He will awake unto thee*. Secondly, for praying unto him, *He will make the habitation of thy righteouſneſſe proſperous*. Thirdly, for being pure and upright; *He will make thy latter end increaſe exceedingly*: yea, though the beginning be but ſmall.

Concerning the Search. *Pſal.* 107. *Mat.* 6. Firſt, therefore conſidering the ſearch, it is a work both in deſire and labour to be joyned to God. In the *Pſalms*, this ſtandeth for the burthen of the ſong: *They called upon the Lord in the time of their trouble, and he delivered them*. It is but, *Aſk and have, ſeek and finde, knock and it ſhall be opened unto you*: Saving that here theſe things are to be regarded, to wit, How, by Whom, and When we muſt ſeek the Lord.

How, firſt faithfully: for if ye have but as much faith as *a grain of Muſtard ſeed, and ſay unto this mountaine, Remove, it ſhall remove, and nothing ſhall be impoſſible unto you.*

Mat. 17. 20. *Luke* 17. 6.

Then next, humbly, for it is the humble Petition that pierceth the skies, and that ſhewed the Publican to depart

part home to his houſe more juſtified than the boaſting Phariſee: and they alone that be humbled and meek, find reſt for their ſoules.

And laſt of all, continually: for we muſt not faint in well-doing, becauſe the reward is not promiſed to *him that doth, but to him that continueth to do.* *Gal. 6.* *1 Theſ. 6.*

But we may long ſeek and never finde, except we ſeek the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Son ſhall diſcloſe him: He is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Jeſus.* So that if we ſin, we have an Advocate, Jeſus Chriſt the Juſt, and he is the propitiation for our ſins: only let us ſeek the Lord while he may be found. *1 Tim. 2.*

And to this end, the word *ſeeking* is uſed in this place, that we may learn, that as the heavens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as he was ordained to a moſt bleſſed and happy end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.

The Kingdome of heaven is like a Treaſure, which cannot be found without ſeeking and digging. It is like the precious pearle, for which the wiſe Merchant was content not onely to ſeek, but to ſell all that he had to buy it. God hath placed us here in this world as husbandmen, to plough upon the fallow of our hearts: as labourers to work in the Vineyard: as travellers to ſeek a Country, as ſouldiers to fight the battell of the LORD, againſt the fleſh, the world, and the Devill. *Mat. 13. 14.*

And for this purpoſe hath he propoſed unto us an untilled land, a Vineyard, a triple enemy to fight againſt: that we might remember, that we muſt till the ground, if we will reape the fruit, that we muſt prune

Prov. 28. the vine, if we will drink of the grape: that we must fight, if we will overcome. *He that tilleth the land* (saith the wise man) *shall be satisfied with bread, but he that followeth idlenesse shall be filled with poverty.* Idlenesse is a moth or canker of the mind, and the fruits thereof are wicked cogitations, evill affections, and worse actions: corrupt trees without fruit, twice dead, and pluckt up by the roots, engendring in the minde a loathing of God and godlinesse.

Judg. 1. Prov. 24.

Eschew therefore idlenesse, I beseech you, and by the want ye finde in other, learne instruction for your selves. Be not forgetfull how busie your enemy is, if he finde you idle: first he putteth you in minde of some vanity: then offereth opportunity to practise: then he craveth consent, and if you grant him that, he triumpheth by adding practice: he leaveth no meanes unattempted, whereby he may subvert and bring you to perdition. To one (as to *Eve*) he promiseth the knowledge of good and evill. Another he seduceth with lying speeches, as he did *Pharoah* the king, whom he deceived by false Prophets. To the Jewes he pretended the Temple of the Lord. To the Heathen he sheweth universalities and antiquities. And to other particulars, he leaveth nothing unattempted, whereby he may intangle the soule of the simple, and wrap them in the snare of death. Flie idlenesse therefore, & seeke vertue, and the way thereof: seeke learning as for a Jewel, make diligent search and inquisition after her: seeke early and seeke late, in the morning sow thy seed, and in the evening let not thy hand rest: seek him in the day of trouble, and he will deliver thee, and thou shalt glorifie him.

Gen. 3. Exod. 7. 32. 1 King. 13. 1 Cor. 2.

Seeke him, there is the commandement: he will deliver thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

us

us seeke, and seeke earnestly, with a fervent spirit, and humblenesse of heart, and let us perswade our selves, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seek for these things. Our direction is made unto God. *for every good and perfect gift is from above, descending from the Father of lights.* And as for many causes we are to seek God, and to God alone, so especially for these foure. James 1.17.

First, because we have nothing of our selves, nor of any other creature, but whatsoever we have, we have it of God: For what hast thou that thou hast not received? In him we live, we move, and have our being. Art thou wise in thine owne conceit? O remember that the wisdome of the world is foolishnesse with God. O consider that the naturall man understandeth not the things of God. These things are hid from the wise and prudent, and are revealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sink of calamity. Alas, how were he able to resist the fiery darts of the adversary, who continually goeth about like a roaring Lion, seeking whom he may devoure? Here ye may note, first his malice, for he daily accuseth us befor the chiefe Judge of the Kings Bench: when he cannot prevaile in this Court, but seeth his bills of accusation repelled, then he removeth thematter to the Court of our own conscience, where on the one side, he layeth the bookes of the Law, and statutes made against sinne: on the other side, the bills of accusation brought in against us out of the booke of the Law, alledging these strict places against us: *The soule that sinneth shall die the death. Cursed is he that abideth not in every point of the Law, to doe it.* On the other side he bringeth in our consciences to witnesse against us, and then inferreth this hard conclusion: *Therefore there is no hope in salvation.* 1 Cor. 2. Rom. 1. 2 Pet. 2. Revel. 2.

Then

Then if he see that we appeale from justice to mercy, and say, At what time soever a sinner repenteth, the Judge putteth all his wickednesse out of his remembrance; he dealeth with us, as crafty worldlings deale in matter of Law, who when they see their matters passe against them in higher Courts, bring downe their case into the Countrey to be decided by their Neighbours: Who, either for their simplicity cannot, or, for their favour dare not judge of the truth of the matter.

1 So our adversarie, though God himself doe discharge us, though our conscience doth testifie our innocency: yet he accuseth us in the third Court before men, where he is bold to poure out his whole venome and poison of his malice against us, and so forge what lies, and slanders, and libels he list, because he knoweth they shall be received as true.

2 Thus he accuseth Christ Jesus our blessed Lord and Saviour before *Pontius Pilate*, and caused divers false and untrue witnesses to come in against him. But if he were malicious onely to wish our destruction, and not mighty to wreak his malice, we should have little cause to feare. But he is mighty, therefore he is termed a Lion, the power of darknesse, a great Dragon, which drew to the earth the third part of the Stars of heaven: that is, with earthly temptation to have overthrown them, which seemed to shine in the Church of God as Lamps and Starrs. O then how easie is our overthrow, if the Lord did not hold us up, which shine not as Stars in heaven, but creep like worms on earth.

Luke 11. *Ephes. 6.* *Revel. 12.*

3 Yet if he were but malicious and mighty, it were better with us, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, stirreth up blood-thirsty persecutors to make themselves drunk with the blood of Saints: as most grievously he did from the time of *John Baptist*, to the reigne of *Maxentius*

entitl the space of 294. years, slaying some by the sword, burning others with fire, hanging some on the gallows, drowning some in rivers, stabbing some with forkes of iron, pressing others unto death with stones, devouring many thousands of the tender lambes of Christs flock.

4 To his malice, might and rage, is added his subtill policy, which he useth in circumventing the faithfull: he doth not pitch his tents in any one place, but walketh about from place to place to spy out his best advantage, in the night he soweth tares, and in the day he hindreth the growth thereof. *Job* 1.

5 He proceedeth after further, and addeth to his policy industry, he considereth our natures and dispositions, and to what sinnes we do most incline: and thereunto he applieth himself, sometimes by flattery, sometimes by feare, sometimes by feeding our humours, he subtilly inticeth us, sometimes by violence he goeth about to inforce us, sometimes by changing himselfe into an Angell of light, he endeavoureth to betray our soules into his hands, and in whatsoever estate he findeth us, he thereby taketh occasion to lay siege to our soule.

Thus you see noted in a word, the force of our adversary: examine now your selves, whether you have any thing in your selves, and you shall finde nothing but weaknesse and corruption. It is God that giveth strength to the mighty, wisdome to the prudent, and knowledge to the understanding: he teacheth *Davids* hands to fight, and his fingers to battell, he giveth strength to his armes to break a bow, even a bow of steele: wherefore let neither the wise man glory in his wisdome, nor the strong man in his strength: but let him that glorieth, glory in the Lord. *Psal.* 144.

Secondly, we are to seek unto God alone, because none is so present as he; for God, because he is Almighty

and

and with his power filleth both heaven and earth, is present alwayes with them that feare him, and ready to succour them in distresse. The Lord is neere to all that call upon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for us before we aske.

The third reason why we must seeke unto God is, none is so able to help as he: But of this I shall have particular occasion to speak when I come to this point, *And pray unto the Almighty.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to help as he. It is a great courage to us to make suit, when we are perswaded of the willingnesse of him to whom we make suit: and I pray ye, who was ever more carefull for our salvation, and more watchfull over us than the Lord? who ever put his trust in him, and was confounded? in this respect he is called a Father, because as the father tendereth his sonne, so the lord doth all those that put their trust in him. Can there be any more willing to help us than Christ, whose whole head was sick, and whose heart was heavy for our sakes? yea, in whose body, from the sole of the foot to the crowne of the head, was nothing but wounds, and swellings and sores? but alas, this was nothing to that he suffered for our sakes. He was compassed about with feare and horrours, till his sweat was drops of bloud, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrowes, till he cryed out in the bitternesse of his soule, *O Lord, if it be possible, let this cup passe from me.* The heavy hand of God was so grievous upon him, that he bruised his very bones, and rent his reines asunder: he could finde no health in his flesh, but was wounded, yea wounded to the death, even the most bitter death upon the Crosse. His tender fingers were nailed to the Crosse, his face was wrinkled with weeping and wailing, his sides imbrued and gored

red with his own blood, spuring and gushing fresh from his ribbes, the shaddow of death was upon his eyes.

O what grief could be like this, or what condemnation could be so heavy, sith there was no wickednesse in his hands? sith he was the brightnesse of his fathers glory, and the Sun of righteousnes that shined in the world, to see his dayes at an end, to see such throbbing sighs and carefull thoughts without cause of this, so deeply ingraven in the tables of his brest? But was this all? No, my brethren, sith his excellency was such above all creatures that the world was not worthy to give him breath, it was a greater grief unto him, to see himself made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut up in shame and reproaches, how could it but shake his bones out of joynt, and make his heart melt in the middest of his bowels? who was ever so full of woe, and brought so low into the dust of death? upon whom did the malice of Sathan ever get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of grief in comparison of the rest: behold therefore (if your weary eyes will suffer you to behold) the depth of all miseries yet behind: the shame that he hated, he must take upon his own body, and beare the wrath of his Father powred out against it. This is the fulnesse of all pains that compassed him round about, which no tongue is able to utter, or heart conceive: the anger of the Father burned in him, even to the bottome of hell, and deep sink of confusion: it wrapped him in the chaines of eternal death; it crucified him, and threw him down into the bottomelesse pit of calamity, and made his soul by weeping and wailing to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a fountaine

ſain of teares, that I might weep day and night at the remembrance thereof: but leſt I linger too long about one flower, while I have many to gather, I will conclude this one point in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine, any to be more willing to help us than he: nay he is more ready to hear our prayers, than we to offer them unto him, inſomuch as he complaineth by the Prophet *Eſay*: *I have been found of them which ſought me not, all the day long have I ſtretched out my hand unto a rebellious people, which walked in a way that was not good, even after their own imaginations.* And unto *Jeruſalem*, he ſaith, O Jeruſalem, Jeruſalem, *How often would I have gathered thee together, as a Hen gathereth the chickens, but ye would not!*

Eſay 65.

Matth. 23.

Wherefore to end this point: Seek for knowledge as for a treaſure: and for wiſdome, as for the wedge of gold of *Ophir*. No mention ſhall be made in compariſon of it, of Corall, Gabiſh, or that precious Onix; *For wiſdome is more precious than pearls.* But above all things, ſeek it where it may be found: and where is the place of underſtanding? Surely, man knoweth not the path thereof. The deep ſaith, It is not in me, the ſea ſaith, It is not in me: death and deſtruction ſay, We have heard the fame thereof with our ears: all creatures ſay, It is not with us: But God underſtandeth the way thereof: and unto man he ſaith, *The fear of the Lord is the beginning of wiſdome, and to depart from evill is underſtanding.*

Job 28.

Prov. 9.

The third circumſtance is, when we muſt ſeek unto God, and holy *David* anſwereth, *Early, even in a time when he may be found.* Let us redeem the day, which we have foreſlowed ſo many dayes, wherein we have ſo long hardened our hearts: let us take up this day, and make it the day of our repentance; let us make it a day

Pſal. 32.

of

of newnesse of life; as it is the first day of the new yeare, let even this moment be the last of a sinfull life, and the first day to godlinesse. And as the wise man saith, *Make no long tarrying to turn unto the Lord, and put not off from day to day: for suddenly shall the Lords wrath break, and in thy security thou shalt be destroyed, and shalt perish in the time of vengeance.* Eccles. 5.

Art thou a Magistrate, placed in high roome and Authority, and seated in the Throne of Dignity? Then use not this thy might to wrong and oppression, grind not the face of the poore, swell not with pride, despising his low estate: *Sell not thy righteousnesse for silver, preferring the merchants of Babylon, before the Citizens of Jerusalem.* Amos 8.

Art thou a private labouring man? *Do thy duty truly, be subject, and live in dread to displease the good Magistrate.* 1 Pet. 3.

Art thou old, and hast consumed the flower of thy youth in wantonnesse? Break off thy course, and frame thy life to sobriety: give the water no passage, no, not a little: for if it have never so little issue, it will over flow thee: and if thou do slack the reines never so little, thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leave no soundnesse in thy flesh: work this reformation in thy self betimes, even to day, even this first day of the new year: *If you will hear my voice, harden not your hearts.*

Art thou young, and doest begin to flourish like the young Palm-tree? O consider, that the onely way to retaine the blossomes of thy beauty, and to keep thy flower from withering, and thy life from fading away, it is to seek early unto God, and to apply thy mind to understanding, to prevent the morning watches, and to give thy body to be moystened of the morning dew. For beside the good houres, that are well imployed in some good study and holy exercise, early rising bringeth

bringeth health to thy body, and increaſeth the number of thy dayes.

Seek therefore, and ſeek early, conſecrate your ſelves Nazarites unto the Lord, touch no uncleane thing, give no provocation to the fleſh, *Strive with the Cock in watchfulneſſe, and riſe with the chirping of the birds: ſacrifice your body a ſweet ſmelling ſacrifice unto the Lord: This ſacrifice is like a ſacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better than any ſacrifice, it is like the flower of roſes in the ſpring of the yeare, and as the lilies in the ſprings of water, and as the branches of frankincenſe in the time of Summer*: And as a veſſel of maſſie gold beſet with rich precious ſtones, as a faire Olive that is fruitfull, and as the tree that groweth up to the clouds.

Eccle. 12.

Ecc. 32. 47, 50.

Having ſpoken of the Search, it followeth that I ſpeak of the manner, how it is to be made. In prayer, by theſe words, *If thou pray unto the Almighty.*

I ſhewed you before, the force of our adverſary: receive now a ſhield againſt his force, even the ſhield of prayer. He is not to be reſiſted by ringing of an hallowed bell, nor by ſprinckling of holy water, nor by the reliques of Saints, nor by our own works and merits, for theſe are weapons of his own making; but by an earneſt ſeeking to God. which ſearch and ſeeking muſt be made by prayer, againſt which, his poyſoned venome taketh no effect.

It is his malice that accuſeth, prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets doe witneſſe, that whatſoever wee aske in prayer, if we believe, we ſhall receive it. Is it his rage and fury that ſhould terrifie us? no, that prayer that ſtrengthened *Sampſon* to rent a young Lion, as one ſhould have rent a kid, having nothing in his hand, ſhall ſmite and ſhut up the mouth of the Lyon. As for his policy and walking up and downe, ſeeking to devoure us, it cannot

Matt. 2.

not prevaile? *For the prayer of the faithfull ſhall ſave them,* and the Lord ſhall raiſe them up, and if they have committed ſinne, it ſhall be forgiven them, and after this conflict ended, they ſhall triumph for ever with Jeſus Chriſt our Saviour. But in any caſe ſee you unite to your prayer knowledge, that you be not ſeduced to offer your petitions to ſtrange Gods, as Saints, ſtocks or ſtones. Then conſent that we aske onely in the name of Chriſt Jeſus, not for any deſert of our own: for whoſoever beleeveth in Chriſt, ſhall have remiſſion of ſins, he ſhall not periſh, but have life everlaſting, he ſhall not come into judgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercy towards us: this is that prayer, of which the Lambe teſtifieth, *That Whatſoever we aske by prayer it ſhall be given us by God the Father.* A thing (dearly beloved) ſo precious, that nothing is more accepted in Heaven, nothing more gratefull to God: a ſervice commanded of God himſelfe, taught by Chriſt our Saviour, and frequented by the Angels: a thing of more force with God than any oration of the eloquent.

James 5.15.

John 16.

Acts 15.10.

Haſt thou not heard how the Sunne ſtood ſtill in the firmament, and was not ſuffered to run his courſe? *Joſua* and *Ezechias* prayed, and the Sun ſtood ſtill. Haſt thou not heard of the ſtopping of the Lions mouthes? *Daniel* prayed, and this prayer ſtopped the Lions greedie and devouring throats. Haſt thou not heard of the dividing of the red ſea? The Iſraelites prayed, and the waters of *Jordan* were dryed up: yea, the Iſraelites prayed, and the waters ſtood about him like to a wall. Haſt thou not heard how the fiery furnace loſt his heat? The three children prayed, and the fire loſt his heat. Haſt thou not heard how the heavens were opened and ſhut? *Elias* prayed, and the heavens were ſhut up three yeares: *Elias* prayed, and the clouds poured down rain from heaven.

Joſh 6.
2 *King.* 20.

Dan 6.

Exod. 14.

Dan 3.

1 *King.* 1.

O ſure fortreſſe, more forcible than any engine, and ſtronger than the gates of hell, and to conclude the ſumme and ſubſtance of all in few words, the onely thing whereby mortal men have the clouds, and the ſtars, and the Angels, and all the powers of heaven at commandement. For as *Deborah* ſung in her ſong: They fought from heaven, even the ſtarres in their courſes fought againſt *Sisera*: for all creatures have been ſubject to the prayers of the faithfull to revenge the Lords quarrell, to help the Lord, to help the Lord againſt the mighty. Prayer hath ever been the cogniſance, and the victory and the triumph of the faithfull: for as the ſoul giveth life to the body, ſo prayer giveth life to the ſoul.

O that I could ingrave the love of it in your hearts, as with a Diamond, and ſo inſtill your minds, that my words might be pricks to your conſciences, and thereby give you occaſion to pray often. It is a wonderfull matter to be able to perſwade men: but if prayer be able to perſwade the living God, O how great is the force thereof, it goeth through the clouds, and ceaſeth not til it come neere, and will not depart till the moſt high have reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute patterne of our life) to pray continually. He prayed in his baptiſme, in the wilderneſſe, in preaching, in working of miracles, in his paſſion on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that he might leave unto us an example of the ſame. It ſo loweth, *And pray to the Almighty.* To thoſe three former reaſons which I brought, why we muſt ſeek and pray to GOD alone, I aded this as a forth: becauſe there is none ſo able to help us as the Lord. He that truſteth in the Lord, ſhall be as mount *Sion*. If God be on our ſide, who can be againſt us? It is God that juſtifieth, who condemneth? the Lord deſtroyeth the counſell of the heathen, he maketh their devices to be of none effect:

Luke 6.
John. 11.
Matth. 25.
John 18.
Luke 22.
Luke 23.
Matth. 19.
Pſal 40.
Rom. 8.
2 Tim 4.

Chriſt

Chriſt is the Angell of great counſell, wiſdome, and underſtanding, and there is no device againſt the Lord. The world notwithſtanding is come to that frame, that every man hath got him a ſtrange kinde of belief: Some beleeve not the Law, but the Prophets: Some be perſwaded in the Supremacie, but not in the Sacrament: ſome in free-will. but not in merit: Some in invocation on Saints, but not in Purgatory: ſome in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the moſt believed little, yet many believe ſomewhat, few believe all: therefore to deale plainly, becauſe plaine dealing is beſt, you muſt not believe by the halfes: I meane you muſt not repoſe ſome truſt in GOD, and ſome in Saints, but all in the Lord. *The Gods of the Gentiles they have mouthes and ſpeake not, eyes and ſee not, eares and heare not*: Then what can be looked for at their hands? But the Lord is ſtrong and mighty, a mercifull God, and therefore through the Scriptures, he is called a Rock, a fortreſſe, a ſtrong tower, a ſhield, a horne of ſalvation, a refuge, the Lord of hoaſts, with other ſuch like appellations, that we might be aſſured, that our help and deliverance cometh from the Lord.

Pſal. 8. 3. *Eſay* 9. *Prou.* 2. *Pſal.* 10. 5. *Pſal.* 18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrils? Curſed is he that maketh man his ſtrength, and fleſh his arme: Surely *Pharao*, and all Princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand and pierce it, and lay him groveling in the duſt: *It is better therefore to truſt in the Lord, than to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints, or Images can help thee? O fooliſh and impious pietie, to attribute more unto the Angels than they dare arrogate unto themſelves. The Angell in the Revelation forbiddeth *John* to worſhip him. As for the Image, we read, that to turne the glory of the incorruptible God, into the ſimilitude of a corruptible creature, is Idolatrie.

Jerem. 6. 7 1 *King* 16. *Pſal.* 18. *Revel.* 19. *Rom.* 1.

Deut. 27. Well may I then affirme with *Moſes*, *Curſed be the image and the image maker.* The concluſion therefore of this point, is this, that we ſeeke the Lord and his ſtrength evermore, that we pray unto God in humility and ſincerity, and in full aſſurance of faith continually, who without end is to be ſought, becauſe without end he is to be beloved.

The third thing contained in our duty is, what effect this ſeeking and praying ought to worke in us, comprehended in theſe words: *If thou be pure and upright*: if the clouds be full they will poure forth raine upon the earth, and unpoſſible it is, that a man that ſeeketh after God, and prayeth unto the Almighty, ſhould not bring forth the fruit of a good life; for if the tree be good, the fruits cannot be bad, and if the head of the water be pure, it will ſend forth pure waters into the ciſternes. Wherefore as good motions are ſtirred up by prayer, ſo muſt they be foſtered, by practice of life, according to that of the Apoſtle: *Quench not the Spirit, nor grieve the*
1 Theſ. 5. *holy one of God, by whom ye are ſealed to the day of redemption.*
Epheſ. 4. He quencheth, dearly beloved, the Spirit, which being once lightened with the ſparkles of faith, and felt Gods motions in his heart, doth neglect to increaſe the one to a flame, and the other to good works in his life, but with the dogge turneth to his vomits, and with the Sow, that was waſhed, to her wallowing again in the mire. Therefore (beloved) love and ſeeke the Lord, pray to the Almighty, be pure and upright in converſation, flie from ſin as from a ſerpent, for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lion, to ſlay the ſouls of men, and all iniquity is as a two edged ſword, the wounds that it gives cannot be healed. I dare not ſtand as I would upon theſe points, fearing tediouſneſſe: wherefore let this ſuffice for the former generall part, concerning the duty we owe unto God.

Now

Now Gods promiſes for the performance hereof, yeeld unto us moſt plentifull matter of Doctrine and conſolation. First of his juſtice, that as he will ſuffer no ſin unpuniſhed, ſo he will ſuffer no good worke unrewarded, but giveth to every ſeverall action his ſeverall hire, and juſt recompence of reward. Shall the houre come, in which all that are in their graves ſhall heare a voyce, and come forth, they that have done well, to the reſurrection of life, they that have done evill, to the reſurrection of condemnation? Shall the *Lord* ſearch Jeruſalem with Lanthorns? Shall all foul corners bee ſwept, and all pleits and wrinkles be unfolded? Shall the Grave, Death, and Hell give up all that is in them? And ſhall all dead (both ſmall and great) ſtand before God, when the books are opened? and ſhall every man have praiſe of God according unto his deſerving? Shall we then diſcerne between the veſſels of honour and of wrath, between ſheep and Goats, the juſt and unjuſt; Finally ſhall there be an infallible, generall, and incorrupt judgement, wherein the book of all our offences ſhall be laid wide open? Now God be mercifull unto us: be favourable, O *Lord*, be favorable. But to proceed, it is thy nature, O Lord, to gather up the wheat, and burne the tares, to cut down all fruitleſſe trees, and caſt them into the fire, yea, into a fiery furnace, that never ſhall be quenched, into an utter darkneſſe, where is weeping, wailing, and gnaſhing of teeth, then be favourable, O Lord, be favourable. *1 Theſ 5.* *Epheſ. 4.*

Doth not the Lord ſpare *David*, a King and a Prophet for murther? Doth he not ſpare the *Sichemites* for adultery? Nor *Abſolon* for treaſon? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Jeroboam*? Nor *Jezabel* for cruelty? Nor *Herod*, *Nabuchadnezzar*, and *Luciſer* for pride? Nor *Pharoah* for incredulity? Then be favourable, O *Lord*, be favourable unto us, in whom almoſt every one of theſe ſinnes doe dwell and remain. Did the Lord for corruption overflow the world with water? Did

he burn Sodome for her villanie? Did he cast *Adam* and *Eve* out of Paradise for eating of the forbidden fruit? Did he stone a poore wretch to death for gathering chips on the Sabbath day? Then be favourable, O LORD, be favourable unto us. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength, nor the Poplar for his smoothnesse, nor the Laurell for his greennes? No verily, from the Cedar that is in Lybanon, even to the Hysop that groweth out of the wall, yea, every one that bringeth not forth good fruit is hewen down and cast into the fire: it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as have forsaken the Law, by everlasting perdition.

Behold, the Lord shall come in the great and latter day of judgement, when none shall escape his judgement seat, with clouds shall he come, and every eye shall see him, even they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperial throne of Majesty: then be favourable, O Lord, be favourable. Alas, with what eys shall we miserable sinners behold him, so glorious sitting in his royal kingdome, with all his mighty and holy Angels, and whole number of Saints, sounding with the voice of the Archangel, and trumpet of God, causing the heavens to passe away with a noise, and the elements to melt like wax, and the earth to burn with the works thereof? Yea, with what eyes shall wee behold him, when we see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heaven? But alas, when he taketh the furbushed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when he summoneth before him the worm that never dieth, the fire that never shall be quenched, to revenge upon the wicked, into what a plight are they then driven? Then leave they off, Be favourable, O Lord, be favourable, and say to the hils,

O

● ye mountaines, come and cover us: O ye waters, come and overwhelme us: Woe, woe, woe, how great is this darkneſſe? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and advanced to ſuch happineſſe, as neither tongue can utter, nor heart conceive.

The ſecond thing we have to note in his promiſes, is his mercy, which exceedeth all his works. For God, though he hath given a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath born the curſe, whereby his juſtice is not impaired, he is content to accept our weakneſs as our ſtrength, to recompence our imperfection with reward of greateſt perfection, and that which we can performe but in ſmall part, he is content to accept as whole, not for any deſert of ours, but in ſatisfaction of his ſonne, who paid with the ſeale of his own blood, the ranſome for our ſins, he hath cancelled the hand-writing that was againſt us. Wherefore we are to pray unto God, that whenſoever our ſins ſhall come in queſtion before him, that he would look upon Chriſt Jeſus, the true looking glaſſe, in whom he ſhall finde us moſt pure and innocent, and to ſhine moſt clearly in the righteouſneſſe, which he had given us by faith: ſo that we appeare not in our own righteouſneſſe, but in the righteouſneſſe of the Lambe, who having taken away the ſinnes of the world, and having made us as white as ſnow, though we were as red as crimſon, ſaith, he will be merciſull to our iniquities, and will remember our ſinnes no more. Of him do all the Prophets beare witneſſe, that through his name all that believe ſhall receive remiſſion of their ſins. Again, Drink ye all of this, for this is my blood which is ſhed for the remiſſion of ſins. Chriſt gave himſelfe for our ſinnes, that he might deliver us from the curſe of the Law, even according to the will of the Father. Chriſt bare our ſins in his own body on the tree, that we being delivered from ſin, might live in righteouſneſſe, by whoſe ſtripes we are healed, for we were as ſheep

going astray, but are now returned to the Shepherd and Bishop of our soules. It is no more but believe and be saved: believe and receive remission: believe, and lay off thine own righteousnesse, and invest thy self with the righteousnesse of the unspotted Lambe.

David was young, and after was old, yet in all his dayes he never saw the righteous forsaken. Sometimes he scourgeth his children, but like a loving Father, he layeth no more upon them than they are able to bear: for he afflicteth them for his own justice, because they are sinners, for his wisdome, to exercise their faith, for his mercy, to cause them to repent: but this is the end of all, he helpeth them in their distresses, he revengeth himself upon his enemies, and giveth to his people rest and quietnesse. O that we would therefore praise the Lord, and forget not all other his singular benefits. O that we would confesse, that his mercy endureth for ever.

The third thing to note in his promises, is his bountifull kindnes, in requiring so small a thing, with so great and liberall blessings: and bindeth himself by obligation (as it were) that as sure as we perform the one, so he will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slackness, as some men account slackness: but is patience, because willingly he would have no man perish, but gladly would have all men come to repentance. He is content to stay our leisure, till we seek and pray unto him; and never striketh till there be no hope of redresse.

The fifth is his love, in that he is content to stir us up to holy exercises, and purity of life, and to allure us with faire promises of aid, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than (fearing tediousnes) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching

Touching the firſt, where it is ſaid, *God will awake up unto thee*, it is a greater benefit than the words import: for it ſignifieth, not onely that he will heare thee, but that he will alſo do what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſaid to be aſleep: but as ſoon as the ſinner awaketh from ſin, God will ariſe (ſaith *David*) and his enemies ſhall be ſcattered, and they that hate him, ſhall flie before him, as the ſmoak vaniſheth before the winde, and as the wax melteth before the fire, even ſo ſhall the wicked periſh at the preſence of God, wherefore as *Paul* exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*: awake unto God, and God will awake unto thee, and Chriſt, even the Sonne of God, the bright morning Starre, ſhall give thee the light of life. *Pſal.78.* *Epheſ.5.*

In the ſecond, he promiſeth abundance of worldly bleſſings, in recompence of prayer, for it is ſaid, *He will make the habitation of thy righteouſneſſe proſperous*, that is, the Lord will make peace within thy walls, and proſperity within thy palaces: he will command his bleſſings to be with thee in thy ſtore-houſe, and in all thou ſetteſt thy hand unto: he will open unto thee his good treaſure, even the heavens to give rain on thy land in due ſeaſon. Thou ſhalt lay up gold as the duſt, and the gold of Ophir as the flint of the river: thou ſhalt waſh thy paths with butter, and thy rocks ſhall poure out rivers of oyle: thou ſhalt call ſalvation thy wall, and praiſe ſhall be in thy gates, Lo, thus ſhall the man be bleſſed that feareth God. *Revel.22.* *Pſal.1.22.* *Pro.28.* *Job.12.* *Pſal.1.18.*

Laſtly, *for being pure and upright*, he will make thy latter end greatly increaſe, and that thou mayeſt the leſſe miſtruſt his promiſes, he will do it, though thy beginning be but ſmall.

Here (brethren) ye ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe unto you, what ſtrange events (by Gods providence) have

have happened in the world, what great Kings and Potentates have been pluckt downe from their thrones, and what contemptible persons in the eyes of the world, have been advanced to their rooms. How *Mardochem* a stranger was exalted into *Hamans* place: how *Joseph* and *Daniel*, the one a bondman in Egypt, the other a captive in Babylon, were made Princes in those kingdomes. But because I will not overmuch transgresse the bounds of modesty, or hold you longer than in this place I have been accustomed, onely remember what the Prophet saith; *He raiseth the needy out of the dust, and listeth the poore out of the mire, that he might set him with the Princes, even with Princes of the world.*

Hest. 8.
Gen. 30.
Dan. 6.
Psal. 11. 3.

Remember the example of *David*, whom the Lord chose and took from the Ewes great with young, that he might feed his people in *Jacob*, and his inheritance in *Israel*. Remember the example of *Job*, how the Lord turned the captivity of *Job*, as the rivers of the South, how he blessed the last dayes of *Job* more than the first, how he gave him sheep, and camels, and oxen, and thee asses in more abundance than he had before, how he increased him with sons and daughters, even to the fourth generation, so that he died being old and full of dayes. Remember even our own estate, for whom the Lord hath done great things already: as created us, and redeemed us, and sanctified us, and not long since delivered us from the gaping jawes of those that sought to suck our blood. Upon some he hath bestowed humility, whereby their minds are adorned with Vertue; honour upon others, whereby their persons are invested with majesty: upon others comelinesse, whereby the other two are graced: upon others Orchards, which they planted not, at least unto which they gave no increase: upon others, increase of vertuous children, whereby their posterity is preserved: upon others, the free passage of his word, which a long time had been obscured by ignorance, the mother of devotion, as the shavelings call it, but under

Psal. 78.
Job 42.
Psal. 126.
Psal. 41.

a stepdame of destruction, as we perceive it: and though he bestow but some one or two of his blessings upon us, yet how much are we bound for these blessings to sing praise, and honour, and glory, unto him that sitteth upon the throne, and unto the Lamb for ever. But upon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to rejoyce in God their Saviour. Examine then your own consciences, I beseech you, whether God hath bestowed all these blessings upon you, or no: and if he have, O what great cause have you to come before his face with praise, to sing loud unto him with psalms, to worship and to fall down before him, to give unto the Lord the glory of his name, to bring an offering of thanksgiving, and to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for you in store, ye may before he will pull down the mighty from their seat, and exalt the humble and meek. Surely, the Lord doth use vertue as a means to bring us to honour, and whosoever you shall see endued with the vertues of this Text, I mean, with seeking unto God with prayer and purity of life, ye may be sure there is a blessing reserved for him of the Lord, yea, such a blessing, as though his beginning be but small, yet his latter end shall greatly increase. *Psal. 99.* *Psal. 96.*

God increase the love of these things in our hearts, and make us worthy of Christs blessings, which he hath plentifully in store for us: that after he hath heaped temporall blessings upon us, he will give us the blessing of all blessings, even the life of the world to come.

FINIS.

Maries Choice.

Luke 10. 38, 39, &c.

38 *Now it came to passe as they went, that he entred into a certain towne, and a certain woman named Martha, received him into her house.*

39 *And she had a sister called Mary, which also sat at Jesus feet and heard his preaching.*

40 *But Martha was cumbred about much serving, and came to him and said, Master, doest thou not care, that my sister hath left me to serve alone? Bid her therefore that she help me.*

41 *And Jesus answered, and said unto her, Martha, Martha, thou carest and art troubled about many things.*

42 *But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himself loving unto *Lazarus* & his sisters, in raising him from the death of the body, and then from the death of the soule: so do they here shew their thankfull mindes to Christ againe, the one by receiving him into her house, and the other by entertaining him into her heart. As he was God, he was received of *Mary*; as he was man, he was received of *Martha*. They both desired to entertain our Saviour, as *Jacob* and *Esau* desired to please their *Joh.* 11.

Gen. 27.

their aged Father: but *Mary* made choice of the better part, and was preferred before her sister, as *Jacob* sped sooneſt of moſt dainty venison, and prevented his brother of the bleſſing. And although the care of *Martha* in entertaining of Chriſt be not to be miſliked, yet *Maries* diligence in hearing his doctrine, is of purpoſe preferred, to teach us, that it is much better with *Mary* to ſtudy in the word, and firſt to ſeeke the kingdome of God, than with *Martha* to labour in the world, and to neglect that heavenly kingdome. And yet notwithſtanding, ſuch is the corruption of this ruſty age, that our greateſt care is to provide for this preſent life, as the rich man *Luke* 12. inlarged his Barnes, wherein to put his ſtore for many yeares: but we never or very late remember to provide for the life to come, like that other rich man, *Luke* 16. that never thought of heaven, till he was tormented in the flames of hell.

Mat.6.33.

In the 11. of *John*, Chriſt is ſaid to love the whole Family, and here he is ſaid to come unto them: For whom he loveth, he cannot choſe but viſit; like the friends of *Job*, that came to comfort him in his great adverſitie: yea, and the greater love he beareth unto any, the oftener he will reſort vnto them, yea, he will come and dwell with them, *John* 14.23. Like *Jacob*, that came downe into *Ægypt*, to his beloved Sonne *Joſeph*, and dwelt in *Goſhen*. But Chriſt is yet more kinde than *Jacob* was, for he came not, till he was ſent for with horſes and chariots, but Chriſt came of his own accord to this beloved family.

Job 2.

Gen.45.
Gen.4.7.

Thus doth he alwayes, prevent us with his bleſſings: before he was deſired he came into the world, he called his Apoſtles before they came to him, and before he was requeſted, he came unto this noble houſe. O happy houſe that entertained ſuch a gueſt! but thrice happy inhabitants to whom ſuch a gueſt would vouchſafe to come! When he came to the ſwiniſh *Gadarens*, they

they desired him to depart out of their coasts, preferring their swine above their Saviour: but this Godly family received him into their houses, preferring their God before their gold, and the health of soules before their worldly wealth. They received him into their house who had not a house wherein to put his head, wherein their hospitality is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like works of mercy the Lord shall answer the sentence of Judgment, which is to be denounced against the wicked, that never exercised those works of mercy. Luke 8. Matth. 8. 19.

Let us learne by their example to be harbourers, and given to hospitality, which is so often commended unto us in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habit of strangers: so we may daily entertaine Christ Jesus in the habit of a poore man, of a blinde man, or of a lame man: and whatsoever is done to any of these that are his members, he accounteth and accepteth as done unto himselfe. Gen. 18. Gen. 19.

Now as the vertue of hospitality is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expressly commanded by the Apostles among other things, to be given to hospitality. Unto the Levites in time of the Law, the Lord appointed cities of refuge, to signifie that the ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our dayes have no cities of refuge for others, for they have none for themselves: they have not wherewith to relieve the wants of others, for they have not to relieve their owne. 1 Tim. 3. 2. Num. 35.

When *Martha* had thus entertained Christ, as he was man, into her house, *Mary* began to entertaine him, as he was God, into her heart, she sat at his feet to heare his preaching, for no sooner was Christ come into the house, but that he took occasion to teach and to instruct

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the family, and in stead of bodily food, which they bestowed upon him, to give unto them the food of the soule. Thus doth he always shew himselfe a thankfull guest into what house soever he entreth, he leaveth better things behind him than he findeth, he loves not to be in *Zacheus* debt for his dinner, for in stead thereof he bringeth salvation to his house: neither doth he leave his supper unpaid for here, for in stead thereof he bestoweth upon them an heavenly Sermon. This should be the exercise of faithfull Ministers, when they are invited to great feasts, that as they are called the salt of the earth, which serveth to season the meats, to make them savory, and preserveth them from putrefaction, so they should season the table talk with some Godly conference, to minister grace unto the hearers, *Ephes.* 4. 29.

Luke 19.

Mat. 5. 13.

These sisters were godly women, and both earnest favourers of Jesus Christ, and yet in the manner of their devotion there is such difference, that the worldly affection of the one may in some sort be misliked, in respect of the godly exercise and practice of the other. *Martha* is sore incombred with much serving, where a little service had been sufficient, but *Mary* is attentive to heare the word of God, which never can be heard sufficiently.

Mary sitteth to heare the word, as Christ used to sit when he preached the word, to shew that the word is to be preached and heard with a quiet minde; in a still night every voice is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therefore unfit to heare the word, as the ground that is surcharged with stones, or overgrown with weeds and thornes is unfit to receive the seed, or yeeld any fruit to him that tilleth it. As often therefore as we come to heare the word of God, we must not come with distracted minds, we must not trouble our selves with the cares of this life, which (as our Saviour said) are thornes to choke the word, and to make it unfruitfull.

Matth. 5.
Luke 4.
John 2.

Matth. 5. 13.
Luke 8. 14.

For

For *Moses* was unfit to walk with God, till he had put off his shooes, and the blind man unfit to come to Christ, till he had thrown away his cloak: so we must think our selves unfit to heare the word, and unapt for every heavenly exercise, till we have put off our shooes, that is our worldly cogitations and affections, and till we have cast away our cloak, that is, all lets and impediments which might hinder us from profiting in our profession. *Exod.* 3. *Mar.* 10.

When our minds are quiet, we are fit to deale with heavenly matters: therefore the Doctors conferred sitting in the temple: and God delighteth to deale with us when we are most private: he appeareth to *Abraham* sitting in the dore of his Tent. The holy Ghost came downe upon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and converted by *Philips* preaching. *Gen.* 18. *Acts* 2. *Acts* 8.

Mary sat at Jesus feet, yet sat she not sleeping as many sit at the preachers feet, but she sat at Christ his feet, and heard his word: As *Paul* was brought up at the fet of *Gamaliel*, and was perfectly instructed in the law of the fathers. *Acts* 22.

Her humility is commended, in that she sat at Jesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnesse appeareth, in that she would not depart to help her sister, to signifie that the hearing of the word must be preferred before all worldly businesses.

Her diligence and humility, serveth to condemne our negligence and contempt of Christ and his word, we doe not sit at Christ his feet, nay, we rather set Christ at our feet, when we are so negligent in hearing his word.

We are as slow to come to the Church, as the Raven was to come to the Ark, and as loth to spend any time in the service of God, as *Pharao* was loth to let the Israelits go to serve the Lord. If a commodity were *Gen.* 8. *Exod.* 8, 32.

to be seen, whereout some profit might arise, how carefull would we be to procure it? What paines would we take to get it? *Absolon* was not more desirous of a kingdome, than the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hinderance to their wordly businesse, and some extraordinary charge to their purse, then like the Gadarens, they are content to take their leave of Christ and his word, and had rather lose that heavenly pearle, than they would part from their worldly pelfe.

2 *Sam.* 15.

Luke 8. *Mat.* 13. 40.

Thus in Christ we have the patience of a good Pastour, and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example to take all occasions to preach the word, to be instant in season and out of season: and let Christians learne by her example, first to seek the kingdome of God and his righteousnesse, and then to provide for the things of this life.

2 *Tim.* 4. 2.

Matth. 6.

While *Mary* was carefull for the food of the soule, *Martha* was curious to provide food for the body, her greatest care was to entertain Christ, and to make him good cheare, to testifie her thankfull minde unto him, that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserved to be well dealt withall at the hand of his hostesse, whose sonne he had restored to life: or *Eliah* deserved such entertainment for her sonnes reviving, then surely our Saviour Christ is worthy to be welcome hither, where he had raised *Lazarus* out of his grave, wherein he had lyen by the space of foure dayes before.

1 *King.* 17.

2 *King.* 4.

John. 11.

It was well done therefore of *Martha* to shew her thankfull minde unto Christ, but it was not well done at that time to shew her selfe thankfull in that manner: it was then time to heare the word, for at that time Christ preached

ched the word, it was no time for her to spend that time in other affaires, & to neglect the greatest affaires, the meanes of her own salvation.

It was not unlawfull for *Martha* to labour on, more than it was unlawfull for *Peter* to sleepe: but when Christ was preaching, it was no time for her to be so busie in serving, no more than it was time for *Peter* to sleep, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* ship to the people that stood upon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking and commanded him to launch into the deep, then it was time for *Peter* to let downe the net. *Mat. 25.* *Luke 5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, and as we may not utterly neglect our lawfull callings to follow sermons, so must not we bestow the Sabbath, which is consecrated to the service of God, in following the works of our vocation. All things have their appointed time (saith the wise man) *Ec. 3.* and every thing is seemely in his convenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did she labour for Christ: many in our dayes will neither labour for Christ, nor heare of Christ: but as the Israelites were weary of their journey in the wildernesse & loathed that heavenly *Manna*, so these men are weary of every godly exercise, and are soone cloyed with the word of God. *Num. 21.*

The five foolish Virgins wasted their oile to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of iustice and vengeance to be feared. The day stirreth for their pride and profit, the night is spent in sport and pleasure, and no time is left to heare the Word. When we are praying, they are playing: When *Mat. 25.*

we are preaching, they are eating and drinking, like the old world, that eat, and drank, that married wives, and gave in marriage while *Noah* was preparing the Arke for the saving of his houshold. And as *Baals* Priests wounded themselves, to serve their idols, so these men take dangerous courses, and strangely trouble themselves to serve their ill

Gen. 4. Heb. 11. 1 King. 18.

Gen. 37. 1 Sam. 17.

—like *Martha* findeth her self aggrieved, and begins to envy her sisters exercise, as *Joseph* brethren envied him for his dreames: and the sonne of *Ishai*, that disdained their brother *David*, for his forwardnesse in the combat with *Goliah*.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must hear the hearing of the matter, and decide the controversie. *Martha* playeth the plaintife, and accuseth her sister: she the defendant, answereth by her Advocate, and Christ himself, that took upon him the office of an advocate, is become the Judge, and giveth sentence on *Maries* side. *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Saviour for winking at it, requiring him to see the matter redressed speedily. But Christ reproveth *Martha*, condemneth her, and excuseth, yea, and commendeth *Maries* carefulnesse.

In which it appeareth how willing we are to please our selves in our owne conceits, & how ready to censure amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *David* fasten his soul with fasting, it shall be turned to his reproach. If he put on sackcloth to amend his conversion, they jest at him, and the drunkards make songs of him. If *John* Baptist be temperate in his apparell and diet, they will say he hath a devil. If *Paul* answer discreetly for himself, he shall be charged to be mad with overmuch learning. Yea, if our Saviour Christ familiarly frequent the company

Psal. 69. Luk. 7. 33. Acts 26. Luke 7. 34.

pany of sinners, to reclaime them from sinne, they will not stick to call him a friend and companion of Publicans and sinners. Amongst us, if there be any that be more forward in religion than the rest, and more diligent to hear the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to finde faule, and condemn them for so doing: yet are not the godly to be discouraged herewith, or to desist from their godly exercises; for as the Lord answereth for *Mary*, when she held her peace, so the Lord will defend their Cause, and take their part against their adversaries. The Lord cannot abide to heare his servants ill spoken of, but is alwayes ready to maintain their right, and to answer for them. He will not suffer *Laban* to speak an ill word to his servant *Jacob*: And if *Aaron* and *Miriam* murmur against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of Kings will take their parts, and will not suffer them to sustain any wrong? He is a most sure and trusty friend, that will not abide his friends to be back-bited or ill spoken of, but either he will answer in their defence, or he will finde some means to stop their mouths, and restraine the slanderous tongues of their enemies, as sometime he stopt *Balaams* passage, when he went to curse Gods people, and caused the dumbe beast to speak and reprove the madnesse of the Prophet, rather than he would have his people so be cursed.

Gen. 3. 14. *Numb.* 12.

Numb. 22. 2 *Pet.* 1. 3.

The repetition of *Marthaes* name argueth the vehemency and earnestnesse of this admonition. The Lord is faine to be very earnest and importunate with us, before he can reclaime us. So when God spake unto *Abraham*, he called him twice by name, Christ called *Peter* thrice by name, *John* 21. to cause him to make his threefold confession, to make amends for his threefold denyall. And when the Lord spake unto *Samuel*, he called him foure severall times by name before he answered: for such is the great

Gen. 22. 1 *Sam.* 3.

great mercy of God, that he is content to admoniſh us often of our duty, and ſuch is the dulneſs & perverſeneſſe of our crooked nature, that we cannot be gained by the firſt admonition: but the Lord muſt call us often and earneſtly, before we will hearken unto him.

There are two things in the ſpeech of Chriſt to be obſerved. The firſt is, his modeſt reprehenſion of *Marthaes* immoderate care: the other is, his friendly defence of *Maries* choice. Though *Martha* was very carefull to entertain Chriſt in the beſt manner, yet if he perceive any thing in her worthy reprehenſion, he will not ſtick to tell her of it: he will not ſooth her in her ſaying, nor ſmooth her in her own conceit, for all the trouble and coſt that ſhe beſtows upon him. If we be often invited to ſome mans table, and kindly entertained, it would be unkindly taken, if we ſhould find fault with any diſorder: but for as much as all Chriſt his actions are the inſtructions of Chriſtians, therefore every Chriſtian, but eſpecially Preachers, whom it more ſpecially concerneth, muſt learn by this example how to behave themſelves, when they are invited to great feaſts, namely, ſpeake their conſcience freely when they ſee a fault. The beſt requitall that we can make of our good chear, is to give good counſell and wholeſome admonitions to them that invite us. When Chriſt dyned with the Phariſee, *Luke* 11. and was miſliked for not waſhing before dinner, he took occaſion to reprove their hypocriſie, their outward ſhew of holineſſe, which was the ſin of the Phariſees, and at another time he noteth them for preaſing to the chief places at banquets, and ſheweth what modeſty is to be obſerved in ſitting down to meat, and what gueſts ſhould be bidden to our table. So ſhould Preachers behave themſelves towards thoſe that invite them to great feaſts, when they ſee perhaps ſome fault or diſorder, either in the maſter of the houſe, or in ſome other of the gueſts, to ſay unto them thus, or otherwiſe as the caſe requireth, I will warne you

Luke 14.

you of one thing that will do you good, that you would leave your Uſury and extortion, your covetouſneſſe and oppreſſion, that you would leave your ſwearing and blaſpheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leave your pride and exceſſe in your diet and apparrel, that you would forbear to ſpeak ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

Theſe are the faults which are eaſie to be eſpied almoſt in every place, and theſe are the faults, which the faithfull miniſter of Chriſt Jeſus ſhould not leave unreproved, whereſoever he commeth, But as *Elias* told *Ahab* of his idolatry, though he were his King, and *John Baptiſt* told *Herod* of his adultery, though he did many things for him, and heard him gladly: ſo ſhould the Preacher reprove the people for their notorious offence notwithſtanding ſome favours and courteſies received from them. If Chriſt had cauſe to finde fault with *Martha* for her too much diligence in his entertainment, it ſeems he was not curious in his diet, but would have been content with ſimple cates, he was no delicate or dainty gueſt, he did not affect or delight in ſumptuous banquets, or coſtly fare, he rather required a religious heart, a conſtant faith, a willing minde to hear the word, with an earneſt care to live thereafter. Theſe are the things wherein the Lord delighteth: theſe are the juncates which he deſireth, and which he preferreth before all earthly chear.

1 *King.* 18. *Matth.* 14. *Mar.* 6. 20.

Thus is *Martha* reprehended for her curioſity: now let us ſee how *Mary* is excuſed, and commended for her godly care. One thing is neceſſary (ſaith *Chriſt*) and what is that one thing? Even to hear the word preached, which is the power of God to ſalvation, to every one that believeth. A man may better want all things than that one needfull thing, and yet we deſire all other things, and neglect that one thing, which is ſo needfull.

This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it provideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternal life. It is good to be occupied about our calling, to get our living: but it is better to be occupied in hearing the word, which is able to ſave our ſoules. As the head and the foot are both needfull in the body, ſo *Mary* and *Martha* are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour: the other heavenly, by his prayer. There is the active life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelf to be like himſelf: and there is the contemplative life, which conſiſteth in the meditation of divine and heavenly things, wherein man ſheweth himſelf to be like the Angels: for they which labour in their temporall vocations, do live like men; but they which labour in ſpirituall matters, live like Angels. When they hear the Word, God ſpeaketh unto them: when they pray, they ſpeak unto God: ſo that there is a continuall conference between God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loved *Martha* for her hoſpitality, as *Iſaac* loved *Eſau* for his Veniſon. So did he love *Mary* for diligence in hearing his Word, as *Rebecca* loved *Jacob*, for harkening to her voice. A Nurſe which hath her breaſt full of milk, doth love the child that ſucks it from her: and Chriſt which hath his breaſt full of heavenly milk, is glad when he hath children to ſuck the ſame; let us therefore (as the Apoſtle willeth us, 1 Pet. 2. 12.) lay aſide all malicioufneſſe, and all guile, and diſſimulation, and envy, and all evill ſpeaking, as new born babes, deſire the ſincere milk of the Word, that we may grow thereby to be perfect men in Chriſt Jeſus: let us breathe after the fountain of the living water, which ſpringeth up unto eternal life: and as the fainty Hart deſireth the water brook

Gen. 25. 28.

Pſal. 42. 1.

to

to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needfull, let us ſeek that one needfull thing, the end of all things, even to fear God and keep his commandements, which we learn by hearing the Word of God, wher' y faith (without the which it is impoſſi' le to pleaſe God) is begotten and nouriſhed, in the hearts of Men. *Eccle.* 12.13. *Heb.* 1. 6. *Rom.* 10. 17.

This is that good part which *Mary* hath choſen, by ſo much better than her ſiſters choice, becauſe it concerneth a better life and hath the fruition of this preſent life; *Mary* hath a double portion: ſhe heard the word, and eat of the meat which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleaſures, and what not? they ſerve onely for the maintenance of this preſent life, which is ſo ſhort and ſubject to mutability, but the Word of GOD is the food of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruit unto eternal life. Let the word of God therefore be precious unto us, becauſe it was ſo permanent: for heaven and earth muſt paſſe, but the word of God endureth for ever. If we make choice of any thing beſide, it muſt be taken from us, or we ſhall be taken from it: but if we make choice of this one thing, it ſhall never be taken from us, neither in this world, nor in the world to come. The Lord grant that we be not onely hearers, but doers of the Word, that it may be truly ſaid of us, as Chriſt ſaid of his diſciples, that heard his Preaching, Behold my brother, my ſiſter, and mother: or as he anſwered the woman that commended his carnall kindred, *Bleſſed are they that hear the word of God and keep the ſame.* *1 Tim.* 4.8. *1 Pet.* 1.13 *Luke* 21. 33. *1 Pet.* 1.25 *Jam.* 1.22 *Mar.* 12.50 *Luke* 11.

FINIS.

SERMON

Noah's Drunkenness.

The first SERMON OF *Noahs* Drunkenneſſe.

Gen. 9. 20, 21.

Noah *alſo began to be a husbandman, and planted a vineyard.*

And he dranke of the wine and was drunken, and was uncovered in the middeſt of his tent.

FIrſt, we are to ſpeak of *Noah*, then of *Cham*, his wicked ſon, and after of *Shem* and *Japheth* his good ſons: In *Noah* firſt, of that which he did well, and then of his ſinne: In *Cham*, firſt of his ſin, and then of his curſe: In his brethren, firſt of their reverence, and then of their bleſſing.

Now we will ſpeak of the Father, and after of his children. *Then* (ſaith *Moſes*) *that* Noah *began to be an husbandman.*

This is the firſt name which is given to *Noah* after the floud, he is called a husbandman, and the firſt work which is mentioned, was the planting of a vineyard: one would think when all men were drowned with the floud, and none left alive to poſſeſſe the earth, but *Noah* and his ſons, that he ſhould have found himſelf ſomething elſe to doe, than

than to plant vineyards: and that the holy Ghost should have intituled him King of the world, and not a husbandman of the earth, seeing there be no such men as *Noah* was, which hath more in his hand, than any King hath in the world, or shall have to the worlds end: but thereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we do, and therefore he nameth *Noah* after the work which he did, not after the possessions which he had, an husbandman.

It seemeth that there was great diversity between this age and ours: for if we should see now a King go to plough, a nobleman to drive the teame, a gentleman keep sheep, he would be scorned for his labour, more than *Noah* was for drunkennesse: yet when we read how this Monarch of the world thought no scorn to play the husbandman, we consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industry, or modesty, or lowly minde therein. Which may teach us humility, though we learn to disdaine husbandry. Of whom will we learn to be humble, if kings give example, and the sonne of God humbleth himself from heaven to earth, and yet we contemne the example of the Kings of the earth, and the example of the King of heaven?

The time was, when *Adam* digged and delved, and *David* kept sheep, and all the house of *Jacob* were called men occupied about cattell: but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which do like them, are abhorred of their brethren and they which live by them, scorn them for their works, which would be chastned themselves, because they work not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit unto her selfe that may

so

so justly complaine of her fall without cause, and her despight from them that live by her, as this painfull science of husbandry: that it is marvell that any man will take the paine for the rest, to be contemned for his labour, and be a scorne for the rest, which might hunger and starve, if he did not labour for them more than they do for themselves, No marvel then though many of the poore Countryes murmur and complaine, that other cannot live by them, and they cannot live themselves: but it is marvel if their complaints do not grow in time to rebellion, and pull others as low as themselves? for why should the greatest paine yeeld the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruits so soone as the dearth is past, though he raiseth it a little while that dearth lasteth: but they which raise the price of their wares with him, seldome fall downe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth advantage them. So this painfull man is fain to live poorely, fare meanly, go barely, house homely, rise early, labour daily, sell cheap, and buy deare, that I may truly say, that no man deserveth his living better, no man fulfilleth the law better: that is, *Thou shalt get thy living in the sweat of thy brows*, than this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not be mocked for his labour, which hath vexation enough, though all men speak well of him: and in my opinion, if any deserve to be loved for his innocency, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feed the soule) as those that feede the body, that is those that till the earth: yet you see how they live like drudges, as though they were your servants to provide food for you, and after to bring it to your doores: as the beasts

serve them, so they serve you, as though you were another kind of men: I cannot think upon their misery, but my thoughts tell me, that it is a great part of our unthankfullnesse, that we never consider what an easie life and living God hath given unto us in respect of them.

If the Apostles rule were kept, they, which doe not worke, should not eat: but now they which do not work, eat most, and the husbandmen, which work, eat not, but are like Bees, which provide food for other and pinch themselves. Let us consider this, for they had not one law and we another: but the same curse which was denounced upon *Adam*, was denounced upon all his children? That every man should get his living in the sweat of his brows. Although I know there be divers works, and divers gifts, and divers callings to work in: yet alwayes provided, they which doe not work should not eat, for in the sweat of thy browes, that is, in labour and travaile: Thou King, and thou Judge, and thou Prelate, and thou Land-lord, and thou Gentleman shalt get thy living, as *Adam* thy father did, or else thou dost avoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more than thou, unlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not given them for nothing: some work with their pen, some with their tongues: some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the work of a Magistrate: he which is a Judge, should do the work of a Judge: he which is a Captaine, should do the work of a Captaine: he which is a Minister, should doe the work of a Minister, as when *Noah* was called a husbandman, he did the work of an husbandman. This contempt of the Country doth threaten danger to the land, as much as any thing else in our dayes,

dayes, unlesse their burthen be eased, and their estimation qualified in some part of their paines. Thinking that you have not heard of this Theame before, seeing the words of my Text did lie for it: thus much I have spoken to put you in minde how easily you live in respect of them, and to rectifie our minds towards our poore brethren, which indeed seem too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith *Moses*) Noah *began to be an husband-man.* In that it is here said that *Noah* began, it doth not disprove that he gave not himself to husbandry before, but it importeth, that *Noah* began to set up husbandry againe after the flood before any other, so this good man recomforted with the experience of Gods favour (which had exempted him and his seed out of the world) and rejoycing to see the face of the earth againe, after the waters were gone, though an old man, and weaker than he was, yet he turned to his labour afresh, and scorned not to till and plant for all his possessions, as though he were an husbandman: such a lowlinesse is alwayes joyned with the fear of God, and they that are humbled with religion, do not think themselves too good to do any good thing.

Here note by the way, that none of *Noahs* sonnes are said to begin this work, but *Noah* himselfe: the old man, the hoary head, and carefull father begins to teach the rest, and shews his sonnes the way how they should provide for their sonnes, and how all the world after should labour and travaile, till they return to dust; so the old man, whom age dispenseth withall to take his ease, is more willing to provide for the wants of his children, than they are which are bound to labour for themselves and their parents too, as the Storke doth feed the damme when she is old, because the damme fed her when she was young. What a shame is

this

this is to *Shem* and *Japheth*, that is, to us which are young and strong, that the Father should be called a labourer, when the sons stand by? Now the ground was barren because of the flood, and could not bring forth fruit of it selfe, because of the curse: therefore it pitied *Noah* to see the desolate, and barrennesse, and slime upon the face of the earth, which he had seene so glorious and sweet, and fertile, with all manner of herbs and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painfull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this we may learne to use all meanes for the obtaining of Gods blessings, and not to lose any thing which we might have or save for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Proverbs, when he reproveth the slothfull husbandman, because his field brought forth nettles and thistles, in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall GOD command the earth and all his creatures to increase for us, and shall not we further their increase for our selves? As we increase and multiply our selves, so we are bound to joyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eat the childrens portion, and in time there would be nothing left for them that come after; this regard *Noah* seemeth to leave unto his posterity, and therefore he gave himselfe unto husbandry, which is commended in him unto this day, and shall be recorded of him so long as this book is read: whereby we are warned, that he which liveth only to himselfe, is not to be remembered of them which live after: But as *David* cared how the Realme should be governed after his death as well as he did during his life: so though we die and depart this world, yet we should leave that example,

or

or those bookes, or those works behind us, which may profit the Church and Common-wealth, when we are dead and buried, as much as we did when we lived among them: Even as *Noah* planted a Vineyard, not for himselfe, but for the ages to come after.

Some doe think that *Noah* planted the first Vineyard, and drunk the first Wine, and that there was no use of grapes before: which opinion they are led unto, that they might excuse *Noah*, and mitigate his fault, if he did sup too deep of that cup, the strength and operation whereof was not known unto him, nor unto any man before. But it is not like, that the excellent liquor and wholsome juyce of the Grape did ly hid from the world so many hundred yeares, and no doubt but there were Vines from the beginning, and created with other trees: for how could *Noah* plant a Vineyard, unlesse he had slips of other vines, or grapes that grew before, seeing he did not create fruits, but plant fruits as we do? For this is principally to be noted, that so soone as he had opportunity to doe good, he omitted no time, but presently after the flood was gone, and that the earth began to dry, he plyed it with seeds, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whensoever we may doe good, to count it sinne, if we do it not.

But if we be so exercised, then all our works shall prosper like the Vineyard of *Noah*, because the fruit of the Vine doth cheare the countenance, and glad the heart of man. Therefore some have gathered upon the planting of this Vineyard, a signification of gladnesse and thankfulnesse in *Noah* for his late deliverance, and the *Jewes* by their solemne feasts did celebrate the memorial of some great benefit, but I rather judge, that God would have us see in this example what men did in these dayes, and how we are degenerate from our parents, that we may prepare against the fire, as *Noah prepared against the water.*

This is worthy to be noted too, GOD did not so regard his husbandry, but that he had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby we are warned, that though God blesse us now while we remember him, yet he will chasten us so soone as we forget him: though we be in a good name now, infamie will rise in an houre: though we be rich at this present, poverty may come presently: though we be whole while we be here, yet we may fall sick before night, even as *Noah* is praised in one verse, and dispraised in another verse: even now God commendeth him for his lowlinesse, and now discommendeth him for his drunkennesse: as though he had forgotten all his righteousnesse, so soon as he had sinned, and would call in his praise again.

This was to shew, that *Noah* was not saved from the Flood, because he deserved to be saved, but because God had favour unto him: for he which was not drowned with water, was after drowned with wine. As the *Pharises*, when they had done well were proud of it, and lost their reward: so when *Noah* had done a good work, he spotted it with sinne, and was dispraised where he was praised, as though God had repented him that he commended him. He planted well, but he drank not well: therefore that which was good did him no hurt: then seeing he was trapped with a good worke, whatsoever we do, we may remember how easie it is to sinne, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. He which planted the Vineyard, is worthy to tast of the grape: but if thou have found hony, (saith *Salomon*) eat not too much, lest thou surfet. So if thou hast found wine, drink not too much, lest thou surfet. A little wine, is better than a great deale, and if thou wilt follow the Apostles counsell, thou must drink it but for thy stomacks sake, lest that happen to thee which thou shalt hear of this noble Patriarch.

Though

Though he were never ſo righteous before God, and men, though he eſcaped the deſtruction which lighted upon all the world, though he had all the fowles of the ayre and beaſts of the land at his command, though he paſſed the pilgrimage of man nine hundred years, yet *Noah* was but a man, ſo ancient, ſo righteous, ſo mighty, ſo happy: *Noah* ſhewed himſelf but a man, for drinking the Wine, which himſelf had planted, he was drunken. This was *Noahs* fault, he was drunken with his own Wine, as *Lot* was defiled with his own daughters. If *Cham* his ſonne had taken too much, and ſtript himſelf as his Father did, the holy Ghoſt would ſcarce have ſpoken of it, becauſe he was a man of note, but when the Father forgate himſelf, and gave his offence, marke the manner of the holy Ghoſt, as though he would ſhew you a wonder: he diſplayeth *Noahs* drunkenneſſe, as *Cham* diſplayed his nakedneſs: as if he would ſay, Come and ſee the ſtrength of man. He which was counted ſo righteous, hee which believed the threatning like *Lot* when the reſt mocked, he to whom all the fowles of the ayre, and the beaſts of the earth, flocked in couples as they came to *Adam*, he which was reſerved to declare the judgments of God, and to begin the world againe: *Noah* the example of ſobriety, the example of moderation, is overcome with drink, as if he had never been the man. How eaſie, how quickly the juſt, the wiſe, the prudent, hath loſt his ſenſe, his memory, his reaſon, as though he had never been the man!

And how hard is it to avoid ſinne, when occaſion is at hand, and pleaſant opportunity tempteth to ſinne? it is eaſier for the Bird to go by the Net, than to breake the net: ſo it is eaſier for a man to avoid temptations, than to overcome temptations: Therefore GOD forbad *Balaam*, not onely to curſe the people as *Balak* would have him, but he forbad him to go with *Baloks* ſervants, knowing that if he went with them, and ſaw the

pompe of the Court, and heard the King himselfe speak unto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Caiphas* fire, was overcome by a silly damell to doe that which he never thought, even to forsware his Lord God: therefore *Daniel* would not eat of the Kings meat, lest he should be tempted to the Kings will, shewing us that there is no way to escape sinne, but to avoide occasion. Therefore *David* prayeth, *Turne away mine eyes from vanity:* as though his eyes would draw his heart, as the bait tilleth on the hook. *Noah* thought to drink, he thought not to be drunk: but as he which cometh to the field to sound the trumpet, is slaine as soone as he which cometh to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and tast of the fruit of his own hands, God set an everlasting blot upon him, which sticks fast till this day, like a haire in his armes, so long as the name of *Noah* is spoken of, that we cannot read of his vertue, but we must read of his sinne: whereby every man is warned to receive the gifts of God reverently, to use them soberly, and to sanctifie himselfe, before he reach forth his hand unto them, that they may comfort and profit us, with that secret blessing which God hath hid in them: or else every thing, the best gifts of God, may hurt us, as the pleasant wine stayned and confounded the great Patriarch, when he delighted too much in it, which he might have drunk as Christ did at his last supper, and this disgrace had never been written in his story: But God would have a fearfull example, like the pillar of salt, to stand before those beasts, whose onely strife is to make tryall, who can quaffe deepest, and shew all their valiantnesse in Wine.

Because there is such warning before us, now we have

have the Drunkard in schooling, I will spend the time that is left, to shew you the deformity of this sinne. If any heare me which have been overtaken with it, let them not marvell, why he cannot love his enemies, which loveth such an enemy as this, which leadeth till he reeleth, duls him till he be a foole, and steales away his sense, his wit, his memory, his health, his credit, his friends: and when she hath stripped him as bare as *Noah*, then she exposeth him like *Noah* to *Cham*, and all that see him do mock him: it is a wonder almost, that any man would be drunk, that hath seen a drunkard before, swelling and puffing, and foming, and spuing, and groveling like a beast, for who would be like a beast for all the world? Look upon the drunkard when his eyes stare, his mouth drivels, his tongue falters, his face flames, his hands tremble, his feet reele: how ugly, how monstrous, how loathsome doth he seem to thee? so loathsome dost thou seem to others when thou art in like taking.

And how loathsome then dost thou seem to God? Therefore the first Law that *Adam* received of God, was abstinence, which if he had kept, he had kept all vertues beside, but Intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he received it, to shew, that they which receive the word of God, received it soberly. A temperate man seldome sinneth, because the flesh which doth tempt, is mortified, lest it should tempt, but when the handmaid is above the mistresse, and a man hath lost the Image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions, must needs be sinne, and nothing but sinne, because the band of vertue, sobriety is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgive? When didst thou want continency to refraine? When didst thou want heart to pray. but when sobriety was fled away, and intemperancy filled her roome? If shame let to sinne, it

casteth out shame: if feare let to sin, it casteth out fear: if love let to sin, it expulseth love: if knowledge let to sin, it expulseth knowledge, like a covetous Landlord, which would have all to himself and dwell alone.

There is no sinne but hath some shew of vertue, only the sinne of drunkennesse is like nothing but sinne: There is no sin but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or some thing to his servants: onely drunkennesse is so impudent, that it descrieth it selfe: so unthankfull, that it maketh no recompence: so noysome, that it consumeth the body, which maketh sinners spare, least they should appeare to be sinners. Every sinne defileth a man, but drunkennesse maketh him like a beast: every sinne defaceth a man: but drunkennesse taketh away the image of a man: every sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: every sinne deserveth punishment, but drunkennesse upbraids a man, while the Wine is in the stomack: and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the fool knows that he is drunk, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath he lost his opinion of sobriety, which hath lost it self. His sonne thinkes himself more master now than his father: his servant makes him a foole: his children lead him like a childe: his wife useth him like a servant, and although his drunkennesse leaveth him when he hath slept, yet no man seeks to him for counsell after, no man regards his word, no man reckons of his judgment, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, every man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him, lest it should grieve it, his

friends

friends go away left he should shame them, and no vertues dare come neer, left he should defile them.

How many things flie out when Wine goes in? How is it then that he which loveth himself, can be so cruell to himself, that he should love his life, and shorten his life? that he should love his health, and destroy his health? that he should love his strength, and weaken his strength? that he should love his wealth, and consume his wealth? that he should love his credit, and crack his credit? that he should love his understanding, and overturn his understanding? that he should love his beauty, and deform his beauty? The Poets need faining no more, that men are transformed into beasts: for if they were living now, they should see men like beasts: some like Lions, some like Wolves, some like Foxes, some like Bears, some like Swine: Who is the beast, when the beasts satisfie nature, and man satisfieth appetite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I have read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will set upon a man and slay him: after, when she comes for thirst unto the water to drink, seeing the face in the Water, like the face of him whom she devoured, for griefe that she had killed one like her self, takes such sorrow, that she never eateth nor drinketh after, but beats, and frets, and pines her self to death. What wilt thou do then which hast not slain one like thy self, but thy selfe, thy very selfe with a cup of Wine, and murderest so many vertues and graces in one houre?

As *Esau* sold his land and living for a messe of pottage, so the drunkard selleth his sense, and wit, and memory, and credit, for a cup of Wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy self like *Judas*: as the *Rechabites* abstaining from Wine, as *Jonadab* bade them, obtained the blessing which God had

appointed to the Israelites: so let us take heed, lest they which we account Idolaters, whilest they fast and watch, obtain the blessing which God hath appointed for us, (we get away the blessings) while we sit down to eat, and rise to play. Therefore, as Christ said, remember *Lots* wife, so I say, remember *Lot*, one houre of drunkennesse did him more hurt, than all his enemies in *Sodome*: remember *Noah*, one houre of drunkennesse, discovered that which was hid six hundred years. Ten times more might be said against this vice: but if I have said enough to make you abhorr it, I have had as much as I would.

Some go about to excuse *Noah*, because he was an old man, and therefore might soon be taken cupshot: some because the Wines were hotter in those countries than they are with us: some because of his change of drinks, which had not wonted himself to Wine, before: some because as most men delight in that, which by great labour they have brought to passe of themselves.

So no marvell though *Noah* had a longing to his own Grapes, following herein the example of a curious Cook, which doth sup and sup his broth, to taste whether it be well seasoned, that he may mend it, if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings with the flame: so taking, he was taken, and at last was drunk, yet this is imputed to him for his fault, that he was drunk, as the punishment which follows doth witnesse. Such is the providence of God, that his mercy might be glorified in all, he hath concluded all under sin, and suffered the best to fall, that no man might trust in his own strength, and that we seeing their repentance, may learn to rise againe, how grievous soever our sinnes be, if we have been Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, have been the like, who reign now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you have seen *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunk with his own wine, he may surfet with his own meats, he may hurt with his own wife, he may offend with his own gifts, his own honour may make him proud, his own riches may make him covetous, his own strength may make him venturous, his own wit may make him contentious: therefore as the child plucks out the sting before he takes the hony: so let every man, before he receives the gifts of God, sit down and look what baites, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and he shall use the blessings of Christ, as Christ did himself.

FINIS.

A Godly Prayer to be said at all times.

A Godly Prayer to be ſaid at all times.

BEcauſe I have ſinned, O Lord, and done wickedly in thy ſight, and provoked thee to anger by my abominable wickednesſe, making my body, which thou haſt ordained as a veſſel for thine honor, an inſtrument of moſt deteſtable filthineſſe, O Lord, be mercifull unto me, and pardon me this great wickednesſe: look not upon me, good Father, with the eyes of juſtice, neither doe thou draw againſt me the Sword of judgement, for then how ſhall I that am but duſt ſtand in thy preſence, when thy wrathfull indignation cometh forth as a whirle-winde, and thy heavy diſpleaſure as a mighty tempeſt, ſeeing the earth trembleth, the depths are diſcovered, and the very heavens are ſhaken, when thou art angry? Exerciſe not therefore thy fury againſt me, that am but chaff before the winde, and as ſtubble againſt a flaming fire: though I have ſinned grievouſly in thy ſight, preferring my wicked deſire before thy holy commandments: eſteeming the pleaſure of a moment before eternall and everlaſting joyes: nay, which is worſe, making more account of vileneſs and vanity, and extream folly and madnes, than of the glory and majeſty of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the devils to quake, & burneth unquenchible unto the bottomleſs pit of hell: whoſe might is ſo great, that by the breath of his noſtrils, he can in the twinckling of an eye deſtroy a thouſand worlds: yet am I bold, proſtrateing my ſelf before the throne of thy majeſty, heartily to beſeech

beſeech, and humbly to intreat thee, that thou wilt not deal with me according to my merits, for I have deſerved, that thou ſhouldeſt rain down fire and brimſtone, from out of heaven upon me to devoure me, or to open the earth under me, to ſwallow me up quick into hell: but thou art gratiousand full of compaſſion, and rich in mercies, therefore do men put their truſt under the ſhadow of thy wings. I have none in heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are ſtretched out day and night, to receive all that by earneſt repentance turn to thee, being ready to eaſe all thoſe that are laden with the burthen of their ſin, and to refreſh their diſtreſſed conſciences. In the multitude of thy mercies I approach unto thee, O Lord, deſiring thee to look down from the height of thy ſanctuary, upon me poore and wretched ſinner, and to wipe away mine offences, and to blot out my miſdeeds: eſpecially this my ungracious, unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons ſake, O Lord, in whom thou art well pleaſed, in whom thou waſt fully ſatisfied upon the Croſs for my ſinnes: grant me free pardon and remiſſion of that, I have ſo fooliſhly by my exceeding frailty, committed againſt thee in this ſhamefull deed. But, O thou my unclean and unthankfull ſoul, my ungodly and rebellious heart, what did I ſinfull wretch and execrable caitiff, ſo blindly and deſperately attempt? How art thou become quite ſenſeleſſe, that thou waſt ſo ready to anger thy moſt loving God, and to provoke thy moſt mighty Judge, that thou mighteſt ſatisfie thy filthy fleſh, ſuborned both by thine and Gods moſt malicious adverſary, to grieve and vex the ſpirit of the Lord, and ſo damne thy ſelf for ever? Hath not God of his ſingular favour, made the heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Starrs, a wonderfull workmanſhip for thy uſe and benefit? Hath he not liſted up the clouds by

his

his ſtrong arm, and heaped treaſures of rain, haile, and ſnow, to doe thee ſervice? Hath he not in the midſt of the world, laid the foundations of the earth, that thou mighteſt have a ſtable habitation, and mighteſt from thence behold every way thou lookeſt, the walls of this beautifull place? Hath he not gathered the waters into one place, and made the dry land appear, and drawn forth by his power a pure ſubſtance of aire between heaven and earth, that fiſhes might multiply in the ſeas, foules in great abundance fly in the open face of the firmament, tender plants, hearbs, flowers, and trees in all variety grow and fructifie upon the ground: yea, creeping things, cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groves, and all theſe to doe thee pleaſure? Hath he not further given thee ſprings and rivers, gold and ſilver, pearls and jewels, even plenty of ſtreames, ſtones, and metall, to further thee with whatſoever for profit thou needeſt, or for pleaſure deſireſt? Hath he not made thee Lord and ruler over all his creatures, even over all the huge Elephants, the Whale, the ſtrong Lion, and Unicorn, and Horſe of Warre? over the ſavage Tigers, Beares, and Wolves? Over the mighty Eagle, Griffin, Vulture, Oſtrich, and Hawke? Art thou not clad and defended, fed and enriched cheared and renowned by theſe his creatures, and that all the parts of the body and ſenſes of the minde, might be partakers of his goodneſſe, and with his ſweetneſſe refreſhed, comforted and delighted in great meaſure? yea, above all this, hath he not breathed into thy body an immortall ſoul, that thou mighteſt remain with him in glory for ever? Did he not at the firſt frame thee like unto himſelf, that he might therefore love thee as his ſon? Did he not caſt into thy ſpirit the beames of his wiſdome, that thou through thy underſtanding mighteſt behold him and his glory, and ſtir up ſparkes of goodneſſe in thy heart, that thou mighteſt by thy affection imbrace him and his bounty, and be made perfectly bleſſed by his infinite happines,

pineſs, who, when *Adam* thy ungratful father, by diſtruſting him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutly determined exceedingly to advance him, having given him this whole world in teſtimony thereof, by diſcontenting his minde with the excellent eſtate he was placed in of unſpeakable love, unleſs he might be as good as God himſelf, proudly deſiring to make duſt the fellow of him, who was from everlaſting, infinitely full of wiſdome, power, grace and majeſty, and had done all this at the perſwaſion of the moſt traiterous rebel of his right gracious King, and ſpiteſull enemy of his moſt bountiful maſter, even then when this moſt villanous conſpiring with Gods notorious adverſary, had deſerved immortal hatred againſt him, and all that pertained unto him: yea, they are yet unborn, but contained in him, whoſe whole maſſe by this impious diſobedience, became by juſt judgement a temple of curſed eſtate for ever, and for ever: thou alſo thy ſelf bringing forth fruit of contempt of his law, which is moſt holy, merciful, & mighty: yet even then I ſay, of unſpeakable pittie and compaſſion intended, nay promiſed, nay laboured to deliver him and thee from that dreadful vengeance which ye have purchaſed by your wicked and ungracious demerits, and to reconcile you, baſe abjects and vile caſt-awaies, and yet ſtubborn and ſpightfull haters of the great God *Jehovah*, who when there was no means to be found in heaven, nor ſeas, nor in the earth, nor under the earth, but that he ſhould damne his onely begotten Sonne, the very brightneſſe of his glory, who never offended him, but was an eternall delight unto his ſoul, and rejoying unto his ſpirit, that thou mighteſt be ſaved, a groſſe lump of ſlime and clay, ſtill vexing him by thy wickedneſs? yet delivered his ſon into the full power of Sathan, to put him to a moſt ſhameful death, by the hands of moſt deteſtable perſons, and did caſt him far away out of his favour, and threw him down into the bottomleſs pit of his unſupportable wrath and indignation,

on, that thou mightest be placed between his own arms in the kingdome of heaven in all royalty and glory, as his dear and entirely beloved Son. Why therefore wast thou, O my unholy and unthankful nature, so ready and prone, so violent and head-strong to commit things highly displeasant in his sight, who in a manner, & as far as was possible, slew himself for thy safety, when he had no creature so disobedient as thee? O thou my inward soul, and spirit of my mind, awake & stand up to defend thy self, for thou art besieged with mighty enemies, the Prince of darkness, the rulers of the ayre, the spiritual craftinesse and policies of hell! why ariseſt thou not, thou sluggard? thy foes in great number are prepared with many ambushments, having a huge army all maliciously bent, with venomus darts to pierce thorow thy heart: they are entred thy holds at all five gates of thy outward sense, yea, they have broken down thy inward doore, and have left thee but one window towards heaven to escape by, even by thy prayers whereto the spirit of God waiteth thy speedy coming: make haste, O thou heavy with sleep, or thou art taken by thy cruel enemies, whose hands are of iron, and their teeth of steel, to grind thy very bones to powder: hearken no longer to that stinking harlot, thy wicked appetite, which lying in thy bosome, desireth nothing but thy utter destruction, she perswadeth thee that thou art in no present danger, that she may rejoice at thy miserable end. It may be thou art led to the slaughter, that though thou go on a little way in thy pleasant path, thou maist return back when thou wilt, and thy little wandring will not greatly be regarded. O thou unwise & sottish heart! when wilt thou understand? hath the Son of God endured such pain for the smalleſt of thy sins, and makeſt thou so light account of so grievous crimes? doth the law thunder curses, and plagues, & everlasting torments against thy left inordinate motions, & didst thou not dread to perform so shameless a practice? Knoweſt thou not that the eys of God & his Angels behold thee doing

doing that thou wouldest be ashamed to do in the presence of ungodly men, or uncleane beasts: or dost thou consider how thou didst grieve the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnall lusts? Why didst thou then defile this temple which he hath sanctified to be a house for himselfe to dwell in? take heed thou drive not out so worthy a guest, by such swinish and fleshly behaviour, who if he once depart, then shalt thou be a hold for devils, & legions of damned spirits, that they may stuffe thee full of all manner of iniquity, & then at length become pitch & brimstone, to mantaine the fire of Gods scorching wrath in thy sinews, spirit and inward bowels, drinking out in full measure the dregs of the wine of his rage, and fury: and canst thou be blind and wretchlesse, that for the vaine pleasure of sin for a little while, thou wilt constrain God to torment thee everlastingly, who it may be, even at this instant, if thou wilt still try his patience and long sufferance, will sudenly take thy spirit from thee, or come in judgment to recompence to all sinners by his final sentence in the burning of the whole world, the stipend of horror, shame confusion, & utter reprobation, & weigh with thy selfe, that to approach to God, is the chiefest joy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins do separate thee from him, and make thee afraid to speake to him by prayers, which is thy chiefest & greatest solace in this mortal life: how much more will thy ungodlines make thee wish delay of the last judgement, the speedy and present coming whereof, is a chief prop of our faith: and withall remember how the devil, that roaring Lion, laboureth by his impure act to make thee most filthy and loathsome in the sight of God, and rejoyceth to see thy gratious Father, mercifull Saviour, and comfortable Sanctifier, so abused and withstood, and angered by thee, whom he hath wonderfully made, carefully preserved, and dearely redeemed, & tenderly loved, that if it may be, thou

shouldest

shouldest by utter Apostasie dishonor him in the face of the world, who hath advanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not utterly fall (the consideration whereof should make thee more dutiful, & not incourage thee to a sinful course) yet mayest thou by little and little, and by often falling, bring thy self into a better liking, both of the wicked and of wickedness it self, whom thou oughtest to hate with a perfect hatred, and then God by just judgement cast thee into a sure sleep, that thy filthinesse may be seen of men, and thou condemned, to the grief of the righteous, and scorned to the shame of the ungodly, and in the mean season, by provoking Gods judgment, be spoiled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of Christian communication, of holy endeavours, of assured perswasions of faith, of stedfast waitings through hope, of constant suffering by patience, and hearty rejoycings from Love. In the perfect consummation of which things, because all happinesse consisteth, beware thou careless wretch, lest suddenly by thy abominable filthiness, thou either for a time wholly deprive thy self of comfortable feeling of these things, or much diminish thy present graces and blessings received of the holy spirit, to the glory of God the Father. But why do I utter my voice, or strive to make a dead carkas move? O quicken thou me that art the fountain of life, and call thou out of heaven thy dwelling place, that my wandering soul may hear the voice of her shepherd, and follow thee whithersoever thou leadest: nay, of thy tender compassion take me up upon thy shoulders, and carry me gently into thy fold again: for thieves have stolen me away, and have bound my feet, so that I cannot go, and they watch for me untill thou are gone, that they may carry me away quick from thy pastures: O do thou therefore presently deliver me, and give me thy helping hand: O cast thou down by thy spirit my raging lust, and by thy grace subdue my untamed affections. I am weak, O Lord, and un-

able to resist the force of my mighty adversary: send thy help from above, and save me out of the jaws of this cruel Lion: thou hast delivered me out of the mouth of hell: O let not the gates thereof any more prevaile against me: let me not any longer be occupied in ungodlinesse, lest my enemy triumph over me, saying, in his malicious heart, *Toere, there, so would I have it.* Let this sin be far from me, O Lord, lest I should defile my self any more with this notorious wickednesse: worke therefore in my heart an utter detestation of it, that I may ever hereafter keep my self pure and unspotted for thy kingdome. Thou that art able to make of stones children to *Abraham*, mollify, I pray thee, my stony heart, that all manner of son-like affections may be imprinted therein: pluck up, O good Father, these roots of bitternes, that no unsavoury fruit may come of the tree, which thou by thine own hand hast planted: I desire, I look I call, I cry for thy assistance, that I may conquer this unruly motion. O blessed Saviour that hast granted so many petitions upon earth, to them that were carefull for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparel, but for thy heavenly grace and inspiration: yea, let me lose all those rather than be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the old body of sin, and give unto me a new body, purged from these dead works, to serve the living God; renew my spirit daily, that I may cast away these works of darknesse: let it be enough, O mercifull Father, that my weakness in falling heretofore, hath been made known unto me, lest I should be too proud. Now let thy strength appear in putting this mine enemy under my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soule framed according to thy image, be given over as a prey into the hands of Sathan? Deliver me, O Lord, from the snares of the hunter, and preserve me from the hand of mine enemy, who lieth in wait for my spirituall life, and labourcth

laboreth my everlasting destruction, so shall I praise thee for thy great goodnesse, and magnifie thy name for giving me conquest over my adversary that is too strong for me. To thee I fly for succour till this tempest be overpast, hide me I pray thee under thy shield and buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the love thou beareſt unto mankinde, for thy Sons sake, who hath taken our nature on him, grant that I may not be tempted above my strength, & that in all temptations I may flie unto thee, as a horne of my salvation, yeelding thee most humble and hearty thanks for that thou hast given me a desire to withstand my sinfull flesh, which thy worke I beseech thee for thy names sake to perfect, and fully accomplish.

Mat. 26. 41. *Watch and pray lest you enter into temptation: the spirit is willing, but the flesh is weak.*

Another zealous Prayer.

ETernall God, Almighty and most mercifull: we thy unworthy servants, postrate before thy Throne of grace to yeeld our selves body and soule unto thee for all thy benefits, which thou from our birth hast heaped upon us, as though we had alwayes done thy will, although we, occupied about vaine things, never marked, never loved, never served, never thanked thee so heartily for them, as we esteem a mortal freind for the least curtesie. Therefore we come with shame and sorrow to confess our sins not smal but grievous not a few but infinit, not past, but present, not secret, but presumptuous, against thy expresse word and will, against our own conscience, knowledge and liking, if any had done them but our selves. O Lord, if thou shouldeſt require but the least of them at our hands, Satan would challenge us for his, and we should never see thy face againe, nor the heavens, nor the earth, nor all the goodnes which thou hast prepared for man: what shall we doe then, but appeale unto thy mercy, and humbly desire thy fatherly goodnes, to extend that compassion towards us, which thy beloved

beloved Son our loving Saviour hath purchased, so mightily, so graciously, and so dearly for us? we believe and know that one drop of his bloud is sufficient to heale our infirmities, pardon our iniquities, and supply our necessities, but without thy grace, our sight, our strength, our guide, we are able to do nothing but sin, as woful experience hath taught us too long, and the example of them which are void thereof, whose life is nothing else but the service of the world, the flesh and the devill. Therefore good Father, as thou in speciall favour hast appointed us to serve thee, like as thou hast ordained all other creatures to serve us, so may it please thee to send down thy heavenly Spirit into our hearts, change our affections, subdue our reason, regenerate our wils, and purifie our nature to this duty: so shall not thy benefits, nor thy chastisements, nor thy word returne void, but accomplish that for which they were sent, untill we be renewed to the image of thy son. Good Lord, we beseech thee, look downe in the multitude of thy compassions, upon thy militant Church, this sinfull Realme, thy gracious servant, our dread Soveraigne, his honourable Councell, the Civill Magistrates, the painfull Ministers, the two Universities the people that sit in darknesse, and all that beare thy crosse. Gather us into one communion of thy truth, and give unto every man a spirit to his calling, that we being mindfull of the account, and that we are called Christians, may firmely resolve, speedily begin, and continually persevere in doing & suffering thy holy will. Good Lord blesse and sanctifie our meeting, that no temptation hinder mee in speaking, nor them in hearing, but that thy word may be heard and spoken as the word of God, which is able to save our soules in that day. There is no cause, O God most just, why thou shouldest hear sinners, which art displeased with sinne, but for his sake which suffered for sin and sinned not: in whose name we lift up our hearts, hands, and voices unto thee, praying as he hath taught us: *Our Father which art, &c.*

FINIS.



An Alphabetical Table, for the more easie referring the Reader to the chief Common-places, or Heads of Divinity, the principall matters and things, dispersed throughout the fore-going Volume of Sermons, &c.

Wherein also is to be noted, that where *T.* preceds the figure, it refers to the three last Sermons; where *A.* preceds, it refers to *Gods* Arrow *against* ATHEISTS; and *Ibid.* refers to the figure foregoing.

A

AN Adulterer *like the Devill, who sowed another mans ground.* 14

Adultery *is the disease of marriage, and Divorcement the Medicine of Adultery.* 45

Hearting, or hearty Affection, *the first duty in Marriage.* 30

See *Community.*

Affliction *is such a school-master as teacheth that which prophets and Angels cannot teach.* 202

If we stay at Almost, *and repent in some sort, as* Esau *did when he weeped, we may hunt for the blessing as* Esau *did, and go without it.* 420

God made all things good, therefore if we be but almost *good, all things are better than we.* 421

They who will not come forward to altogether, shall not stay at almost, *but that which they seem to have, shall be taken from them, as though they never had any taste at all.* 423

See Christian.

If David *was a man after Gods own heart, then they who kill Gods* annointed *must be men after the devils heart.* 394

If some men could see their apparell

with the glance of a spirituall eye, they would be as much ashamed of their cloaths, as Adam *was of his nakednesse.* 208

As David *needed no other* Armour *against the Giant but a Sling, so we need no other garment against sin but Christ.* 155

Unlesse that we ascend to Christ, as he descended to us, his descending is in vain. 255

The absurdity of Atheisme *and* Irreligion, *with the confutation thereof.* A, chap. 1.

Atheisme *and Irreligion was ever odious even amongst the very Heathen themselves.* A. 1

Atheists *themselves when they come to dye, or fall into any great misery, of all others shew themselves most fearfull of God.* A. 2.

Our manner is to Attribute *all to our selves.* 172

B

Whosoever will profit in the school of Christ, must become as Babes, *to lay aside all maliciousnes, and to bring holy and sanctified hearts to the hearing of the word.* 454

Bastards. 15

Beauty *is like a fair Picture, take away the colour and there is nothing left.* 360

Many think they Believe, *who know not what faith meaneth.* 495

Betternesse *within not to be looked for than is seen without.* 22

Spirituall Blessings *are simply good, and do all men good who enjoy them, and can never hurt a man but better him, but temporal blessings are as the man is who hath them; to a good man they are good, because he doth good with them: but to an evill man they are evill, because he doth evil with them.* 472

The Body *of man hath many garments, but the soul hath onely one garment.* 154

As the Body *ought not to offend the soul, so the soul ought not to injure the body, to render it unfit to serve the soul.* 162

Christ blessing the Bread, *did infuse that vertue into it, that it did thereafter not onely represent his body, but doth convey his body and himself unto us.* 51

He who doth not pray to God for his daily Bread, *nor thank him for it, doth not receive the Creatures, of God, but steal them from him, as a man who taketh a thing without asking or thanking.* 479, &c.

The Word and Sacraments are the two Breasts *of the Church.* 48

Four sorts of Brethren *to be found in Scripture;* Brethren *by nature,* Brethren *by Nation,* Brethren *by consanguinity, and* Brethren *by profession.* T. 23

Brownists, Barrowists, *and such like Sectaries, with their detestable Schismes are confuted, and our*

Church approved to be the onely true Church of God. A.ch.6

C

Care, *see Labour.*
Carnall men *do not know so much of God, as the devill doth.* 483
Ceremonies *buried.* 70
complained of. 148
A religious heart, a constant faith, a willing minde to hear the Word, with an earnest Care to live according thereunto, are the Juncates which Christ desireth, and which he preferreth before all earthly Chear. 827
Children *born in Marriage are called* Free-born, 14 *but born out of Marriage are the dishonour of women, and called by the shamefull name of Bastards, or base born.* 10. 14, &c.
Children *ought not to marry without their Parents Consent.* 23
Children *that make such hast to be married, as not to stay for their Parents Consent, for the most part hunt for nothing but beauty, and are punished with beggery.* 24
See Names
Christ *is Alpha and Omega, the beginning and end of mans salvation.* 149
Christ *is figured in the Law, foretold in the Prophets, and manifested in the Gospell.* ibid.
Christ *is our head.* 151
Christ *is not our head unlesse we be his members, and Christ is not our garment, unlesse we put him on.* ibid.
When Christ *is put on by us, he then doth Cover us like a garment, and defends us like an Armour.* 150
The severall pieces of Christs *robes which we must put on & be cloathed with, are Christs righteousnesse and the parts thereof,* 151, &c. *and likewise the severall sorts of Christs righteousnesse.* 154
Many fumble in putting on of Christ, *and some of them described.* 155 &c.
Christ *is put on by Casting away the works of darknesse, and putting on the Armour of light.* 157
He who putteth on Christ *and the world too, putteth not on Christ but Beliall.* ibid.
Christ *is put on by us when the word of Christ hath gone from part to part in us, untill we be of one nature therewith, and that Christ and his word become the verie substance of our thoughts, speeches and actions, as the meat is of our body.* 158
Christ *is to be put on by us, as Lord, as Jesus, as Christ, and how he is put on by us, according to each of those severall names and offices.* ibid. &c.
Christ *is called the consolation of Israell, to shew that he bringeth Consolation with him, and joy is where Christ is, as light is where the sunne is.* 370

Christ *being brought before Pilate, Pilate before he gave sentence against him did say that he found no evill in him, which sheweth, that he died not for his owne sinnes, but for our sinnes.* 389

Whosoever hopeth to be saved by the death of Christ *hath a care to keep himself from sin, and to walke in the Commandements of the Lord.* 589

Christ *by Curing the diseases of the body and the blindnesse of the mind, did shew himself to be the Saviour of the whole man.* 601

They that will follow Christ *must make account to do many things Contrary to the fashion of the world and their own liking.* 609

If we desire to find Christ, *we should seek him in the way where he hath promised to shew himself unto us.* 610

No man can Come to Christ *unlesse he be Called by the golden scepter of his sacred word.* 611

Christ *is not their glory who glory in beauty which fadeth, or in gay Cloathes which weareth, or in wealth which wasteth, or in gold which rusteth.* 690

Christ *is light, and as soon as men do see him, they do also see themselves, and the worlds false happinesse.* 643

It was foretold of Christ *that he should be refused of the Jews, that so he might be made an offering for sin, according to the preordination of God.* A. 9

Every thing grows untill it be perfect, onely some Christians *leave off before they be* Christians, *and make a full period at almost.* 414

Almost a Christian, *is not a* Christian, *but that which God spueth out of his mouth.* 417

Christ *Came to save sinners, yet not all sinners, but onely penitent sinners, who turne unto God by repentance.* 658

See *Messiah.*

A true Church *may be, though it hath neither Elders, nor deacons, nor discipline in it.* A. 98

Nothing should be brought into the Church *or added to our religion, but that which is undoubted truth without suspition of error.* 147

They who Come to the Church, *and returne to their sinnes, Come to God as the devill did, not to be reformed of his evill; but to have a passport to do more evill.* 493

Church *of Rome is disproved to be the true Church of God.* A. ch. 5.

The Church *of Rome holding ignorance to be the mother of devotion, and forbidding the people to search the Scriptures, proved to be Contrary to the expresse word of God.* A. 62, &c.

The doctrine of the Church *of Rome holding that the Scriptures may be read to the people in an unknown tongue, proved to be an erroneous doctrine, and Contrary to the doctrine of Scripture.* A. 63

The

The doctrine of the Church *of Rome, holding that man since the fall of* Adam, *hath freewill of himself, and by his own power to Come unto God, and to do things acceptable and welpleasing in his sight, proved to be an erroneous doctrine, Contrary to the* Scriptures *and to the doctrine of the antiens fathers.* A. 66. &c.

The usage and practise of the Church *of Rome debarring the people of the Cup in the Sacrament of the Lords Supper, proved to be contrary to the institution of Christ, and to the expresse doctrine of* St. Paul, *and to the doctrine and practise of the Primitive Church for many hundred yeares after Christ.* A. 68

The doctrine of the Church *of Rome holding that the Pope hath authority to depose Kings and Princes, proved to be contrary to the doctrine of the* Scripture, *and to the practice of Christ and his Apostles, and that the Pope by so doing, or attempting so to do, is a trayter to God and to Princes,* A. 72, &c.

The doctrine of the Church *of Rome holding that Popes have authority to forgive sins, and to grant Indulgences, proved to be an Usurpation of the Power and Prerogative of God,* A. 75, &c.

The Church *of Rome holding that the scripture doth not contain all things necessary to salvation, but adding thereunto unwritten traditions, Ecclesiastical Cannons and Constitutions, and decretall epistles, and that the authority of the Church is above the scriptures, doth prove and manifest her self to be a strumpet and an adulteresse,* A. 76 &c.

The Church *of Rome proved to be an Idolatrous Church, and consequently no true Church of God,* A. 78, &c.

The Church *of Rome in not ascribing Justification to faith in Christ, but saying that mens works be meritorious, and that works of supererogation may be performed, is proved to be no true Church,* A. 90, &c.

The Popish Church *doth not feed, but starve her Children, because it doth deprive them of the food of life,* 463

See Pope

The Common-wealth *doth best flourish, when the People obey the Magistrate, and the Magistrate obeyeth the laws,* 531

Community *in all things is the second duty between man and wife.* 31

See *Affection.*

A man if he be known by nothing, yet may be known by his companions 22

They who do not Confesse *their sins as* Judas *did, but defend their sins, are worse than* Judas *was.* 395

There is a warning Conscience *and a gnawing Conscience; the warning Conscience is often lulled asleep, but the gnawing Conscience*

wakeneth her again. 396
The guilty Conſcience *cannot abide to hear of the day of Judgement, fearing to hear of its own condemnation.* 790
God would have us in what eſtate ſoever we be, to be Content *with our Calling, for it is his appointment.* 400
When a man is Contented *with what he hath, it is a great ſigne that godlineſſe is entered into him.* T.16
Covetouſneſſe *is worſe than infidelity.* 40
Covetouſneſſe *the Londoners ſinne* T.3
As the Iſraelites murmured as much when they had Manna, as when they were without it, ſo they who have riches, Covet *as much as they who are without them.* T.ibid.
Uſury, Bribery, Simony, Extortion, Deceipt, Lyes, and Oathes, are factors to Covetouſneſſe, *and ſerve for Porters to fetch and bring her living in.* T.5
Every labour hath an end, but Covetouſneſſe *hath none.* T.6
No Covetuous *man is Gods ſervant, but Gods enemy.* T.8
Covetouſneſſe *may gain riches, but it cannot gain reſt.* T.17
Covetuous *men moſt incorrigible, and wedded to their ſin till death make them part.* 106
That generall Councills *may erre, proved by the teſtimony of Auguſtine.* A.60,&c.
That generall Councills *have erred, proved by the Contradiction that hath been made by one generall* Councill *to another.* A.61
Gods new-years-gift which he expects from man is a new Creature. 268
Though God in the beginning gave power to man over all his Creatures, *yet when man ſinneth, God giveth power to his* Creatures *to bridle man.* 738
The Croſſe *is not to be wiſhed for, but to be born.* 425
If they be Curſed *who do the Lords buſineſs negligently, they muſt be* Curſed *too; who do the devils buſineſs diligently.* 387
The Cuſtomes *of ſome men before and after the receiving the Sacrament of the Lords Supper reprehended.* 91
Unleſſe that we do Cut up *the thorny ſins which naturally ſprout and ſpring up in us, they will overthrow all the good plants of holy doctrine that are graſted in us.* 455

D

The hour of Darkneſſe, *the power of* Darkneſſe, *and the work of* Darkneſſe *did meet together that night, in which the Prieſts and Elders did ſit in Councill to put Chriſt to death.* 387
David, *why called a man after Gods own*

own heart. 121
Death *is called a diſſolution, becauſe it is a ſeparation of the ſoul from the body.* 262
God Cloathed man after the fall with the ſkins of dead beaſts, to put him in minde of Death. 271
Death *is dreadfull to them who have no hopes of a better life, but to him who believeth in Chriſt, it is a ſpeedy paſſage to eternall life.* 552
Death *is alwaies feared by wicked men, becauſe he comes to them as a Jaylor, to hale into priſon.* 278
The remembrance of Death *is like a Dampe which puts out all the lights of pleaſure.* 347
Untimely and unnaturall Death *is the juſt reward of ſuch men, who do ambitiouſly ſeek the ſeat of Judgement.* 533
Dead, *ſee* Pray.
Delaies *in the matter of our Salvation, are moſt dangerous and repentance may not be deferred.* 613
To Deſire *is not to pray, but ſheweth what we approve.* 255
No man ſits ſo high, but Deſtruction *ſits over him, and will fall on all who perſiſt in their Defection.* 701
Dicing *unlawfull, and the reaſons of the unlawfulneſſe thereof given.* 764, &c.
The Difference *between the faithfull and the wicked, both fall, and but one riſeth again.* 292
All men by a naturall inſtinct, put a Difference *between vertue and vice, good and evill.* A 2
The Devill *in the ſhape of* Samuell, *and not the body of* Samuell *appeared unto* Saul. 261
Hereſy and irreligion are not to cauſe Divorce, *but they ought to cauſe a reſtraint of marriage, before marriage ought to be concluded.* 25
Divorcement *the Phyſick of marriage* 45. *and is not inſtituted for the carnall, but for the chaſte, leaſt they ſhould be tied to a plague while they live.* 46
Doctrine *of the Papiſts concerning the Sacrament of the Lords Supper, ſucceedeth the doctrine of the Phariſees and fulfilleth it, but contradicteth the doctrine of Chriſt.* 72, 73
It is better to Do well, *than to* Do good. 302
We are ever Doing *what we ſhould not do, for either we do nothing, or that which we are not commanded, or otherwiſe than we are commanded.* 722
No occaſion to Do *good is to be omitted, but whenſoever we may* Do *good it is accounted ſin, if we* Do *it not.* 837
In Drunkenneſſe *there is no difference between man and a beaſt, ſaving that the one can ſtand, and the other cannot.* 163
Every ſin robbeth a man of ſome vertue, but Drunkenneſſe *ſtealeth away all vertues at once* 842
There is ſuch Dumbneſſe *amongſt Preachers, and deafneſſe amongſt hearers*

hearers, that there is great slowneſſe of followers, ſo that there is little good done, and but a few fruits gathered. 698

Duties *that are not done of conſcience, are but eye ſervice, and fail at moſt need.* 38

God would not have men know the time when they ſhall Dye, *becauſe they ſhould make ready at all times.* 283

The wicked though they do often deſire to Dye, *yet are they never willing to* Dye, *but unwilling to live.* 643,&c.

The Godly though they deſire to Dye, *yet do they never ſhorten their life, but wait Gods leiſure and calling.* 646

E

We ought to commend and Encourage *every man in his well-doing, and by all means to further them in their good beginnings.* 585

To over throw our Enemies, *gluttony, and drunkenneſſe, we muſt humble our ſelves by faſting and prayer.* 163

Envie *is a ſinn which puniſheth it ſelf like gluttony, and is the mother of ſtrife* 164

Envie *is the worſt of ſins, becauſe it comes neareſt the ſin againſt the holy Ghoſt.* 165

Envie *is puniſhed with envie, and hatred alſo with hatred, for he who hateth all, is hated of all.* 166

Every vice is contrary to ſome vertue, but Envie *is contrary to all.* 167

Envie *is the cogniſance of the devill.* ibid.

The beginning of all Errours *in the Church is, becauſe men do not love the truth, therefore God doth not reveal the truth to them.* 253

Evill *and Errour are not totally forſaken, if the appearance of* Evil *and errour be not abſtained from:* 146,&c.

Evill *is not over-come but with good.* 546

Examination *of our ſelves, is the eye of the ſoul, whereby ſhee ſeeth her ſelf.* 79

Every Chriſtian ought to Examine *himſelf, & be his own Judge, his own Accuſer, and his own Condemner, before he doth come to receive the Sacrament of the Lords Supper.* 80

The Articles by which ſuch as intend to receive the Lords Supper, *ſhould* Examine *themſelves.* 90,&c.
See Rules.

The Examples *of ſinners in* Scripture, *are pictures which God hath ſet for a terrour before us.* 190

God will make his Example *of great men, becauſe they ſhould be examples to others.* 200

The Example *of* Sampſon *not to be followed, becauſe we may not look to particular examples, but to the generall law.* 264
See Perſwade.

Mans Extremity, *Gods* opportunity. 744

F

Faith *is the hand which putteth Christ on,* 151
It is a fearfull signe that we have no Faith *nor Grace, if God do not increase our faith and our graces in us,* 328
As Shem *did not go out of the arke because* Cham *was in the arke; so the* Faithfull *should not go out of the Church because the wicked are in the Church.* 297
God hath suffered the best men to Fall, *that no man might trust to his own strength.* 844
If God were in love with Fashions, *he were never better served than in this age,* 208
Christ by his example hath taught us to Fast, *but never to* [illegible]. 161
Notorious Faults *ought* [illegible] *reproved by every faithfull Minister wheresoever he cometh,* 827
The Feare *of God is planted and ingrafted in the very natures & Consciences of all reasonable Creatures,* A.2
The Fear *of Hell is greater in the wicked, than their hope of Heaven is, but in the faithfull the hope of heaven is greater than the feare of hell.* 88
Feasts *instituted in the Primitive Church, that friends, kinsmen and neighbours might meete one with another to receive the blessings of God, and rejoyce together, least Christian familiarity should weare out of use and be forgotten.* 474
Sundry solemne Feasts *Commanded and commended in Scripture.* 475
Ministers when they are invited to Feasts, *should season the table-talk with some godly Conference.* 820
Figurative *speeches in Scripture may not be Construed litterally.* 53
God by requiring the First-borne *for his offering, and the* First-fruits *for his service, requireth the* First-*labours of his servants,* 220
He who should have the First-fruits *can get no fruits, because we marre the ground before we sow it.* 227
Christ loves these timely beginnings, when we make him our nurse, and draw our First *milk from his breasts.* 540
He who Fisheth *for soules had need to have many nets, and observe time, place, and calling, and fit all words before in his minde, least he loose his baite.* 407
He who Fisheth *for soules, and dub not take the net of humility, shall fish all day as* Peter *did all night and catch nothing.* 429
Flesh *and blood standeth staggering when it should do any good, but when it goeth about to do any mischief, it never Considereth the danger.* 716
We ought to Follow *Christ without limitation, but we must* Follow

the Patriarchs, Prophets, and Apostles no further than they followed Christ, least Following that which they repented, we suffer that which they escaped. 497
Food, See Word.
We count the simple Fools, but God counts the crafty Fools. 445
Eight marks set down, which whensoever they do meet, do shew that a man who is wise in his own conceit, is a Fool in proof. 450, &c.
Fornication which Papists make to be law'full, is unlawfull. 13, &c.
Married Fornicators like unto rich thieves. 15
As the Fig-tree because it had no Fruit, was spoiled of leaves; so they who have made shipwrack of honesty, shall make shipwrack of credit too. 335

G

Gentiles, See Gods of the Gentiles.
A peculiar Gift may not be made a generall rule. 15
He who useth that Gift, which God hath given him to the profit of others and Gods glory, shall receive more Gifts of God. 321
As Gods riches are infinite, so is he never weary of Giving. 324
God will increase our Gifts, if we use them; but he will decrease them, if we use them not. 336
The best Gifts will wither and decay, unlesse they be watered with the Word. 460
Glory, see Christ.
Gluttony, drunkennesse, and strife, come like fair Ladies with presents in their hands, to woo the unstable soul of man. 161
Gluttony breaketh out mightily, because there is no law against it. 163
Heathens by the light of nature are convinced that there is a God. 739
God is visibly to be seen by the Creation of the world, and by all things therein contained. A.3
Gods daily blessings and benefits upon the earth, shew that there is a God. A.4
God onely is perfectly good of himself alone, and the giver of all goodnesse, and of all good gifts, and blessings unto others. A 5
God may be known by his Judgements upon wicked and unrighteous people. A. ibid.
The fear of God is so deeply imprinted in the natures of all men, that it is impossible to shake it off. A.6
A kind of devotion to worship God, is planted and inseparably fixed in the hearts of all men, though all men know not how to worship him aright, and in such sort as he requireth. A. ibid.
That there is but one God, all the learned sort of the heathen Philosophers have acknowledged. A. 22, &c.
The gods which the Gentiles worshipped requiring men to be sacrificed to them, were in that respect, rather devils than God. A. 25, &c.

The

The gods of the Gentiles *delighting and allowing fornications, adulteries, and all uncleaneſs, were in that reſpect, rather devils than God.* A.27

The falſhood, ambiguity, and uncertainty, that by the Oracles amongſt the Gentiles *were given in their anſwers concerning future events, do prove that they did come from the devill, and not from God.* A.ibid.&c.

The confeſſion of the gods of the Gentiles *to their worſhippers, is a clear proof and argument againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the onely true Religion.* A.29,&c.

The fulfilling of ſome propheſies amongſt the Gentiles, *fore-telling that Chriſt ſhould put their gods to ſilence, and cauſe all their Oracles to ceaſe; is a clear proof and argument againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the onely true Religion.* A.30,&c.

Many ancient Prophets amongſt the Gentiles *having given clear teſtimony of Chriſt, and the knowledge that ſome of the* Gentiles *had of the Jews Meſſias, do prove againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the only true Religion.* A.32,&c.

The Antiquity of the Chriſtian Religion which is derived from Chriſt, whoſe coming was fore-told by the writings of Moſes, *and by the Hebrew Records, which are the moſt ancient Records in the world, & the hiſtory of* Moſes *acknowledged to be the moſt ancient and a moſt certain and true Hiſtory, by the moſt ancient, and moſt learned writers amongſt the* Gentiles, *doth prove againſt all* Gentiles *and Infidels of the world, the Chriſtian Religion, to be the only true Religion.* A.35,&c.

The great and many miracles that were done by Chriſt, & which were ſo famous not only in all Judea but likewiſe over all the Roman Empire, & ſo over al the world, that none of the heathens dare, do, or can deny, but all acknowledge them; do clearly prove againſt all Gentiles *and Infidels of the world, that the Chriſtian Religion, is the only true Religion.* A.42

God beholding us in the face of Chriſt, doth love us ſtraight, becauſe his face doth pleaſe him. 151

God though he hath leaden feet wherby he is long in coming, yet hath he Iron hands, which when he cometh, will ſtrike home. 170

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